

THE NAZARENE PREACHER

RICHARD S. TAYLOR
Editor

Contributing Editors

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

General Superintendents
Church of the Nazarene



SEPTEMBER, 1970

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Four Young Men

By General Superintendent Lawlor

LAST NIGHT I ordained four young men to the Christian ministry. The day of their ordination already recedes into history. They had met the requirements of the church and had the confidence of their district superintendent, the elders of the district, and the district assembly. They were young men with academic qualifications who gave every indication that they would be able to communicate with their contemporary generation.

I looked at them after their ordination—Nazarene ministers—dedicated men undertaking to serve God with every faculty of their beings for the rest of their lives. In my address to them I had urged the need for continued self-improvement, not only spiritually but mentally. They received their certificates of ordination from my hand and, as they received them, they had that eager look that speaks of deep conviction and dedication. The certificate I gave to each of them was one of attainment, of conformity to recognized standards, and of a renunciation from the secular security of today's affluent society. I longed that ordination for them might be the gateway to a greater spiritual outreach, for to the Nazarene minister it is only as he is able to say, "No," to some things that he can say, "Yes," to the most valuable:

In my charge to those ordinands, I told them that the Nazarene minister must be a man of blameless character, a man of daily discipline, but, most of all, a man with that basic inner discipline of the spirit. The Nazarene minister must remain unimpressed by those who decry the standards of our church as outmoded. It is always in the glad acceptance of holy discipline that we find a perfect freedom of ministry. I warned them against mercenary motives that promote selfish considerations. A Nazarene minister must take care that more money, better parsonage, extra fringe benefits do not become the attraction in place of the blessed assurance that "it seemed good to the Holy Ghost, and to us." We must never let a comfortable environment be our first consideration, lest it isolate us from those we are called upon to reach with our gospel. Cronin wrote in his book, *The Keys of the Kingdom*, about the unending and devoted labors of a nurse among the impoverished miners of Wales. Someone tried to persuade her to go and work elsewhere, assuring her that she would get more money, and, he said, "God knows you are worth it!" "If God knows it," replied the nurse, "then that is all that matters."

That was my prayer for the four young men I ordained last night, and I covet this as a prayer for all Nazarene ministers everywhere. "If God knows my worth, that's all that really matters."

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One Man's Breakthrough

The following remarkable document was shown to the editor by Jerry Johnson of College Church, Nampa, Idaho. The man who recounts his spiritual pilgrimage with such disarming simplicity is a layman, and a professional counsellor. The reader will probably be hit by the same jolting conviction that hit the editor. This man is not one. His name is Legion. Not legions of demons, but sincere preachers and laymen who have struggled for years for a level of spiritual reality which has always eluded them. One man's breakthrough could signal the breakthrough of thousands—beginning with the preachers. We can lead our people only where we have gone. Editor.

FRIEND,

Greetings. For some time I have had something which I feel I should get off of my psychological chest. I just cannot think of a better way to do so than by putting it down on paper and sending it off to you. When I sit down to write to you, I seem to get into a little higher gear than when I just cogitate by myself. I don't quite understand this, except as it might relate to our fellowship concerning spiritual matters in times past.

I trust that this will reach you when you will be able to give it some reflective insight. You remember, when we got together some time ago, I told you that I had been asked to come and give my testimony at the Walnut Creek church. You then asked me what I was planning to tell them, and at that time I wasn't certain just what I should say. Well, while prayerfully making preparation for my testimony, I developed a concept or two which seem to be meaningful. The implications, to my limited understanding, are significant. My purpose in writing this paper is to present them for your consideration.

My testimony was what I was asked to give. Webster provides several definitions of the term, but the specific meaning as we use it in the church is a "public profession of religious experience." I had stated (in camp meeting) that this past year had been the richest of my Christian life; that my relation-

ship with the Lord was vital and meaningful; and that the gracious Holy Spirit had come in to supply that for which I had been seeking for many years. So I was asked to come to Walnut Creek and to present a public profession of my experience with the Holy Spirit.

Although I had testified, briefly, numerous times since I had been filled with the Spirit, I had never actually felt led to give a complete account of the background. This time I felt challenged to come up with the full treatment. I wanted to tell them what happened, how it happened, and also why it had taken me so very long to come into "the blessing." Especially I was gripped with the "why," and I began to dig pensively into my spiritual background and into the Word. As I prayed and studied, I believe I gained insight into the psychology of sanctification which had been previously beyond me. It is primarily about this which I write.

As you know, I initially came into a deeper relationship with the Lord through the conscious application of the principle of *responsible living*. However, before telling them of this key which opened the door to the abundant life, I felt I had to give them an understanding of my spiritual background.

The years of heartbreak

So I told them of the long years of sporadic searching and of the multiplied

times I sought for the infilling of the Spirit. I would read and pray and hunger. I read of others who found blessed victory, who had a vivid sense of God, who sustained an intimate sense of His nearness. I told them of the countless times I "went the route" as far as I knew. I thirsted for that which I saw in the Scriptures and what others had found, but which continually escaped me. I told them that I could name several communities, over a 20-year period, in which I had gone into a room saying that I would not come out until I would get the satisfying presence of the Holy Spirit. In due time and after full commitment, I would get the freedom to believe, would accept the "promise of the Father," and would come forth desiring to serve Him victoriously.

Then, without exception, the sense of His abiding presence would "leak out" for one reason or another. It seemed as if psychological or spiritual fissures would somehow appear in my consecration; my sense of commitment would ooze away, and spiritual victory would be gone. The victory would dissipate and I would be back where I started from, frustrated by a spiritual hunger which (seemingly) could not be satisfied.

Specifically, as I can recall the procedure, the steps would be quite similar. By one means or another I would become moved by spiritual hunger. My striving for the abundant life would lead me to seek diligently. Faith would be stirred up because this is the means by which we gain spiritual ground; and I would exercise that faith for the "baptism of the Holy Spirit." A sense of assurance would come and I'd look forward to walking in the light of this "blessed assurance." But, sooner or later, the assurance would leave and my faith would falter.

Now here is the primary point. The sense of victory I obtained would slip away for one of two reasons: either (1) I didn't get what I thought I had because I didn't consecrate completely, commit fully, yield entirely, etc.; or (2) I did get what I was seeking but some-

how I didn't know how to sustain the relationship.

I did not mention, in my testimony to the Walnut Creek church, the information in the above two paragraphs. I include these here for the purpose of this paper, but they were not germane at that time. Then, I simply told them of the long years of spiritual hunger which preceded the experience which brought me into the "Promised Land."

Success at last

Now when the principle of *responsible living* came to me, I had just gone through another period of spiritual seeking. Another time of commitment had brought me to a relatively high level of spiritual strength. I had been waiting before the Lord and, as you know, "They that wait upon [before] the Lord shall renew their strength." In this sense of renewal, I was walking with the Lord. However I want you to realize that my consecration was not significantly different from the type which I had frequently made to the Lord. But this time I had been doing some reading which had impressed the urge to responsibility upon me. So with renewed spiritual strength supporting my commitment to *live responsibly*, I determined that I would and could do so through Christ (Phil. 4:13).

Weakly, but determinedly, I began my quest to develop into a responsible person. I believed I could "do all things through Christ" that He asked me to do, and I resolved to do so meticulously. My committed resolve, weak though it may have been in the beginning, was sufficient in my day-to-day walk. God's strength perfected my weakness and I found myself succeeding in the struggle to become more responsible. I enjoyed my tussles with my previous irresponsibility and thrilled with my little successes in overcoming it.

As I planned my upcoming testimony, I tried to remember just how long this conflict with my irresponsible self went on. Actually, I don't accurately remember. But I thrilled with tearful joy as I got a chance to tell them what hap-

what happened to me. Praise God!

But how and why did it happen to me—when at the time I was not really trying? I had come into an all-satisfying relationship with Christ without specifically seeking such. And why had I been so unsuccessful for so long when I had truly sought? After prayerful thought, the answer began to come.

The sole emphasis of Scripture, as I understand it, is *not* on the instantaneous aspect of sanctification. We have preached that hungry Christians may be filled with the Spirit as they consecrate their all and, thank God, this is true. The *norist* tense does clearly indicate that the commitment required is a single, completed act, and the infilling of the Holy Spirit does come in an instantaneous infilling. But the ongoing element is also present in Scripture, and is required of those who would sustain their Spirit-filled relationship.

As you well know, there are numerous passages in the New Testament which emphasize the necessity of a continuous commitment subsequent to the climactic crisis. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The plea is for the hungry believer to present his body a living sacrifice, not just a commitment made today and forgotten tomorrow. Paul exhorted the Colossians (2:6-7), "As ye have therefore received Christ, so walk ye in him: rooted and built up in him, and established in the faith." The long-term promise is to those who abide in the Lord, not just to those who may saltatorily come into an instantaneous peak experience.

I don't mean to indicate that what I am saying is particularly startling. All ministers believe that we must continue to "walk in the light" after the baptism of the Spirit. However I am convinced that exceedingly few are emphasizing that critical need. At least, very little practical stress is evident.

Our people must be led to understand that a complete and utter commitment is just as important one hour, one week, and one year after the person reaches out to take hold of the promise

as it was one minute before he acceptingly believed for the infilling. The only reason he could truly believe that his consecration was complete was because it was just that. When a person makes a full commitment, he thereby gains an ease of belief which was priorly impossible to him. He can then reach out and take hold of the promise because his heart condemns him not in his yielded state. He can believe that he is within the ranks of those who will be rewarded by God because the Spirit witnesses to him that he is *diligently* seeking God. In a vital sense, the ability to believe is the witness of the Spirit and it is given only to those who committingly present themselves to God in an all-out consecration. But the sense of beautiful assurance which comes by the witness of the Spirit is retained only by those who sustain this high degree of commitment.

No, I'm not saying that our gracious God "casts out" a person who may lack a concentrated consecration at any given time. Of course not. But I am saying that the only way one may sustain his sense of victory is through a sense of concentrated involvement in things spiritual. Without such concentration, without such continual commitment, the sense of the nearness of God seems to wisp away. Little by little the "victory" seems to slip away and the vivid sense of His presence dissipates down the psychological drain of dis-involvement.

This is not God's doing. He is not thereby punishing us, as if He had some petulant problem and was mad at us because we would no longer play with Him. The falling away is entirely in our minds and is the product of our disinterest. If we desire to keep the charge in our spiritual batteries, we must keep in committed contact with the Battery Charger. As we do so, I am fully convinced that He is ever so eager to keep us "ever-ready."

The inverted spiral

Now, what is the contact which sustains our relationship with God? Is it our feelings? Certainly not! Faith

is the bridge by which we originally reached out and made contact with God, and faith is the all-important factor in sustaining this vital contact. When feelings go, it is not significant, except as they may affect faith. When faith goes, it is critical. This contact must be revitalized soon or the spiritual relationship may be broken.

What would cause faith to break? Faith for the sanctifying presence of the Holy Spirit is requisitely related to full and complete consecration. As long as full commitment is sustained, faith is maintained. When, for any reason (purposeful or otherwise), the sense of consecrated involvement is less than what it took to obtain the blessing initially, the person's faith is weakened and may thereby slip. While in this weakened state, the person is quite apt to begin to feel that he didn't have much contact with God anyway. This, I believe, is particularly true in the early stages of the sanctified experience. The newly Spirit-baptized person has not yet learned to fend off the feints of the adversary. And in his weakness he is liable to fall from his Spirit-filled state unless he keeps his purpose firm and his involvement certain. An inverted spiral is apt to develop. The process which brought him into vital contact with the Holy Spirit is reversed and he finds himself back where he began. Many a person, finding himself in this spiritual stage, has said, "I guess it just doesn't work," or maybe, "Sanctification, as it is presented by our church, is just not possible."

As I see it, there is a four-step progression which brings the ministry of the Holy Spirit into the life and sanctifies the believer: (1) Spiritual purpose provides involvement; (2) Spiritual involvement enables consecration; (3) Full consecration releases faith; and (4) Faith, through Jesus Christ and in God's Word, brings the blessing. If one relinquishes his faith, the process may consequently be reversed and he may thereby lose the sanctifying presence of the Holy Spirit. I believe the process may go up or down,

at any time, based on the consecrated involvement of the believer.

I further believe that this process is highly volatile in the early stages of the sanctified relationship. It appears, from my experience and from my observation of others, that there is a critical volatility in the early hours and days of the Spirit-filled state. The four-step progression is in danger of regression unless positive effort is made to keep the state of spiritual involvement intense.

I here submit, for your consideration, the opinion that many hungry seekers are stirred to spiritual interest in sanctification through the ministry of the Church of the Nazarene. They hunger and thirst for life in the Spirit and victory through His presence. I also firmly believe that many seekers have come, sought, found, and then backslid down the four-step regression, because we have failed to clearly present the absolute necessity of a continuous commitment.

I am convinced that there are many Nazarenes who have ignorantly passed up and down this sequence time and time again until they finally have resigned themselves to something less than complete victory. They don't backslide into outbroken sin because they fully understand how not to, and what it would mean if they did. But they don't understand how to maintain victory in and through the sanctifying grace purchased on Calvary. That's right—they don't understand. Why? Because we have failed to clearly enable them to see and understand the critical hours and days following their "sanctification."

We leave them to fend for themselves in the critical hours which follow. They do not understand the necessity of maintaining their sense of commitment. They relax their involvement. Without a sense of involvement, their joy fades and their faith weakens. Then if they are not careful, the adversary strips away their faith and they slide down the sequence to their pre-sanctified state. Hopefully, they may try again. But some, I'm sure, relinquish their quest. Some, we know, have left our

church to go where they would not be further frustrated.

Help for vacillators

How about my transformation? How did I come through the maze into the light of full salvation? Well, not like some more-fortunate others. A few make it through the first time and their success is enough to keep the evangelists pushing and others seeking. Most of them, I imagine are persons of strong character and of purposive mind. By dint of character and God's grace, they made their way through the critical period following their baptism with the Spirit. Then because they walked for some time with Him in supporting grace, they grew enough in spiritual understanding to maintain victory over the adversary.

No, I wasn't a person of "strong character." In fact, I had so much difficulty through the years because I tended to be a vacillator. I was weak and therefore succumbed, I believe, in the critical period following the numerous times I sought sanctification. However, had I known what I know now, I am certain that I would not have wandered so long. How did I then make it? I came across some spiritual supports to sanctification.

The initial support, which the Spirit used to help me make it joyously through, was the principle of responsible living. The psychology of this principle is specifically set up to sustain one who might be tempted to vacillate or regress. As I conscientiously followed this principle, by God's enabling grace, I was specifically supporting my consecration (though I didn't realize it at the time). Thus, in a somewhat negative fashion, I was responsibly conforming to what I felt I ought to do. Thereby the spiritual fissures which had previously allowed my commitment to leak out were effectively eliminated.

Subsequently, as my understanding grew, the Lord helped me to perceive two other aids which have been spiritually helpful. So the second support is an attitude of concentrated commitment. This is positive, while the first

may be somewhat negative. Here I seek opportunities by which I may evidence my commitment and through which it may be confirmed and renewed. Responsible living closed up any gaps by which spiritual joy could wisp away. Concentrated commitment, on the other hand, unmistakably vitalizes and invigorates my sense of spiritual joy. It seems to me that concentratedly committing oneself is somewhat analogous to attaching oneself to a spiritual battery charger. Each time one consciously commits some aspect of his life to spiritual purpose, it seems that he opens a channel through which his spiritual batteries are replenished. This, evidently, is the channel through which the Holy Spirit endues those who consciously commit themselves to His service. One's sense of spiritual wellness is enhanced as one further consecrates time or talent or energy.

There is a third support which has practical, in addition to spiritual, import. I term it *industrious involvement*. It is psychological in nature, but relates to my service for God and the Kingdom. The Word says, God is able "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." In utilizing this support, I try to keep involved in His service. Thereby I allow Him to channel His "power" through me as He may deem best. Here, I trust, is an outgoing channel through which the joy I have in the Lord is expended for the benefit of someone else. I am not certain just what joy might do if it turned rancid, but I am certain I "don't want none."

These three "supports" have become so significant in my spiritual life! They have provided an intellectual-psychological-spiritual foundation which has sustained me where I previously vacillated and spiritually regressed. Without such, I am convinced I would still be out in the spiritual "cold."

But what about the many others who are floundering in the spiritual "desert"? They long to "cross over" and get in on the blessings of the "Promised Land" about which we preach, but into which they cannot seem to go. These

desperately need to be supported.

We ought to get down on our spiritual knees and pray about this. We ought to get down on our intellectual knees and think about it. Little people—thousands upon thousands of them—are hungrily awaiting a practical assist toward the Spirit-filled life. If we could think it through, I believe the Holy Spirit would inspire it through, and we would see many seekers coming through into sustained victory.

For many long, dry years I thirsted for the "living waters." Longingly I read of those who sustained a vivid sense of God and had a near-continual realization of His personal presence. I yearned for this intimate nearness, but was frustrated by what I now believe was a warp in my thinking. I didn't understand how to present my body "a living sacrifice." Had I understood, I feel quite certain that I would have been "filled" long, long ago.

Now I know. There is no question. The years of pensive longings and wishful hopings have been replaced by a rich assurance based upon His abiding presence in my unworthy life. Ours is a day-by-day relationship which is vital and intimate. Instead of being pressurized and frustrated by the song "Glorious Freedom," I exultantly sing forth with an inward understanding of the glorious freedom provided by His sanctifying presence. The word "sanctify" for years either troubled me or left me cold. However, I now deeply appreciate its blessed reality in my undeserving life. His love has become a dominant factor in my life and I daily strive to glorify Him and serve the needs of my fellowmen. Spiritual assurance is an abiding factor and I long to see others lifted to this spiritual plane.

No, I don't mean I have it all. But I have been set free to grow in grace and in the knowledge of my Lord. He said, "If the Son . . . shall make you free, ye shall be free indeed." Free to understand the past and free to perceive possibilities in the future. Set free by the abiding presence of the Holy Spirit. God helping me, I want to do all I can to help others to be free to grow in the Lord.

This is why I would like to make my experience available to help others.

Well, what do you think of this "psychology of sanctification"? Have I expressed myself well enough for you to get what I have been trying to say? If so, what do you think of it? Is it valid? If not, please take time to straighten me out. If it is well-grounded, what should be done about it?

Yours in His service,

Bill

W. H. WALLACE

Practical Points that make a difference.

It was the positive note that won them to Christ!

Dear Son:

I think our pastor learned a great lesson last Sunday night. He was preaching evangelistically with a burdened heart—and doing well, but something went wrong with the altar call. I really don't know what it was—but it didn't seem to me that there was any conviction and very little concern. It may have been the nature of the sermon, or the mood of the congregation—I don't know.

And then the preacher gave up "pushing" and started "wooing" by singing "I'll Live for Him Who Died for Me." It was like a breath of fresh air from another world. A young man felt the presence of Another and with courage knelt at the altar. In three minutes the altar was full of hungry seekers.

Son, I've thought a great deal about that service. The sermon was sound, urgent, and challenging, but something went awry. You know what I think it was—the preacher didn't sound the positive note and that is where the Spirit of God made His entrance.

Love,

Paul

Challenging the Small Church

By Ralph J. Ferrioli*

Some of the do's

In the wisdom of the pastor, he should encourage and reveal to his people that smallness does not excuse greatness, and that God is more interested in a *great* church than in a large church. The small church needs to acquire a sense of pride that comes from the fulfillment of her obligations. There is nothing that can bring more blessing and honor to a church than for each member to understand that he is a needed and responsible ambassador in that church. Don't underestimate the small church, for some have such members.

The pastor must constantly emphasize the idea of obligation, responsibility, and accountability in the church's relationship to those without her doors. Let the small church throw off the spirit of self-pity and selfish indifference to the welfare of the community, and the community will realize it and respond to it. Let the pastor clearly grasp the fact that the moment that the spiritual life of the church is toned up, all conditions for a general awakening will be present. There is no evangelism like the magnetism of personal, regenerated, molded Christian character.

Sunday school contests seldom work in smaller churches because only a few do the work. Thus the need is for an individual response—each

member doing his part. We used a system in one of our small churches that proved to be very helpful in getting this lesson across. We called it "Honor Families in Personal Sunday School Evangelism." Each family was given one-month honor place in the church. Two front pews were ribboned off for these families to bring invited guests. All members, including the pastor, were given this privilege. This was effective in teaching personal soul evangelism, and that if the church were going to grow, it would grow through them. The plan really worked, and among others, a young Catholic mother was won to Christ through a personal invitation. This also emphasized the fact that the same message of true salvation is successful regardless of the size of the church.

And of course each member must be impressed not only in personal evangelism, but of his need to give his tithe and to participate in all services so that the new people might have an example.

Many will not attend a small church because they do not understand its doctrine. We must therefore educate the community by advertisement, by use of the *Herald* and other literature. Every department of outreach should be used—Home Department, cottage prayer meetings, Cradle Roll, and visitation.

And, pastor, if your church is in

need of a coat of paint, by all means get this job done first. The community will never come to an unkempt church.

Some of the don'ts

NEVER go to the people with a set of new ideas you have for building the congregation. They have heard it all before from the last pastor, and they are still waiting for it to grow. Work in your ideas gradually—and work them in as if the ideas were theirs! This may give you a few lumps on your pride, but it will work.

NEVER let your people feel that because they are a small group you are using them for a stepping-stone to a larger church.

NEVER let them think for a moment that you feel the budget is too big for the size of the church. They will agree with you.

NEVER let them see you discouraged, for that is how the last pastor looked.

NEVER let them see you and your wife do all the work, for this has caused many to expect the pastor to do everything and they nothing.

Some small churches are infected with festers. Remember, pastors, the good members are looking for leadership. Use the healing balm, but if the healing balm does not work, do not be afraid to use a little iodine.

The growth of the small church depends on her pastor. Accept the invitation to challenge them for Christ, and the church will grow.

The Mechanics of the Ministry

By Raymond C. Kratzer*

VII. The Impact of Words

Words! Words! Words! Thousands of them. Hundreds of thousands of them! Words of all shades of meaning and with available combinations that can bless or curse, bore or thrill, bring joy or sorrow.

God has given to us the ability to think and to speak. And to the minister, both of these gifts are invaluable to Him and to His work. In fact, His stock-in-trade is the "King's English." Through the vehicle of speech he can scatter words in such a way that his whole ministry will be enhanced and the work of the Lord greatly strengthened. Furthermore, scores of people will be helped as they partake of the

tonic of pleasant speech from the lips of a thoughtful pastor who distributes words to the upbuilding of the Kingdom and the enrichment of precious souls.

After a certain sermon was preached, a fellow minister told the preacher that he had seen every word of that sermon in a book. The abashed preacher was shocked because he had worked out that sermon by dint of real effort, and he did not copy it out of a book. Oh, of course, he had been inspired by his reading, but he really felt this sermon was his own. He was greatly relieved when the teasing fellow minister told him the book he was referring to was the dictionary.

But the amazement in so many instances is how few from the great store-

*Pastor, Philadelphia, Pa.

*Superintendent of the Northwest District.

house of words are used in a sermon. Trite phrases, repetitious words, and careless sentences often cloud noble thoughts and potentially inspiring ideas. Usually the problem lies in a thoughtless putting together of words, or a careless approach to the preparation of a speech.

Did you ever watch a television commercial? Since even one minute of time of a nationally televised program is expensive, every word of a commercial is considered important and packs great weight. Even the expression on a face, or a well-planned pause, has meaning. And the message gets across. What a difference would be made in our preaching if we were half as diligent in our preparation!

When the preacher is in the pulpit, he has the unusual opportunity of touching the lives of many people in a short time. What he says to them, the way he forms his sentences, and the impact of his words have a great deal to do with his effectiveness. In this regard, it would do most of us good to have our total conversation in the pulpit taped for our study and criticism. This is usually a revelation that is not too complimentary—for a tape does not record arm movements, facial expressions, and other helpful aids in getting our message across. The trouble, too often, is that preachers depend more on the props to preaching than the careful dissemination of ideas through the vehicle of speech.

Announcements can be made more interesting when properly made. A perfunctory reading of announcements with the addendum of the trite phrase, "Now keep this in mind," can be deadly to a service. In-between statements can enhance the subsequent activity or detract from it. For example, it is always wrong to say by way of introduction for a special song, "We will be favored by a special song by John Doe." This immediately throws a mental block in some people's minds because it smacks of condescension. It would be much better to say: "At this time John Doe will bring to us a special message in song. Let us pray that God will use it to bring blessing to our hearts."

When a pastor introduces a special

speaker, such as an evangelist, it is his responsibility to condition the audience in a favorable way toward the one who will preach to them. His introduction need not be long, but it can be meaningful as it presents the speaker in an upswing toward the congregation. A good introduction gives a thrust to a guest speaker that helps him off the launching pad.

Words spoken concerning the tithes and offerings can loosen the purse strings in many instances. If strong laymen observe a thoughtful pastor present the offering appeal with carefully chosen words and ideas, they will unconsciously feel that here is the head of an organization that is well-ordered, and this church knows what it is doing. On the other hand, if the pastor says, "Well, it's time for the offering. Now who will volunteer to come forward to take it up? How about you, Joe and Bill? Come on and help us." By this time, any visitor who might be present will likely diminish his intended gift or give it unwillingly to such a disorganized situation. Even if the regular ushers are not present, and the pastor has forgotten to make arrangement before the offering, he can usually assume a posture of aplomb. He could casually say: "It is time for us to worship the Lord with our tithes and offerings. We will ask Joe and Bill to come forward and serve as our ushers." His poise will add grace to this means of grace.

Some individuals are unusually talented with the ability to articulate their thoughts in a pleasing manner. But most of us must add this ability by the investment of hard work and careful planning. It is not irrelevant to make "notes" for the entire worship service, including what you plan to say between events in the service as well as the content of your message. Diligence at this point over a period of time will fill your larder with many varied phrases that will be like a symphony to your people, delighting their ears as well as their souls. With all of the words available to us, let us use more of them. Not that we become verbose, but that our speech

(Continued on page 43)

October 11 is just
around the corner

Laymen's Sunday Fosters Christian Faith

By William A. Self*

LAST YEAR on Laymen's Sunday our minister went all out to use the laymen. He had made explicit plans and each layman who had a part in the services of the day had the wise counsel and encouragement of his minister in planning for it. The laymen were informed in ample time to make adequate preparation.

The Sunday school superintendent was asked by the pastor to give a short devotional for Sunday school with all departments of the Sunday school present. The superintendent, an airplane mechanic by trade, is a young, energetic, I-know-you-can sort of person. He fosters a glow of optimism among Sunday school personnel. In the Sunday school hour he spoke for about seven minutes on life itself. In essence he said that man is confronted with God and eternity in everything he does; life is looking oneself square in the face and evaluating one's total purpose in terms of God's will. His words were encouraging as well as thought-provoking. They instilled strength of will and purpose in the people. Everyone went to his Sunday school class feeling that life is truly a partnership with God.

The minister spoke briefly during the Sunday morning service explaining the purpose of the day. His words were fruitful. In the few minutes he spoke, everyone felt that the church was his church, as in reality it is.

The morning worship message was given by an older, retired, mature member of the church. He has been a member of the church since his youth. His zeal for Christ is undimmed by

years. He spoke out of years of experience. Hearts were touched because "one of their own" was saying that in these days God is able.

For the young people's service on Sunday evening, a father spoke to the entire congregation, reacting to a film that had been shown in the community the week before on "Teen-agers and Drugs." He graphically pictured the societal and family conditions that were encouraging some youth to use drugs and challenged the Christian families with the one antidote for drug use—love for God and family.

For the evening service two laymen were asked to speak about 10 minutes each. The first one to speak was a young man who is extremely punctual in all church functions. His theme was "the proper use of time." Supporting this with scripture, he encouraged everyone to give a good account of his time to both himself and God.

The second speaker was a middle-aged man who has spent most of his life in the church. His emphasis on the need for a personal experience in salvation was well taken.

There were many benefits derived from the Sunday's activities. For one thing, the men spent time in preparation for discharging this responsibility for God. Time spent in preparation meant that they were identifying with a relation to God. They would be different after this.

Another benefit was the unique difference in the presentation of each person, signifying that each person complements every other person in the church.

Perhaps the greatest single accom-

*Layman, St. Charles, Mo.

plishment of the day's activities was that each one saw that he was important in God's work. Not the "man of the cloth," but rather a fellow layman had repeatedly told him so throughout the services. The pastor clinched this fact with a "feeling level" expression of how much

everyone meant to him. A real feeling of brotherly love existed, one that said: We are one family; we really care for one another because God has redeemed us all. And now He needs not only our hearts but our lives, our interests, and our commitments.

A Home-Going Pastor Makes for a Church-Going People

By Frank McConnell*

The district assembly was in full swing. All were having a great time. The district superintendent had just given his report. Many of the churches had shown a loss in attendance.

Five pastors were eating lunch together. One said, "I cannot understand why so many churches have had a loss in attendance. Our pastors are educated. They will measure up in every respect to preachers of any denomination. What is the reason?"

Another pastor asked, "How many calls did you make last year?" "Well," said the first, "you know I have to study hard in order that I may feed my people. They demand the best from me. I make only hospital calls."

Another pastor said, "The affairs of my church are so heavy that I do not have time for calling. My people work in the daytime, and I have to have my rest at night, so I cannot make night calls."

The third pastor said, "People do not want the pastor to call. That is old-fashioned. No pastor calls now. If your parishioners want you, they will come to your office or call you."

A fourth pastor said, "I have thought a great deal about this calling business. There may be something to it, but I was never taught to call and really do not know what I would say if I did. I feel it is better for me to study hard and give those who come something worthwhile so they will come back."

They all turned to the fifth pastor who had been listening. His church had gains in all departments. He had shown a gain of 10 percent in attendance. "What is your secret?" they asked. His answer was: "When I started in the ministry I was told that a visiting pastor makes for a churchgoing people. I average 1,500 calls a year. I visit three afternoons a week and at least two nights a week. I feel that if I set the example my people will follow. From my experience, I would say that my calling program is the difference. At least you fellows say that you do not call. You are as good if not better preachers than I am. If I see it correctly the difference is in our calling program."

"My church is a calling church. I preach on Sundays, make many calls, and our people talk all week about the wonderful church that we have. It is just natural for visitors to attend our services. Isn't that the method that Christ gave us? I feel that if we follow Christ's method He will honor us and give us people to whom we can preach. According to your testimonies you preach to empty pews while I preach to people. Wouldn't it be wise if you followed Christ's command? Don't you suppose that Christ knows better than we the method to use?"

*Minister of Visitation, First Church, Bethany, Okla.



The PASTOR'S SUPPLEMENT

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

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WORLD MISSIONS



YOUTH & MISSIONS

Dr. L. S. Phillips, executive secretary of the Department of World Missions

Rev. Jim Bond, general NYPS president, two years All American college basketball star, now under appointment as missionary to Brazil

Rev. Wallace White, missionary field superintendent in New Guinea

Dr. Mary Scott, executive secretary of the Nazarene World Missionary Society

Rev. Franklin Cook, administrative assistant of the Department of World Missions

Mr. Ray Hendrix, promotional assistant for the Spanish Department, leading the giant teen choirs and congregational singing

Rev. Tom Wilson, program director for the Department of World Missions

Student Mission Corps representative

September 15

September 16

September 17

September 18

September 21

September 23

September 24

September 26

September 29

September 30

Des Moines, Ia

Lausung, Mich

Flint, Mich

Akron, Ohio

Saratoga, N.Y.

Wollaston, Mass

Lansdale, Pa

Columbia, S.C.

Chattanooga, Tenn

Nashville, Tenn

Little Rock, Ark

Bethany, Okla

Dallas, Tex

Albuquerque, N.M.

Phoenix, Ariz

Pasadena, Calif

Long Beach, Calif

Fresno, Calif

San Jose, Calif

Sacramento, Calif

Medford, Ore

Eugene, Ore

Walla Walla, Wash

Spokane, Wash

Kelso, Wash

Seattle, Wash

5:00-7:00 Interviews with missionary prospects

6:00-7:30 NWMS district & local council dinner

6:00-6:50 Hamburger Banquet (all district teens)

6:50-7:30 Teen effort practice

7:45-9:00 Giant Rally

October 1

October 2

October 3

October 6

October 8

October 10

October 12

October 13

October 14

October 15

October 17

October 19

October 21

October 22

October 23

October 24

EVERYONE INVITED

September, 1970

19



IS EVERY MEMBER
of
EVERY FAMILY

IN YOUR CHURCH
A MEMBER OF
THE NWMS?



THEY
SHOULD
BE!



INVOLVE YOUR WHOLE CHURCH IN MISSIONS THROUGH
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Mrs. Robert O. Jackson
General NWMS Council



DEPARTMENT OF EDUCATION
CHURCH OF THE NAZARENE

Edward S. Mann

In a day characterized by frequent job changes and easy "locational displacement" it is gratifying to note a man who has distinguished himself in our movement by 45 years of continuous relationship to one educational institution. Eastern Nazarene College. Dr. Edward S. Mann, for 23 years president of ENC, has just assumed his duties as executive secretary of the Department of Education. Dr. Mann served for many years in a number of roles in the college before being named president in 1948.

Our tomorrows are as bright as the caliber of young person we bring up in the church and graduate from our educational institutions. In a day of unrest, uncertainty, and insecurity among our youth, let us reaffirm our belief in young people. The department has an increasingly important role to play in helping to shape the future of thousands of Nazarene youth.

In appreciation to Dr. Mann, every pastor may ask: "How can I help Dr. Mann in the very strategic role he now assumes?" There are several ways:

1. Send names of any prospective teachers who may be interested in teaching in a Nazarene college.
2. Assist in the recruitment of students for Nazarene colleges.
3. Give payment of college budgets and pledges high priority.
4. Use college and seminary students, faculty, and administrators in special college services.

Love of Friendliness

FRIENDLINESS is the greatest single asset for a church that is determined to do the will of God, in the opinion of the pastor of a large evangelical congregation in the South.

He feels that friendliness means more to the ongoing of the church than a fine building.

He has found that the spirit of friendliness is contagious. He says: "Church people ought to be friendly but sometimes they act as if they were God's frozen—not chosen—people."

Stranger Only Once

He said he greets guests in his services by saying, "You are not a stranger, but a friend we haven't met."

In any church planning and program, he said the pastor must lead in emphasizing and practicing friendliness.

He also has strong convictions on keeping his church before the public. He advocates the use of newspaper ads and messages on radio and TV.

Quotes from Psalm

He quotes Psalms 19:1—"The heavens declare the glory of God," and says that God gave the world the first advertisement it ever saw. *God used color in advertising. He mixed all the colors to make the rainbow.*

"These advertisements of God continue to proclaim His glory, His power, His wisdom, trustworthiness, and love."

"God placed His advertisements in the sky. He has put others on the earth to proclaim His glory. Through His Word and through His works, He calls men. His children on earth are His advertisements also."

The pastor must keep his church before the public by telling the story of its many-sided ministry.

"It is little short of spiritual negligence to fail to publicize your church program if you have spent time and effort in building one," he says.

In his view every church that is "moving ahead for God" is a part of its community.

He feels this calls for the church to participate in every worthy community project such as the United Fund, services to youth and the aged, better government and law enforcement.

Furthermore, my church can co-operate with other Christians in noble endeavors without any compromise.

On Media Relations

His advice is sound on the understanding and use of all media of public information. He states:

"Most of the media are available without cost to the church. It is the pastor's responsibility to cultivate the acquaintance of the editor and the church editor of his newspaper. Get to know the manager and the program director of the radio and TV stations."

"You will quickly learn that they will cooperate with you. Give them current human-interest stories about the church and its program. Budget a respectable amount for advertising. It pays dividends."

"We must use the most effective media available to let the troubled world know what our church has to offer."

"Otherwise, we are like the fellow winking in the dark—he knows what he is doing, but nobody else does."

"The call for us is to keep our church before the public!"

Copy of pamphlet on press relations for the pastor free on request: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

One church editor in the East requested 100 copies to give to all pastors in the area. Have you read it?

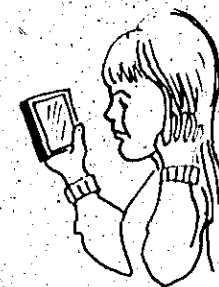
O. JOE OLSON

The Nazarene Preacher



Are We Satisfied with the Feedback?

Does the receiver's response indicate interest? Understanding? Boredom? Does the feedback challenge us to more creative forms of communication? Are we observing the feedback? How do we know our message is getting through? Do our plans include devices to secure verbal feedback?



Today's communication tools are many and varied, but unless we understand the true nature of communication and the importance of interpreting the feedback we will be ineffective as Christian communicators.

For effective Christian communication a good place to start would be to read a brief book by that title.*

"All of us are constantly receiving messages from others, decoding them, interpreting them, and encoding a message in reply. This response is called 'feedback.' By observing 'feedback' we know whether or not our message has been received and understood."

*From *Effective Christian Communication*, By Maxwell V. Perrow, the John Wiley Press. Used by permission. (The book is available from your Publishing House; price, 85c.)

The STRAIGHT of it

Q. I am 59 years years of age and still active in the ministry. The Nazarene Retirement Program (tax-sheltered annuity) has many advantages that I have been looking into, and I would like to know if I would benefit by having my employer purchase an annuity for me—at my age?

A. As you already know, you do not report as income or pay Federal Income Tax on the amount your employer places into the annuity for you. If you remain active in the ministry and continue the program for five years or more, the results will be well worth the effort.

Q. I am a student at the Nazarene Bible College and have been a minister for several years. During that time I have been covered by the basic life insurance program provided by the church (\$1,000). However, at the present time I do not earn the required \$400 annually from the ministry which entitles me to continue this service. Is there any provision where I may remain in the program while pursuing my Bible College training?

A. Yes. A special provision has been made whereby students at the Nazarene Theological Seminary and the Nazarene Bible College who are licensed or ordained may continue to receive the services provided by the Board of Pensions through the Department of Ministerial Benevolence, even though they do not earn the required \$400 annually from the ministry.

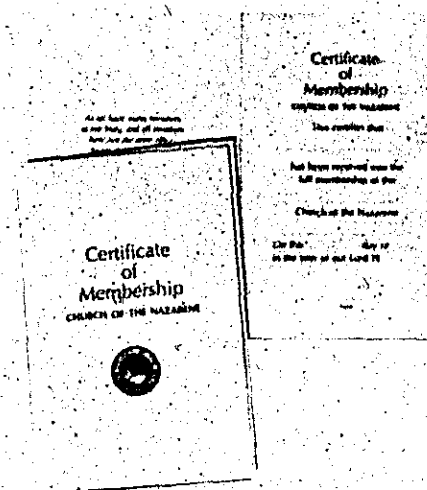
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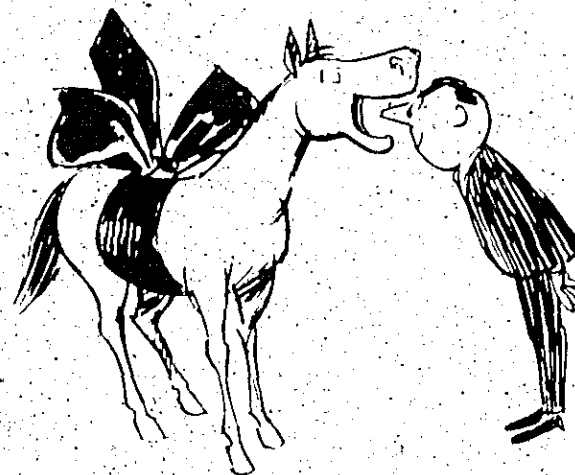
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Nazarene Radio League Division COMMUNICATIONS COMMISSION



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and
we agree.*

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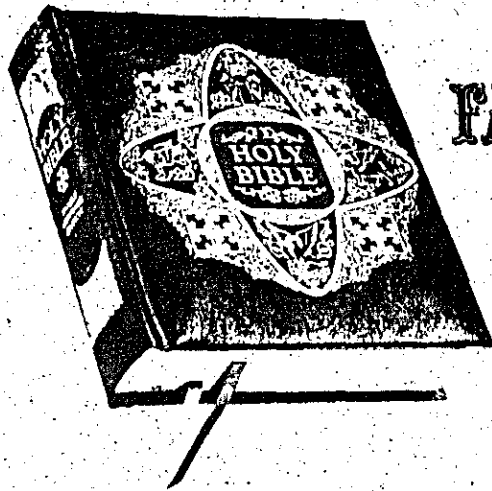
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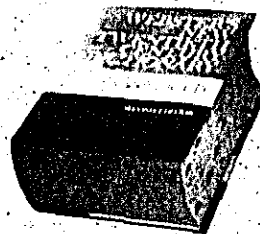
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The Big 1 for 71

"Planning for Church Growth" is the denomination-wide study scheduled for February, March, and April of 1971.

The study is based on the conviction that it is God's will for every church to grow and that every church can grow. Church growth is interpreted as:

1. *Influencing persons to repent and receive Christ as their personal Saviour and Lord;*
2. *Bringing them into membership in the church; and*
3. *Helping them become part of the soul-winning force of the church.*

The study is designed to secure maximum involvement of the four decision-making groups in the local church—the church board, the NWMS council, the NYPS council, and the church school board—plus others appointed by the pastor.

Materials developed for the study include:

Textbook, Planning for Church Growth, by Bennett Dudney

Evaluative Instruments, a questionnaire in each of the four areas listed below. The questionnaire is designed to assist in evaluating the resources of the church and establishing short, medium, and long-range plans for improvement and growth.

1. Evangelistic outreach
2. Administrative procedures
3. Program (NYPS, SS, NWMS, Caravan, etc.)
4. Facilities (land, buildings, equipment)

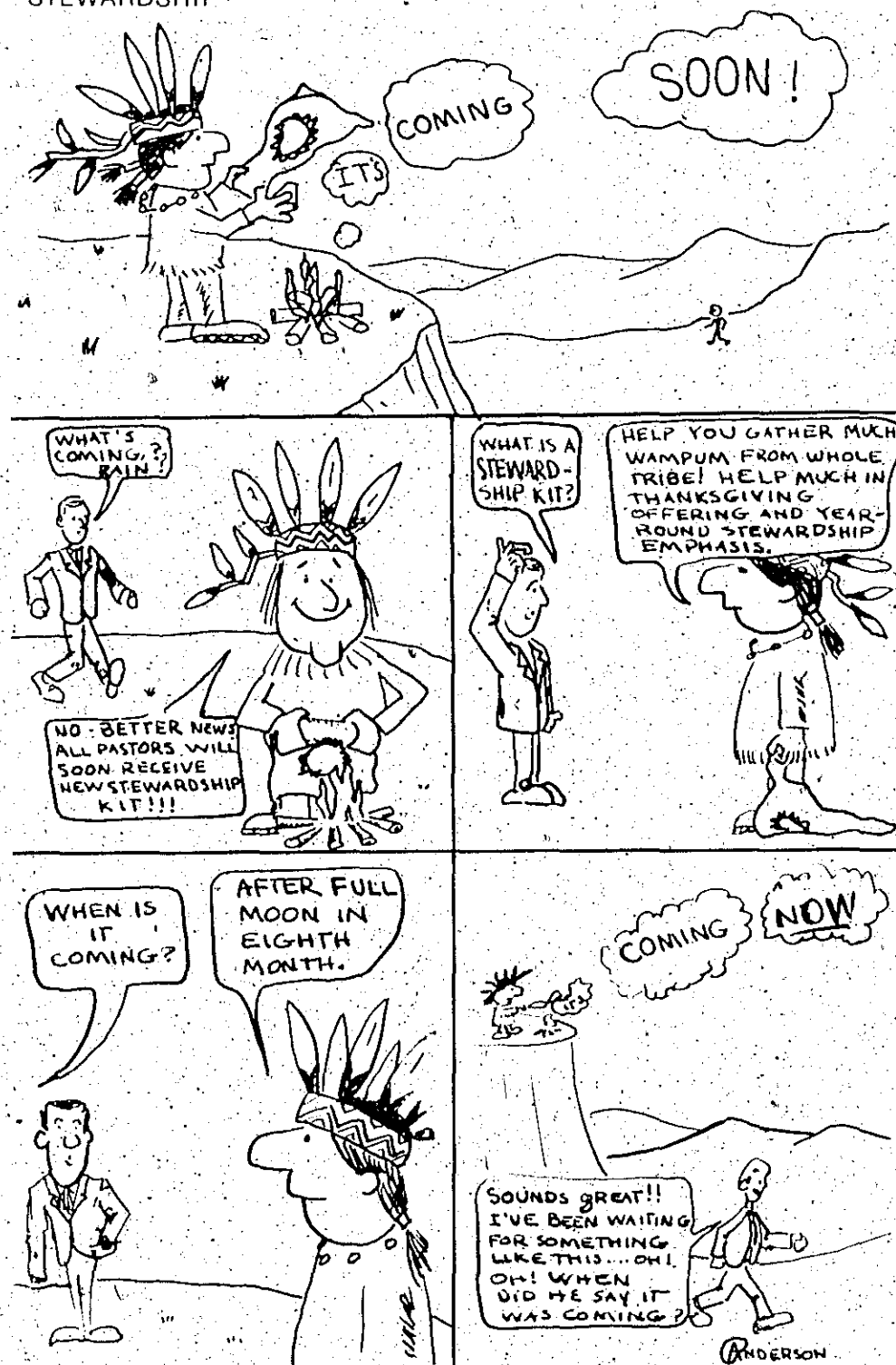
Leader's Guide, a guide designed to aid the pastor in leading his congregation in the study.

The Christian Service Training Commission prepared these materials to help each church fulfill God's plan for growth. It is not a study designed to secure information for Kansas City, or to see if the local churches are doing what is recommended by the International Headquarters. Major emphasis is placed upon Christ as the Head of the Church and the leadership of the Holy Spirit in local church planning.

God can work a mighty miracle in our midst as each church prayerfully participates in this study and finds God's plan for church growth. Growth is God's will and you are His instrument.

Will your church participate?

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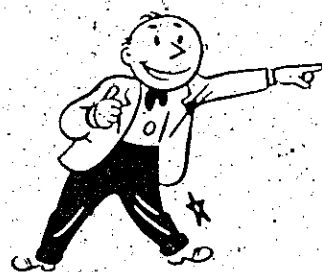
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Classroom Equipment	500

EUROPEAN BIBLE COLLEGE

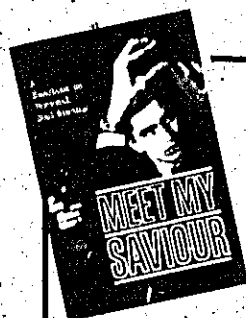
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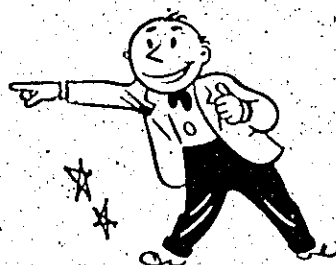
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an approved text for
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use this attractive
tract to help
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witness to win!



Reports from local churches indicate that too many youth leaders are attempting to get along only with "Teen Guide" for their NTF. Let "Direction" help your NTF sponsor do his job properly. It's crammed with program helps, IMPACT ideas, social-recreational outreach suggestions, plus articles on the youth culture. Only \$1.50 per year. Order now.





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OCTOBER
4-25

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

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Offering a biblical plan for inviting people to Sunday school

Here's how it works...

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In front of your church, on the sidewalk or foyer, the display 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, durable 1/4" x 11" foil. Suggested display date, September 11.
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UX 400 WOODEN FRAME for displaying above banner outdoors.
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Posted in every classroom, on department bulletin boards, in the lobby, it will constantly remind members of Christ's command to 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 11.
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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.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

"The Emancipation of Obedience"

A FEW DAYS AGO I was retyping the manuscript "One Man's Break-through," to be included in this issue. (Be sure you read it!) At one point I could scarcely see to type for my tears. I recall my own "chronic" struggle along this same line for a number of years in my earlier Christian life. Mr. Wallace's principle of "responsible living" impressed me deeply. Over and over these words have come to mind. For several mornings as I awakened I employed this new expression in my daily commitment—to live responsibly before God that day. It was strengthening.

Last week in a training session for American Bible Society workers one of the speakers threw out another idea that has been equally thought-provoking and inspiring. The Book of Esther was our study for that evening.

Queen Esther was faced with a great problem. Her people were to be destroyed. Yet no one at the palace knew that she was a Jewish woman. I wonder if the thought crossed her mind that, if she kept quiet, she might at least save her own neck. Mordecai requested her to go to the king and plead for her people. She sent back word (quoted from *Living Lessons*), "All the world knows that anyone, whether man or woman, who goes into the king's inner court without his summons is doomed to die unless the king holds out his golden scepter; and the king has not called for me to come to him in more than a month."

Mordecai replied, "Do you think you will escape there in the palace, when all other Jews are killed? If you keep

quiet at a time like this, God will deliver the Jews from some other source, but you and your relatives will die; what's more, who can say but that God has brought you into the palace for just such a time as this?"

God would ultimately have delivered from another source, but Esther would have forfeited her role as the chosen instrument—forefeited her life, her influence, and probably her soul. But she made her decision, and the high point of this entire story lies in her words, "If I perish, I perish."

Esther had kept her nationality-identity a secret. Now her image must perish—if not her life. Her earlier obedience had brought her to the palace, had crowned her as queen. Total obedience now required that she be obedient unto death. In this decision she died to herself—"If I perish, I perish." As far as she was concerned she was already dead. The probability of death was resolved—therefore she was free to live. It was at this point in the study that the speaker, mentioned above, made this statement: "I wish some great theologian would write on the theology of the emancipation of obedience." "The emancipation of obedience"! Just let this grow on you. Somehow these words seemed to couple with my new motto of "living responsibly"—and the victory it brings. Obedience—and the freedom it brings.

Sometimes we seem to come to a standstill, a stalemate, in our Christian lives. Productivity and creativity are at ebb tide. We may need to examine our "responsible living" or our "obedience." The real test of total obedience

may be found more in the minor, day-by-day, "inconsequential" (we think) decisions than in the major matters of obedience. As long as we have a decision to make and do not, nothing happens. Perhaps our decision will have to include, "If I perish, I perish." Maybe we have been keeping up some foolish facade, protecting our pride from a topple, rationalizing the need for an apology, nursing some pet whim, defending some "non-essential." It may have to do with our family relationships or our relationship to our congregations. We may have to resolve to "die" to something, to accept something that seems unfair, to relinquish, to break—"If I perish, I perish." But emancipation!

Another major inspiration relating to these came from reading *God's Smuggler*, by Brother Andrew. A high point of the book for me was in the chapter entitled "The Step of Yes." The author had been torn with doubts about his future and his call. One Sunday afternoon he went out to the polders (in Holland), where he could pray aloud. He sat on the edge of a canal and began talking to God casually, as he might

have talked to his closest friend. He prayed right on through Sunday afternoon and on into the evening. And still he had not reached a point where he knew he had found God's plan.

"What is it, Lord? What am I holding back? What am I using as an excuse for not serving You in whatever You want me to do?"

"And then, there by the canal, I finally had my answer. My 'yes' to God had always been a 'yes, but.' Yes, but I'm not educated. Yes, but I'm lame.

"With the next breath I did say 'Yes.' I said it in a brand-new way, without qualification. 'I'll go, Lord, no matter whenever, wherever, however You want me, I'll go. And I'll begin this very minute. Lord, as I stand up from this place, and as I take my first step forward, will You consider that it is a step toward complete obedience to You? I'll call it the 'Step of Yes.'"

How grateful I am for any testimony, any insight, that enables me to know better how to be more completely yielded and committed to my Lord! Yes, I shall seek to "live responsibly" and find the "emancipation of obedience" as I continue my "Step of Yes."

"You Are What You Read"—

If you haven't read *God's Smuggler*, by Brother Andrew, you have a blessing in store. The review appeared in one of our earlier issues, but my motivation came when my 18-year-old daughter said, "Mother, you simply have to read this book! It will do something for your faith!" About that time I heard a seminary wife testify to a period of great discouragement and then add, "But I read the most wonderful book called *God's Smuggler* . . ." and told how it revolutionized her faith.

This is the extraordinary story of a Christian missionary who has carried the Word of God to every Communist country, preaching to underground worshippers and smuggling the Bible to

believers behind the Iron Curtain. The story of his conversion, his call, his utter dependence on God inspired me even more than his danger-charged adventure. Perhaps, after all, the most effective type of book review for a woman is in my daughter's words, "You simply must read this book! It will do something for you!" Or in the words of an 11-year-old boy who buried himself in this book with the comment, "This is neat!"

The former review listed the book in cloth cover at \$5.50. However Revell is now publishing it in paperback for 75c. You can order it from our publishing house.

IN THE STUDY

Gleanings from the Greek

By Ralph Earle*

I Tim. 5:17-25

"Honour" or "Honorarium"?

The Greek word is *time* (teemay). Originally it signified "a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold" (Thayer). It is used that way several times in the New Testament and is translated "price" (Matt. 27:6, 9; Acts 4:34; 5:2-3; 19:19; I Cor. 6:20; 7:23). On the other hand, it is translated "honour" (KJV) 33 times. Moulton and Milligan cite clear examples of both meanings in the papyri. The word was used for the "price" of oil, wheat, hay, and medicine. As one of the meanings of *time*, Arndt and Gingrich give "honorarium, compensation" and suggest that this is "perhaps" the sense here. Under *diplous* ("double") they cite the case of an emperor giving double wages to a prophet for his services.

Most of the versions have "honor" in this passage. However, the NEB reads, "Elders who do well as leaders should be reckoned worthy of a double stipend." And the *Jerusalem Bible* has "double consideration," with the marginal suggestion "doubly paid." Pastors will appreciate the way Charles B. Williams renders it: "should be considered as deserving twice the salary they get." N. J. D. White says: "Remuneration is a better rendering of *time* than *pay*, as less directly expressive of merely monetary reward. Liddon suggests the rendering *honorarium*" (EGT, IV, 134). That this is the meaning of *time* here is clearly indicated by the fact that Paul has just been talking about the church's support of needy widows and that he goes on (v. 18) to say, "The labourer is worthy of his reward" ("hire," ASV).

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"Doctrine" or "Teaching"?

The word *didaskalia* occurs 21 times in the New Testament. In the KJV it is rendered "doctrine" 19 times and "teaching" only once. This order should be reversed. Paul is not talking about "doctrine," or theology. "In the word and doctrine" simply means "in preaching and teaching."

"Before" or "On the Basis Of"?

The Greek word translated "before" (v. 19) is *epi*, which means "upon." By extension it means "on the basis of," and that is the correct idea here (cf. NASB).

"Rebuke" or "Reprove"?

The word *elencho* (v. 20) first meant "to convict . . . generally with a suggestion of the shame of the person convicted" and here means "to reprehend severely, chide, admonish, reprove" (Thayer). For this passage, Arndt and Gingrich suggest "reprove, correct." The NEB has "expose publicly." It appears that either "rebuke" or "reprove" fits well here.

"Prejudice" and "Partiality"

In the last part of verse 21 we find two Greek words that occur only here in the New Testament. The first, *prokrima*, is rendered in the KJV "preferring one before another." The word literally means "prejudging," and so "prejudice." That is perhaps the best translation here. Arndt and Gingrich suggest "discrimination," which sounds contemporary. Taylor also gives a modern touch in his *Living New Testament*: "Do this whether the pastor is a special friend of yours or not."

The second word is *prosklisis*, which means "inclination, partiality" (Abbott-

Smith). Cremer (p. 378) writes: "*Prokrina* includes an unfavourable prejudgment against one; *prosklesis*, nothing but positive favour, partiality."

"Suddenly" or "Hastily"?

The word is *tacheos* (v. 22), which means "quickly, hastily." Abbott-Smith goes on to say that here, in Gal. 1:6, and in II Thess. 2:2 it carries the "suggestion of rashness." Arndt and Gingrich give for these same passages: "too quickly, too easily, hastily." The thought of the command is expressed well in the NEB: "Do not be over-hasty in laying on hands in ordination."

Water and Wine

Verse 23 has posed a problem for many Christians, particularly in the United States. Why would the Apostle Paul tell his young associate Timothy no longer to drink water, but to use a little wine because of his stomach (Greek, *stomachon*) and his frequent "infirmities" (lit., "weaknesses," or "illnesses")?

Some have tried to dissolve the difficulty by saying that there are two Greek words for wine. *Gleukos* (cf. *glucose*) means "sweet new wine," that is, unfermented grape juice. *Oinos* simply means "wine." True. But the problem is that *oinos* is the word used here and in the story of Jesus turning the water into wine (John 2:9). So this suggestion is of no help at all.

The important thing to note is that *oinos* is used in the Septuagint for both fermented and unfermented grape juice. Since it can mean either one, it is valid to insist that in some cases it may simply mean grape juice, and not fermented wine.

It has often been objected that in those days of no refrigeration it would have been impossible to keep grape juice from fermenting. But the Roman writer Cato in his treatise *On Agriculture* gave this prescription: "If you wish to keep new wine sweet the whole year round, put new wine in a jar, cover the stopper with pitch, place the jar in a fish-pond, take it out after the thirtieth day; you will have sweet wine all the year round."

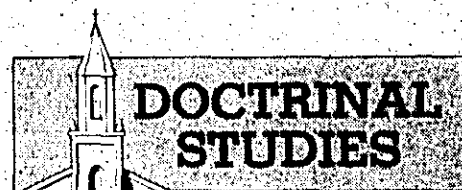
Probably the question cannot be settled on the basis of Greek words, but rather on moral and scientific principles. Does fermented wine have medicinal value? The present writer once put this question to a noted surgeon, the head of a department in a university medical school. His answer was an emphatic "No."

One thing, of course, must be insisted

on: Paul was not advocating the general use of wine as a beverage. The most that can be said is that he was suggesting that Timothy, because of frequent stomach illness, should take "a little wine" as medicine. And the possibility is still open that the apostle referred to unfermented grape juice, which of course is good for a weak stomach.

"Open [Manifest] Beforehand"

The expressions "open beforehand" (v. 24) and "manifest beforehand" (v. 25) are both translations of the same Greek adjective, *prodelos* (only here and Heb. 7:14). It means "evident beforehand" or "clearly evident" (A-S). Thayer defines the term as "openly evident, known to all, manifest." White comments: "Not open beforehand (AV), but evident (RV). . . . The *pro* is not indicative of antecedence in time, but of publicity" (EGT, IV, 139). "Going before" (v. 24) is literally "leading the way." Men's evident sins lead them to the judgment.



By Ross E. Price*

How Do the Plymouth Brethren, the Keswicks, and Counter-Actionists View the Old Man?

(Article 8 of a series.)

Those who would teach counteraction (rather than cleansing) of the sin principle also make a distinction between a man's standing and his state. The state may yet be sinful though the standing is holy. This is the contention of the Plymouth Brethren. For them man's sanctification is never a purging, but only a positional sanctification in a holy standing in Christ. The Keswicks, who, although they teach two works of grace, contend that our baptism with the Holy Spirit is a baptism for power

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rather than for purity, come out at practically the same position. Our state may be sinful because of the twofold nature within, which is one of sin versus the new life in Christ. Yet our standing in Christ is holy and through daily counteraction of the sin principle within, by means of the Christ principle, the former does not reign in the mortal body.

So when such thinkers come to interpret the Pauline contrasts between the *old man* and the *new man*, the former becomes our pre-conversion manner of living and the latter our post-conversion manner of life only. There is no death of the sin principle or renovation of the basic nature and state. Thus William Barclay translates Eph. 4:22 to read as follows: "Put off your old way of life as you would put off an old suit of clothes; clothe yourself in a new way; put off your sins and put on righteousness and the holiness which God can give you."

One of the finest of the Keswick commentators is H. C. G. Moule. He ranks along with that other great Keswick, G. Campbell Morgan. In his commentary on Rom. 6:6, Moule sees, for the change Paul speaks of there, merely a positional change and not a moral renovation. He says:

"This knowing, that our old man, our old state, as put off Christ and under Adam's headship, was under guilt and in moral bondage, was crucified with Christ, was as it were nailed to His atoning Cross, where He represented us. In other words, He on the Cross, our Head and Sacrifice, so dealt with our fallen state for us, that the body of sin, this our body viewed as sin's stronghold, medium, vehicle, might be cancelled, might be in abeyance, put down, deposed, so as to be no more the fatal door to admit temptation to a powerless soul within."

In his commentary on Eph. 4:22, the same author explains "the old man" as follows:

"On the whole, we may explain the phrase 'by old state.' And under this lie combined the ideas of past personal legal position and moral position: all that I was as an unregenerate son of Adam, liable to eternal doom, and the slave of sin. To 'put off the old man' is to quit those positions, which at the root are one. It is to step into the position of personal acceptance and of personal spiritual power and victory; and that position is 'in Christ.' The believer, lodged there, enters definitely and at once upon both acceptance and spiritual capacity for victory and growth. 'The Old Man' is thus not identical with the 'flesh,' which is an abiding element (Gal. 5:16-17) in even the regenerate and spiritual, though it need

no longer—even for an hour—be the ruling element; it may be continuously overcome, in a practical and profound manner in the strength of 'the new man.' The phrases 'old man' and 'new man' have a probable inner reference to the doctrine of the First and Second Adam (Rom. 5:12-19; I Cor. 15:21-58). 'The putting off' and 'putting on' may be expressed by saying, 'ye broke connexion (in certain great aspects of connexion) with the First Adam, and formed connexion with the Second,' connexion both of acceptance and of life power."

It should be noted that nothing is said about purity here. This paragraph clearly assumes that what St. Paul is discoursing about is merely a positional change of one's standing in Christ. Moule likewise denies that the apostle would use the term "flesh" in an ethical sense as being "that in man which is prone to sin and opposed to God," and thus identify the same with "the dwelling in me sin" of Rom. 7:17, 20. He seems to have forgotten that Paul says quite definitely, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). In the previous passage he seems to think that to be in abeyance, or cancelled, is a sufficient translation of the Pauline term for crucifixion. But crucifixion was always for the purpose of bringing on death.

It would seem that John Wesley is on much surer footing when he insists that "the new man" means "the principle both of internal and external holiness."¹ Or again when he says: "The putting off of the old and the putting on of the new man" does not mean an outward profession, but a real inward change; a renewal of soul "in righteousness and true holiness."² Wesley, in his review of Dr. Taylor's work on *Original Sin*, insists that "the old man" refers to a "corruption of nature" rather than *the late wicked life*.³ He contends that the old man is more than "a vicious course of life"; it is also an "inward corruption."⁴ Likewise the putting on of the new man "must be something more than an outward profession, or the reforming of a vicious course of life," for the text does "manifestly refer to personal internal holiness"; and it does "clearly prove that this is that chief part of that 'image of God' in which man was originally created."⁵

Likewise James Arminius would seem to be correct in contending that "the mortification of the flesh or of the old man" means more than "dreadful qualms of conscience" or "afflictions." He says:

"For it is very evident that, by the mor-

tification or death of the flesh and of the old man, or of our members, St. Paul means something far different: He means not that efficacy of the Spirit of Christ which may terrify us; but that which may sanctify us, by destroying in us that corrupt nature which brought forth fruit unto death."¹

There are others whose positions we must consider in the next article:

¹For an analysis of the Plymouth Brethren and Keswick positions, consult H. Orton Wiley, *Christian Theology*, II, 457-63. See also the analysis and refutation of Plymouth Brethren "Soteriology" and "Eschatology" in Daniel Steele, *A Substitute for Holiness, or Antinomianism Revived* (Chicago: Christian Witness Co.).

²William Barclay, *The Daily Study Bible: The Letters to the Galatians and Ephesians* (Philadelphia: The Westminster Press, 1958), p. 182.

³H. C. G. Moule, *Romans, The Expositor's Bible*, pp. 164-65.

⁴H. C. G. Moule, *The Epistle to the Ephesians, Cambridge Bible for Schools and Colleges*, pp. 118-19. See also his *Ephesian Studies*, p. 225, where he clearly espouses "counteraction" and positional sanctification. The italics have been added for emphasis.

⁵For St. Paul's uses of the term FLESH, let the reader consult G. B. Stevens, *The Pauline Theology*, pp. 139-50; and Ernest DeWitt Burton, *The Epistle to the Galatians* (I.C.C.), pp. 492-95.

⁶John Wesley, *Works*, IX, 310.

⁷*Ibid.*, p. 341.

⁸*Ibid.*

⁹*Ibid.*

¹⁰James Arminius, *Works*, II, 226. Italics added.

TIMELY OUTLINES

One Soul's Symphony

By T. Crichton Mitchell*

TEXT: Ps. 103:1

Purpose: To remind us during vacation time that worship is a very great privilege and delight.

Introduction: This psalm is so full of gratitude and the expression of evangelical experience and joy that even New Testament Christians can look with reverence upon its writer.

Amazement is the chief ingredient of worship—yet in few things are we so deficient. Worship is the music of the heart that is glad in God and amazed at His grace and His gifts.

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I. THE THEME: "Bless the Lord" (vv. 1, 2, 20, 21, 22a, 22b)

No symphony could have a more exalted theme and no symphony could express it so variantly and gloriously. It is stated, restated, thundered out, and woven in. The whole psalm is a variation on one theme. Petition is absent; adoration is constant; confidence is dominant; praise is persistent. The musician majors in gratitude and so he excels in praise. For only God is great.

O Lord, my God, when I in awesome wonder

Consider . . . THEN SINGS MY SOUL.

Mary of Nazareth burst into song thus: "Tell out my soul the greatness of the Lord!" (Luke 1:46, NEB) Only God matters.

II. THE SOLO PART (vv. 1-5)

Speaking to oneself is not always foolish. David does so quite frequently: "Why art thou cast down, O my soul?" And here he stirs his inmost soul to adoration. Nothing is less or bored here; he does not find God dull company. He thinks deeply, so he thanks adoringly.

Look at the movement of the music in the solo part. He particularizes his blessings. There are some things we ought to forget in life; there are greater things we have no right not to constantly remember.

A. Forgiveness. What music there is in that! In his hymn, "Praise My Soul, the King of Heaven," Lyte put it last. David puts it first, for it is a number-one wonder: Forgiveness leads in the blessings of the Lord. This song begins at Calvary, where the eyes are washed to see the beauty of the Lord and where the spirit is tuned to express its gratitude.

B. Health of soul. Holiness is health, wholeness, a Hallelujah in the heart, inward harmony with God. The Lord heals of all your diseases.

C. Protection (v. 4a): Who is it that keeps the hounds of hell off our heels? Who throws a merciful rearguard between us and the adversary? It is the Lord who daily redeems us from destruction. Each of us has a thousand daily reasons for blessing the Lord.

D. Fulfillment of life (vv. 4b-5). His steadfast love and mercy is the crown of life. We do not live at all until we live in Him. His will in Christ Jesus beautifies and fulfills life—as long as you live.

E'en down to old age I my people will bless . . .

III. THE CHORUS (vv. 6-18).

Another variation on the theme, in which the Psalmist moves from "my" (vv. 1-3) to "us" (vv. 10-18) and from experience to history (vv. 6-7).

A. The Lord's championship of the oppressed (vv. 6-7). He is not on the side of the big battalions, but on the side of justice and truth.

B. The Lord's changeless pity for the erring (vv. 8-9). He is slow to anger and never holds a grudge; the one thing He keeps is His holy love. His mercy seat is the great divide between east and west (v. 12).

C. The Lord's covenant faithfulness to His children (vv. 15-18). He matches His grace against our sin. His strength against our frailty. His steadfastness over against our trembling; and He who asks of us only that we forget not all His benefits remembers our weakness (v. 14), remembers our humanity.

This THIS is the God we adore,
Our faithful, unchangeable Friend.

IV. CRESCENDO (vv. 19-20).

We need help! "Help, ye bright angelic spirits!"

The worshiping Psalmist points his baton and gathers in one by one the whole cosmic orchestra: angels, perfected saints, seraphim and cherubim, all the works of God everywhere. And when the redeemed below, and the redeemed above, and the burning hosts of the Lord get together to sing, it must sound like a thousand Philharmonies!

How oft, in holy converse . . .
I seem to hear the millions
That sing around the throne!

Conclusion: Wonder is the soul of worship, And worship is the soul of Christian life.

Our Watchword and Battle Cry: "Maranatha"

TEXT: 1 Cor. 16:22, "Maranatha" (KJV)

Introduction: They murmured it in Caesar's cells and halls; they traced it in the sand quarries and scribbled it in the catacombs; they cried it under the claw and fang of the lion; and they hurled it into the mur-

derous fire. Those indomitable fathers of our faith saw in it the epitome of their faith and confession: "Maranatha."

To Paul it was like a second signature. To almost all of the churches he had something to say about its glorious meaning and significance. And Paul's apostolic friends cherished its hope and joy and bore living witness to its meaning: "Our Lord, come!"

Thus lived they with the lamps of witness brightly lit and themselves girded for the battle.

I. IT IS A CLARION CALL TO CHRISTIAN RE-
STANCE.

Because He is coming the Church needs to repent. Ephesus had cooled in its affection for Christ; Pergamum had cooled in its zeal for the truth as it is in Christ. And the call went out to them: . . . repent . . . or else I will come unto thee quickly, and will remove thy candlestick . . . (Rev. 2:5).

II. IT IS A STENTORIAN CALL TO HEART PURITY.

1 John 2:28; cf. 3:3. Everywhere in the New Testament the coming of the Lord is urged as motive and incentive to holy living. Not merely as a deterrent to sin, but as the one sufficient and sure and appropriate preparation for meeting Him. The Church is to live as a bride about to be espoused, not as a harlot about to be exposed. In the light of His appearing there is no greater tragedy than that of divided affections. And remember the words of Cromwell: "The world is anything that cools your affection after Christ."

III. IT IS AN UNFAILING INCENTIVE TO SERVICE.

1 Cor. 5:10. Note Paul's terms here: "Persuade . . . beseech . . . pray." Nothing of the big stick there. Neither is there any sign of the quiet withdrawal and the peaceful waiting. With the fear of being an unprofitable servant, and a burning sense of urgency that men will perish, Paul is spurred on to greater and ever greater effort to win men. For the coming of the Lord is not a thought conducive to the folding of the arms. "Occupy till I come"—that's what Jesus said. Why don't we do what Jesus said? An old Negro preacher once put it like this:

There's a King and Captain high
And He's a-comin' bye and bye—
But He'll find me hoein' cotton when
He comes.

IV. IT CARRIES A VERY PLEASING PROSPECT OF THE CHRISTIAN HOME.

Phil. 3:20. Make no apology for speaking of that, any more than you would for going home in the evening after a satisfactory day's honest work. "This world is not my home; I'm just a-passing through." Our hearts are in that homeland and we are under loving orders from the King of the Commonwealth to take home with us as many as will forsake their sins and believe on Him. We are going to "a taller town than Rome." Jesus shared the prospect. Cf. John 17:24. In his Father's own good time He will meet us at a trysting place (cf. I Thess. 4:17).

Conclusion: Seeing and believing this, and living by it—

1. We keep short accounts with the Lord.
2. We foster good relations with each other.
3. We walk circumspectly at all times.
4. We witness and work constantly in humility to "persuade men."

T. CRICHTON MITCHELL

Ambassador's Ambition

TEXT: II Cor. 5:9—"... we make it our aim to please him" (RSV).

Plus v. 11—"... therefore ..."

Introduction: Fair, weather or foul, out of the body or in it, away or at home, Paul's ambition is constant, and a matter of honor with him, "to please him" before whom Paul must soon render account (v. 10). Therefore he labors faithfully in the glorious task of trying to win men, for it is clear that even Paul was not always successful.

Therefore:

I. *He holds fast his message.* "One died for all." "God was in Christ."

II. *He keeps his spirit tender.* "We persuade," appeal, beseech. There is no big stick in Paul's message; there is just the Cross, and the Resurrection, and the Spirit that was in Christ Jesus.

III. *He keeps his heart filled with the love of Christ* (v. 14). He is praying

"... to lead them to Thy open side,

The sheep for whom the Shepherd died."

IV. *He is not burdened by human opinion or personal reputation* (vv. 12-13). What matters is not "What think you of Paul?" but "What think you of my Lord?"

V. *He stands in the gap between men and God:* "In Christ's stead."

This is this ambassador's ambition. He has every thought in captivity to the obedience of Christ. As the old Puritan said, "The presence of Jesus is Paul's theater—His eye is on him, and His commendation is enough." Thus no ambassador ever presented his credentials with greater pride than Paul wore his chains.

T. CRICHTON MITCHELL

Four of God's Secrets

TEXT: Jer. 17:7-8

Introduction: In the long run, men either die by faith in themselves or live by faith in God. Vv. 5-6 show the first; there you have the life that dies because its faith is in men—the do-it-yourself religion. And in our text we see the life that is lived under the shadow of the Almighty—the "life of God in the soul of man," or rather "the soul of man in the life of God."

Thomas Brooks of old wrote, "If God be thy portion there is no condition that can make thee miserable; if God be not thy portion there is no condition can make thee happy. If God be not thy portion, in the midst of thy sufficiency thou shalt be in straits. O sirs, it is not absolutely necessary that you should have this or that earthly portion, but it is absolutely necessary that you should have God."

"The secret of the Lord is with them that fear him," but four of these secrets are here offered to faith.

I. **THE SECRET OF SERENITY:** "For he shall be as a tree planted by the waters."

Here is a familiar metaphor. It sends the mind back to Psalms 1. It is intended to present a picture of tranquility and serenity. The temptation here is to speak about serenity rather than about God. Thus would we miss the secret, for the secret of serenity is with the Lord alone. "THOU wilt keep him in perfect peace." To seek serenity is to seek a by-product—it is to seek an effect. The secret is with the Lord, and its possession lies in the trusting heart.

The Nazarene Preacher

Calm trust is noticeably absent in the hurrying world of the cement jungle. Perhaps in the solitude of the silent hills we are in these vacation days receiving hints of it, but it belongs also in the workaday world. Lord Roseberry said about Thomas Chalmers: "His saintliness was not that of the anchorite brooding in the religious solitude. Here was a man hustling, striving, organizing, speaking and preaching with the dust and fire of the world on him; but he carried his shrine around with him."

There was a place in the old Tabernacle where the eternal serenity of God reigned; no wilderness wind disturbed it; no worldly noises penetrated. And

*There is a place where Jesus sheds
The oil of gladness on our heads."*

The trusting heart may carry that serenity around. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

II. **THE SECRET OF SECURITY:** "... that spreadeth out her root by the river."

Here is a forceful figure of grip and grounding in God. Here is a man rooted and fixed in God; he belongs to the established Church.

We just must grow roots to our souls, or for all our talk and work, the heat will get us. It really is our grip on God that gives us our grip on life. The crowd presses too closely; there is no hiding place; the fevers and pressures of life are too much for us. We just must take time to "spread out the roots" of the soul by the river of God. Security is God's secret, and He shares it only with the trusting heart.

*Amid this maddening maze of things,
To one fixed hope my spirit clings,
I KNOW THAT GOD IS GOOD.*

God is my Helper; I will not fear. What can man do to me? "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

III. **THE SECRET OF SUFFICIENCY:** "... and shall not see when heat cometh, but her leaf shall be green."

Our deepest trouble and most serious problem is dryness of soul brought about by running on reserves and not on resources. Blessed is the man who trusts in the Lord, for **ALL-SUFFICIENCY IS IN HIM**. His name is El Shaddai! Here is:

The ever-supplied life. "... not be careful in the year of drought." There is about

this phrase a certain carefreeness—the sure attitude of one who knows that "the trees of the Lord are full of sap." This is the life that depends on "the supply of the Spirit of God." It is the debonair spirit of the life that is "hid with Christ in God."

*Say not, my soul, "From whence can
God relieve my care?"*

*Remember that Omnipotence has ser-
vants everywhere.*

IV. **THE SECRET OF SUCCESS:** "... neither shall cease from yielding fruit."

The first psalm speaks of fruit "in season." When love is expected, there it is. But this is better: "shall not cease." Jesus said, "He that abideth in me ... much fruit." J. B. Phillips renders it, "It is the man who shares my life and whose life I share who proves fruitful." The secret of success in the life of holiness, and in the work of God, is with God alone. Some lives have appeared as failures to men, but in God's good time they have been revealed as the real successes.

Here then are the four secrets of God that are open to the trusting heart.

T. CRICHTON MITCHELL

Dig the Ditches

SCRIPTURE: II Kings 3:1-20

TEXT: v. 16, "... make this valley full of ditches."

Introduction: Sometimes a spiritual drought comes upon us. Sketch the setting of the Scripture lesson.

I. DITCHES TO BE DUG

A. Ditch of faithfulness to God

1. In material things
2. To His house
3. To His cause
4. Note parable of talents (Matt. 25:31).

B. Ditch of carrying a burden

1. For revival
2. For lost loved ones
3. For children

C. Ditch of right relationship toward God and man

1. First four commandments point up necessity of right relation-

ship toward God; last six, show necessity of right relationship of man to man.

2. Fellow church member

3. Someone who has been shunned by you

D. Ditch of living up to your convictions.

Illus.: "The difference between conviction and prejudice is that you do not get angry when you discuss a conviction."

1. Every Christian must have convictions.

2. Can't compromise.

Illus.: During Civil War, man sympathetic to both sides put on gray coat and blue pants. When in battle, he was shot at from both sides.

II. REWARDS TO BE REAPED:

A. "The country was filled with water" (v. 20).

B. We will be as spiritual as we want to be.

C. God will come to more hearts more often.

1. Visible signs

2. In services

D. The Lord wants to get to us. For some it has been a long time.

Conclusion: "Make this valley full of ditches" (v. 16), and "the country" shall be "filled with water" (v. 20).

A. Ditching can be hard work—may be restitutions involved.

B. Physical ditching may be hard on hands; spiritual ditching may be hard on knees.

C. Read v. 18. "He will not only bless you, but will win the lost through you."

JAMES W. STEELE
Gainesville, Fla.

Disguised Legalism

(Continued from page 3)

Therefore plain hairdos and plain clothes, without ornamentation, are demanded; but skirt lengths can go as high as fashion decrees because the Bible says nothing about short skirts! And the crowning irony is that when the church dares to protest the ultra short skirts the protest is branded as legalism! Thus is the positive principle of these passages missed totally in a slavish bondage to the letter.

On the basis of such thinking, the church would have no right to forbid tobacco or alcohol, for the word tobacco is not found from Genesis to Revelation, and the New Testament does not outrightly and explicitly forbid all use of alcoholic beverages. And for that matter, this particular group of evangelicals could own slaves quite consistently with their principles of biblical interpretation. One can imagine a plain-looking woman with her hair rolled up in a bun, standing irately in her mini-skirt giving orders to a cringing slave! Sounds far-fetched, of course, but fool-

ish hermeneutics will produce foolish and mixed-up ethics.

Before we permit ourselves to be overly amused, however, we should be reminded that Nazarenes can fall into this kind of legalism respecting the *Manual*. The letter of the *Manual* can be followed with smug punctiliousness, while other things, which are just as spiritually detrimental, and just as flagrantly inconsistent with the spirit and intent of the *Manual*, are allowed, simply because they are not named.

To avoid such disguised legalism, with its stupefying self-deception, there must be greater honesty, intelligence, and spiritual depth. We must be more honest in our desire to keep the underlying ethical principles of the Bible. We must be more intelligent in our method of biblical interpretation, and in applying biblical principles to contemporary practices. And our hearts must be fully in tune with the highest and best, so that the plain but rigorous standards of the New Testament are not seen as irritating restrictions, but as the Christian's highroad to freedom.

The Nazarene Preacher

The Impact of Words

(Continued from page 14)

hall be filled with variety, and yet easily understood by all.

We dare not discount the importance of the touch of God upon all we say. Flowery speeches, excellence in sentence structure, correctness in performance may only be cold, lifeless beauty. Unless it is touched by the Holy Spirit, it will leave the hearer unmoved and unhelped. Poorly developed sermons and awkward statements, if touched by God's Spirit, will produce more than the most perfect production. But let us strive to unite both spirituality and excellence. Remember Paul's admonition: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).



IDEAS THAT WORK

Our Training Chapel

Before we built our church, our building committee visited about 50 churches from Washington to San Francisco. We took pictures and gleaned many helpful ideas. Now our new church has a baby nursery (staffed and away from the sanctuary), a prayer/wedding chapel, and a "training chapel."

Our "training chapel" is a small room with six small pews and is separated from the sanctuary only by a plate-glass window—which makes it soundproof. The organ console is directly in front, and just beyond that is the platform. This is so that those in the "training chapel" are where the action is and can see and hear (through a P.A. system) everything that is going on.

The philosophy behind the training chapel is this: If you take a child to the church nursery where he can color, throw soft toys, and romp and play with the other children, the day will never

come when he would prefer to leave the nursery and sit in church and worship. The training chapel is a place to train children to worship and to sense spiritual values.

When the time comes that the parents decide to take their youngster to church, they may take the child to the training chapel for 15 minutes or so, and increase that discipline and training time until the child can sit through church.

Many of our churches now have a children's church, but still the training-chapel program seems pedagogically sound and works wonders for us.

Our training-chapel six-point policy is printed and framed on the door of the chapel, and reads as follows:

1. Help your little one reverence this room, knowing God is present.

2. Please do your visiting before entering and after leaving.

3. Only quiet toys to be brought into the chapel.

4. Diaper changing to be done in nursery or elsewhere.

5. Infants that cry should be taken quietly out of the chapel until crying is controlled.

6. Please feel free to leave room as many times as necessary to help train your child for reverence in God's sanctuary.

EDWARD J. GALEUP
Roseburg, Ore.

Hymn of the month

Tell Me the Stories of Jesus

No. 420, Praise and Worship Hymnal

William Henry Parker, the author of this hymn, was born in 1845. As a boy he was apprenticed in a machine construction department of a large lace-making plant in Nottingham, England, where he remained employed for most of his life. He began to write verses as a boy. Later, when he united with the General Baptist church, he became very interested in Sunday school work, and then he began to compose verses particularly for singing in Sunday school.

Many of these were for anniversary festivals. "Tell Me the Stories of Jesus" appeared in *The Sunday School Hymnary* (English) in 1885. Parker died in 1929.

Composer Frederic Arthur Challinor (1866-1952), the son of a poor miner, was born at Longton, Staffordshire, England. It was necessary for the boy to go to work at the age of 10. He worked at the backbreaking task of brickmaking for two years. For three years after that, he worked in a coal mine. At 15 he obtained work in a china factory. Being ambitious for a musical career, he spent every available moment studying harmony, doing his exercises at his brief mealtimes or whenever he could manage a few spare moments. When a small piano came into the home as a part of a legacy, the boy's joy knew no bounds. He worked very hard, and by 1897 had completed the required work for his "Mus. Bac. degree." He gained success as a composer, producing some fine cantatas. Still not satisfied with these accomplishments, he continued studies and earned the Doctor of Music degree in 1903. More than 400 published compositions are credited to Frederic Challinor.

BULLETIN BARREL

A TEACHER'S PRAYER

Lord, give me not just words to say,
Though I need just right words,
too,
But strength to live in such a way
My life will make my words ring
true.
Then give me all the sure finesse
An artist has who blends
Two colors so no one can guess
Where one begins, the other ends.
—Clearview News, Snohomish, Wash.
J. K. FRENCH, pastor

His Yoke

"Our yokes must fit well," the Carpenter said
As He bent beneath His task,
"For the people trust that My yokes will be
Worth all the price that I ask."

Each one who came and purchased a yoke
Was as pleased as he could be,
For the yoke was made to exactly fit
The form of the wearer, you see.

Today He fashions the yoke that we wear—
It fits just perfectly right.
The Master knows for whom it is made:
It feels both easy and light.

The price that He asks is never too large;
It's just your old burden of sin.
Exchange it right now for the yoke that
He gives.
What a rest it will bring you within!

His yoke does fit well; I have found it so—
A work of infinite care,
So uniquely mine, so beautifully made—
It's the one I'd have chosen to wear.

—Eleanor L. Cunningham

(Suggested by a sermon by Evangelist Doris M. McDowell)

ON REVIVAL

Dr. Shoemaker used to pray, "O Lord, revive Thy Church, beginning with me." He evaluated revivals, and concluded, "If I am not revived, then there is no revival as far as I am concerned."

I like the old spiritual which says, "It's not the deacon, nor the preacher, but it's me, O Lord, standing in the need of prayer."

Remember, the denunciation of the world has never begun a revival. Revival begins when you and I begin to see our spiritual apathy and unbelief. Let us open our eyes to our need.

CLINTON NORRILL
Independence, Kans.

The Nazarene Preacher

Preachers too—perhaps?

Measuring Men

By J. Edward Ferguson

I've lately been a pondering
On how to measure men;
To weigh them or survey them,
Or prick them with a pin.
We have so many instruments
Which do some jobs quite well
But they—in measuring humans—
The real size just don't tell.
So many rules do conflict.
For sturdy ones, and tall,
Oft in that final measure
Are not so large at all—
While some so slight in stature
Do giants put to shame;
And some of humble talents
Compel their names to fame.

We've met so many great ones,
Or so at least they say,
Who in the heat of conflict
Turn tail—and run away;
While some so self-bemoaning,
Stand well all stress and strain,
And while the proud ones scatter,
They stay to fight again.
It's quite a truth to ponder,
How much one really weighs,
Or just what rule of measure
They'll use on Judgment Day.
High heaven may not credit
Credentials worlds here prize;
For TRUTH replaces PRETENSE
In judgment of the skies.

I cannot find all answers,
But of late have set my mind
On what may be God's measure
For judging humankind.
For all machines, wise buyers
All seem to want to know
What lies beneath the paint and such,
To make those wheels all go.
And I can't help supposing
That we should look within
To find that tempered metal
Which lies beneath the tin.

Machines all get their value
For loads that they can haul,
Or push perhaps, or carry;
Performance values—all.
And seems that human measure,
It sorta ought to be,
Somehow, an indication
Of powers to DO; you see.

If just a tiny molehill
Can bring man to a halt,
It must be his machinery
Is powerless, and at fault.

If just a little burden
Brings progress to an end,
It must be there's some weakness
We need to know and mend.
I'm almost all persuaded
That measuring a man
Is more than "Space for Parking,"
Not what he "Can't" but "Can."
I think they'll weigh his "Doing,"
The mountains he can move,
The burdens he can carry.
The FAITH his works can prove.

And when we're weighed and measured
On that memorial day,
We'll then be counted WORTHY
If WORKS have marked the way.
His ways are ways of service;
His words, "So send I you,"
Give us the scale for measuring—
We're measured by the DO.

The Preacher's Psalm

The Lord is my inspiration; I shall not run dry.

He maketh me to repose in His hand;
He leadeth me beside the still waters of grace.

He refresheth my heart; He leadeth me in the pathway of exemplary conduct for His name's sake.

Yes, though I often walk through the valley of no appreciation, I will not be discouraged; for Thou art my Encourager; Thy voice and Thy Word they comfort me.

Thou preparest a crowded altar before me in the presence of my critics; Thou anointest my preaching with the dew of the Spirit; my passion for souls is contagious.

Surely blessing and fruit must accompany my ministry; and I will remain in the pastorate forever.

PETER HARTLEY

"I Don't Believe in Pledging"

1. *Car Salesman:* "You're getting a real buy here. Your old car serves as down payment and you have 36 months to pay the rest at 8 percent interest."

Customer: "Where do I sign?"

2. *Clerk in Appliance Store:* "We'll give you two years to pay for your new refrigerator. What could be fairer than that?"

Customer: "Where do I sign?"

3. *Real-Estate Salesman:* "Isn't this house a beauty? Just think—30 years to pay! We'll even put the closing costs and insurance into the monthly payments."

Customer: "Where do I sign?"

4. *Stewardship Representative:* "Now about our church's program. It will need the full support of every member. We would like to invite you to make a pledge for the new year."

Church Member: "What! Are you crazy or something? Tie myself down for 52 weeks! No, sir, I don't believe in pledging. Times are too uncertain."

Adapted from the *Northwestern Christian*

Kansas City First Church, *Focus*
C. WILLIAM ELWANGER, pastor

Learn this and you will get along,
No matter what your station;
An ounce of keep-your-mouth-shut
Beats a ton of explanation!

At a modern-art exhibition, first prize in sculpture went to a curiously shaped form bearing the sign, "The sculptress shaped this entirely with her tongue."

Someone questioned the exhibitor: "Who is this talented sculptress?"

"My cows," came the reply. "That's her salt block."

Christ's limitless resources meet our endless needs.

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

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

What Is That Stuff?

Workers earn it; spendthrifts burn it.
Bankers lend it; women spend it.
Forgers fake it; taxes take it.
Dying leave it; heirs receive it.
Thrifty save it; misers crave it.
Robbers seize it; rich increase it.
Gamblers lose it.

—WE COULD USE IT . . . in our building fund [or . . .]

Men are born with two eyes, but with one tongue—in order that they may see twice as much as they say.

Kindness is a language the dumb can speak and the deaf understand.

The world is not interested in the storms you encountered, but did you bring in the ship?

Whenever the going seems easy, be sure you are not going downhill.

Other books are given for our information; the Bible was given for our transformation.

When you deal with yourself,
use your head.

When you deal with others,
use your heart.

HERE AND THERE AMONG BOOKS

Conducted by Willard H. Taylor*

Understanding Church Growth

By Donald A. McGavran (Grand Rapids: Eerdmans, 1970. 382 pp., cloth, \$7.95.)

Finally off the press is McGavran's definitive text on church growth, which will serve as the standard treatment for many years to come. It gathers together in one place many ideas and analyses available previously only in widely scattered articles and books. It also reflects McGavran's matured views resulting from his wide interdenominational experience in the past decade. The approach and terminology are readily understandable to evangelicals—as opposed to his earlier book, *How Churches Grow*, which lent itself to misinterpretation by people who did not read it carefully. So far, no one has produced any church-growth studies on the domestic situation comparable to those of McGavran and his colleagues (based on a world mission background). So until such a work is produced this present volume will remain the best source for studying church-growth principles not only for missionaries, but also for domestic pastors. In spite of the price, get the book!

PAUL R. ORJALA

Answers for the Now Generation

By Carl F. H. Henry (Chicago: Moody Press, 1969. 96 pp., paper, 95c.)

Today American college and university students are persistently inquisitive about all aspects of current life and living. In this fact lies some hope for the future of our youth and our nation.

Carl Henry, the former editor of *Chris-*

*Professor of biblical theology, Nazarene Theological Seminary.

tianity Today, has revised this little book of questions and answers which appeared in 1949 under the title of *Giving a Reason for Our Hope*. He writes: "What has been eliminated is a small section on problems of personal decision and service; in its place the last section of this revision contains questions about the Bible, divine revelation and recent theological speculation." Despite the age of the fundamental core of the book, the questions and answers are up-to-date and thus pertinent. They indeed represent the inquiring mind of modern educated youth. Originally, these questions and answers arose out of some Friday night discussion periods in Hollywood, Calif., in which students from a number of the nearby colleges and universities participated.

Included among the many inquiries are: How can one be sure that Christianity has a "corner on truth"? Can a person who hasn't rejected Christ be lost? Is not the crucifixion of Jesus so supreme an example of injustice as to make belief in God impossible? Would a good God permit moral evil of such proportions? What of the claim that man only creates gods like himself? Why do we need fixed and eternal meaning? Isn't it enough to have meaning that endures for a generation?

Henry is thoroughly conservative. He believes in the Gospel as the focus of all truth. Not all the answers suit the reviewer and especially the note that "we are guilty both for Adam's offence and for our many personal transgressions." Guilty for the latter, yes! But not the former. Nevertheless, his answers are sound and illuminating. His well-furnished philosophical and theological mind keeps coming through with viable answers.

I believe some college groups might find this little volume a fine starter for some

genuine discussions on the subject of the validity and reliance of the Christian faith.

WILLARD H. TAYLOR

Jesus Came Preaching

By George A. Buttrick (Grand Rapids: Baker Book House, 1970. Reprint, 239 pp., paper, \$2.95.)

Ministers who take their pulpit responsibilities seriously and who earnestly strive to proclaim the Word of the Lord with power are usually ready to expose themselves to the great lectures on preaching, especially the Lyman Beecher Lectures of Yale.

Buttrick's series on this auspicious lectureship has been reprinted in this volume. Though given in 1930, these lectures still 40 years later activate the homiletical wheels and excite the spirit of the true man of God. Buttrick's personal passion for preaching, his rare ability to turn a phrase and to weave an illustration into the fabric of his point until the brilliance of its message breaks through, and his devotion to Christ as the focus and authority (these lectures a living source of inspiration.

WILLARD H. TAYLOR

Dr. Walter L. Wilson's Illustrations from Science

Edited by Asa Sparks (Grand Rapids: Zondervan Publishing House, 1970. 95 pp., paper, \$1.95.)

Asa Sparks, pastor of the Church of the Nazarene in Gastonia, N.C., has compiled this text from the writings and messages of the late Dr. Walter L. Wilson of Kansas City. Wilson was a physician evangelist who drew heavily upon the fields of zoology, botany, and anatomy for illustrations of God's work in creation. According to Sparks, "the collection of stories concern simple scientific phenomena with spiritual application." Sparks also sees these 150 stories as having particular value for Sun-

day school teachers and perhaps for public school teachers. While these are simple illustrations, they are fascinating and should have appeal to children and adults alike.

WILLARD H. TAYLOR

Religion Across Cultures

By Eugene A. Nida (New York: Harper and Row, 1968. 111 pp., cloth, \$4.95.)

Just as interesting and well-written as Nida's other books, this present volume gives in-depth understanding of other religious systems and by contrast helps us understand our own religious situation in Europe and America. His penetrating analyses demonstrate how religious systems are related to other areas of life and to historical stages of development.

PAUL R. ORJALA

CALENDAR DIGEST

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

NOVEMBER—

- 1 Home Department Sunday
- 8 Servicemen's Sunday
- 22 Thanksgiving Offering

AMONG OURSELVES

Raymond Kratzer's article on the importance of improving our use of words reminds me of Lee Mays, boss of Buick since early '69. Typical of his painstaking thoroughness in everything he does is his method of preparing speeches. According to William Furlong in *Signature*, he writes all his speeches, then rehearses them with a tape recorder. Now listen to this: "Six hours of rehearsal for every hour of talking," he says. I am willing to guarantee that no listener ever goes to sleep. I really pity the easy talker who doesn't have to work at the job, and I pity his people even more. . . . Pastor, if you and Mays suddenly switched roles, and you took your working habits to Buick and he brought his to your parish, what would happen to Buick and what would happen to your church? . . . Of course the Kingdom is extended, not by human ability alone, but by the Spirit of God. But it is also true that the Spirit will bless carefulness, not carelessness. It is in this sort of thing that "the children of this world" are often "wiser than the children of light" . . . And if the conferences scheduled on p. 19 were Ford sales meetings, would Ford dealers be more eager to get their salesmen there than Nazarene preachers will be to take their youth? . . . Let us prove that the love of Christ is mightier than the profit motive.

Until next month.

BT

CAN YOUR CHURCH SIGN BE EASILY SEEN?
IS YOUR CHURCH SIGN NEAT AND ATTRACTIVE?

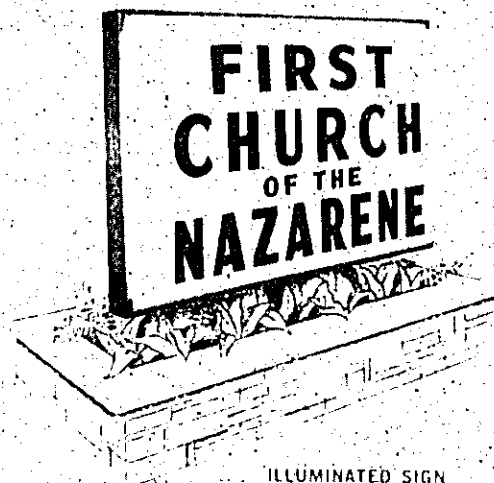
Proper Church Identity Is Important

SPRUCE UP YOUR CHURCH PROPERTY *This FALL!*

Install one of these attractive

CHURCH OF THE NAZARENE SIGNS

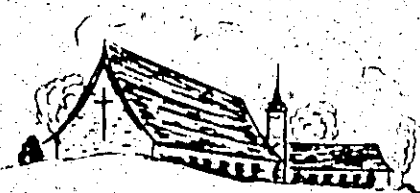
on the lawn of your church



ILLUMINATED SIGN

No. SI-396

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



- Features a design that will fit into the architectural theme of your church.
- Doubles as good advertising and an inexpensive night-light for the church property.
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- Durable reflective material 100 times brighter than white paint and as durable as enamel.
- Inexpensive price will permit installation along the highways, junctions, and freeways of your city. \$9.95 for 4 signs, \$8.95 each, 5 or more, \$7.95 each.
- Size: 23 inches wide x 10 inches high. Maximum imprint: 18 letters.

* All prices subject to change without notice.
Shipping charges extra. Allow 4 to 6 weeks for delivery.

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OCTOBER 1970

"... A TIME TO PREACH"

General Superintendent Stowe

THE AMBIDEXTROUS PREACHER

The Editor

"IN THESE TIMES . . . GOD IS ABLE"

Ralph A. Mickel

CLICHES AND SACRED CONCEPTS

J. C. Dobson

THE MYSTERY OF PERSONALITY

Raymond C. Kratzer

W. C. SCHURMAN—AS I KNEW HIM

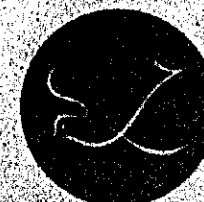
C. T. Corbett

WHAT DO WE DO ABOUT EVOLUTION?

Franklin P. Butler

THE KINGLY WAY

Frankie Roland



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"... a Time to Preach"

By General Superintendent Stowe

SOLOMON didn't say it just like that, but he might well have included preaching when he declared that there is "a time to speak" (Eccles. 3:7). And certainly the ministry of preaching has never been needed more than today. The ministries of music, Christian education, and audiovisuals complement the pulpit but do not replace it.

In a day when strong emphasis is being placed upon personal evangelism (and rightly so) the Church must continue to give proper prominence to the role of preaching. Three kinds of preaching must accompany our outside-of-the-services witnessing and soul winning.

1. *Evangelistic Preaching.* Public evangelism is not the foe but the friend of private evangelism. The two go hand in hand. Revival fires kindled at church altars should provide the Pentecostal "fire-power" to propel Christians out into the world to witness and win the lost. Wise soul winners instruct their converts to make a public confession of their newfound faith by coming to the altar when the invitation is made. Not all those who receive a witness will accept Christ as their Saviour at that time. If they can be exposed to Spirit-anointed, evangelistic preaching in an atmosphere of Christian concern, many will seek the Lord at the mourners' bench.

2. *Holiness Preaching.* In addition to the ever present necessity of indoctrinating our own people in the truth of scriptural holiness, it is imperative that we preach this doctrine to those who are won through personal evangelism. Many of these will not have the benefit of even a basic understanding of the second blessing. Before they can be received into church membership they must affirm their belief that "after the work of regeneration, there is the further work of heart cleansing, or entire sanctification, which is affected by the Holy Ghost" (Manual). Fifty thousand new Nazarenes added to our ranks each year will make it imperative that every pastor and evangelist devote a major portion of his preaching to a biblical treatment of this great theme. This will, of course, include a clear call to experience this cleansing and empowering crisis. Real holiness preaching will always have strong evangelistic implications.

3. *Christian Nurture Preaching.* Babies either grow or die. This is as true spiritually as it is physically. The mortality rate among our converts is tragically high. In 1969 a total of 23,000 new members were added by profession of faith. But that same year 11,000 were lost by dismissal! There is no simple answer to this problem of conservation. Saving the saved will require more diligent and intelligent effort on the part of the entire church. But perhaps

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The Ambidextrous Preacher

WE ARE LIVING IN A DAY of enormous demand for competence. This is no less true in the Church. Sooner or later the incompetent man will be squeezed out.

What is competence? It is the ability to do well, not just some of the things which belong to our calling, but all of them. This includes our many-sided public ministry, our more difficult person-to-person encounters, and the intricacies of managing a corporation. A pastor needs to be competent as a speaker, as an organizer, as a leader, as a financier, as a soul winner, as a chairman, as a student, as a counselor—and above all, as a Christian.

A perfect illustration of the kind of competence so desperately needed for this age is seen in the mighty warriors who joined forces with David at Ziklag. Their unique and invincible advantage was their ability to "use both the right hand and the left in hurling stones and shooting arrows out of a bow" (1 Chron. 12:2).

It is not likely that these mighty men were born ambidextrous. It is more probable that they acquired this skill by rigorous effort. But by putting forth the extra effort they marked themselves as superior men. This lifted them from the ordinary to the extraordinary. Here was a passion for excellence that was not content to let natural limitation put a ceiling on their performance. So they determined to acquire some abilities which even their wives would have said they didn't have. They refused to hide behind the alibi: "You see, I'm a right-handed man. I can't use my left hand and expect to hit anything."

Could it be that some of us as preachers have settled on the level of the easy things in our calling? One man says, "I'm a natural mixer. I like to be with people. But I don't like to study." So he never masters books. He never masters good grammar. He is not a deep student of the Word. He's a left-handed man. Another says, "I enjoy preaching, but I don't like to call on the people." He's a right-handed man. But there are others who refuse to accept their natural aptitudes and ineptitudes as alibis. They work at the job—for years if need be—until they learn to do well the things in the ministry which don't come naturally to them.

Now I wouldn't discourage or rule out the single-handed man. Probably most of the men in David's army were in this less versatile category. Not only were they single-handed, but very likely some specialized in using the bow, while others concentrated on the sling. David used them all. So will the Lord. So will the Church—within limits. But these are days when we sorely need well-rounded men, who can do a lot of things well. Of one thing we may be sure—the extra mileage the preacher will gain in the ministry, in serving God, will more than justify the effort required in becoming ambidextrous.

Protecting Those Study Hours

In desperation some pastors study in the midnight hours or very early in the morning in order to have quiet, uninterrupted privacy. But most preachers have to manage to find these precious blocks of time in the daylight hours. Succeeding without rejecting or alienating the people is an art some have almost despaired of mastering. The following suggestions may be helpful in some cases.

1. Have your study away from home (even the public library). No one respects as sacred the time a preacher spends at home.

2. Always go to it promptly at a regular time. Even the neighbors will be impressed if they see the preacher "go to work" at 8 a.m. just as other men do. And church members will become convinced that their pastor is a disciplined man who means business.

3. Have the study phone on an extension, and have wife or secretary always answer the phone in the morning. If you answer it, you're "on the hook" the moment you take the receiver off. The caller will probably say, "O Reverend, are you busy?" If you say, "Yes, I am," it will sound like a rebuff. If you say, "No, I'm not," the callers will inwardly think, Just as I expected.

4. Wife or secretary should say, "He's very busy with his sermon now—could I take a message, and have him call back later?" Or it could be, "The pastor asked me not to disturb him except in an emergency, as he is in study and prayer. Could I help?"

5. If the caller is persistent, then take the call. And of course be warm and friendly; don't permit yourself to sound irritated.

6. Never make appointments for the morning if they can be avoided, but always for the afternoon.

7. Many feel that it is better to make appointment for you to visit a counsellee in his home than to invite him to your office. If he comes to your study you may have trouble getting rid of him. If you go to his home you can control the time element better. Naturally this advantage is lost if the distances of your parish are so great that you may spend an hour getting there.

8. If there are reasons why an appointment in the parsonage or church office is wiser, make the appointment late in the afternoon. It is thus less likely to drag on needlessly, and in the meanwhile you can get urgent hospital calls done. Doctors can shove patients out of their offices in 15 minutes, and they will return. If preachers try it, the people will not return. That could be a blessing, except that the absenteeism could extend to the Sunday services too!

These simple procedures, adhered to courteously and consistently, will gradually educate your people. This will be far better than making a big issue over the matter, with pompous announcements from the pulpit and in the bulletin, at the beginning of a pastorate. Such announcements limiting times and seasons for phone calls and personal visits almost always backfire for the simple reason that they are not understood by the average congregation. A well-earned reputation for conscientious industry in the morning hours will in the long run be better protection than strict rules and regulations.

Let's keep reminding ourselves
of the fundamental things

"In These Times . . . God Is Able"

By Ralph A. Mickel*

WE READ IN I Cor. 1:21 that "it pleased God by the foolishness of preaching to save them that believe." In Eph. 4:11 we learn that God gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, for "the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ." In this verse Paul states that evangelists, pastors, and teachers are given of God to perfect the saints for the work of the ministry, or as Weymouth translates it, "in order fully to equip His people for the work of serving"—and thus to build up the body of Christ.

Clearly the Bible affirms that God is able through preaching to save them that believe in Christ, and also to perfect and build up those who are saved.

However, preaching to produce these results must meet certain conditions:

First, our preaching must be Christ-centered. We read in Acts 8:5 that Philip went down to Samaria and preached Christ unto them. As a result there was a great revival. Paul says in I Cor 1:23, "But we preach Christ crucified." Again, "For I determined not to know any thing among you, save Jesus Christ, and

him crucified." So if our preaching is to be apostolic, all the truths we preach must radiate from Christ and point to Christ.

Second, it must be Bible-based and Bible-saturated. In II Tim. 4:2 we are commanded to "preach the word." In Heb. 4:12 we are informed that the Word of God is alive and "powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Paul in Eph. 6:17 calls the Word of God the "sword of the Spirit." So if we preach the Word we use this Sword, and we can expect God to cause His Sword to pierce the hearts of our hearers for their good.

Third, our preaching must be Spirit-directed and anointed. We are to preach the gospel "with the Holy Ghost sent down from heaven" (I Pet. 1:12). Paul declared (I Thess. 1:5) that the gospel came to the Thessalonians, not "in word only, but also in power, and in the Holy Ghost, and in much assurance." So it is possible to preach a sermon in word only. To the Corinthians Paul testified (I Cor. 2:4), "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Thus there is a persuasion

in preaching that is of man, and another that is of God. If we want divine results, we must have divine persuasion. It is the Holy Spirit that convicts men of sin. Only He can make them realize their need. Therefore, to have a message from God we must depend upon the Holy Spirit to lead and empower us; for "it is not by might, nor by power, but by my spirit, saith the Lord."

The story related by Earl Wolf in the *Bible School Journal* lesson for October 6, 1968, bears repeating here.

A lone Chol Indian, Dr. Eugene Nida said, made his way to a mission station in southern Mexico. Due to illness, the missionary had been unable to speak at the village the previous Sunday. Therefore the native came with this urgent request: "Tell me the message you had for us on Sunday and I will go back and tell it to my people. We want to know what God is saying to us."

Only as our message is Spirit-directed and anointed will it be a message from God.

Finally, our preaching must be relevant to the needs and issues of our day. We hear so much about this today, but most of the "relevance" being talked about is actually irrelevant, because it is contrary to the Bible and the practice of Christ and the apostles. Social reform preached to unregenerate men is of limited value, and much of it may be a waste of time. The liquor problem today is far worse in proportion to population than it was before prohibition days. There is far more hatred between the races in America today and will be for years to come than there was before the militant civil rights reforms. I'm opposed to the liquor traffic. I also think that every Negro should be given fair treatment and equal opportunity. But you cannot build the age of gold with men

of lead. You cannot bring in Christian reforms with Christless men.

A man went into a small town in England and complained because there was no place to get liquor, or dance, or gamble, and suchlike. A man told him that the reason was that, 100 years before, a man by the name of John Wesley had preached there. That is the kind of social reform I believe in—the kind that comes because men's hearts have been changed by the grace of God.

Certainly we should lend our voices and our support to social reform in our nation, but we can do so without destroying our privilege of doing that which has divine priority—which is preaching to get men saved, sanctified, and built up in our most holy faith.

This is the reason Jesus and the apostles had little or nothing to say about the social issues of their day, such as slavery, oppression of women and children, or poverty. To have engaged in political agitation on these issues would have destroyed their privilege of preaching the message of salvation. And until enough men were saved to support such reforms, it would have been a waste of time.

Then too, we should try to make our message relevant to our day by preaching in the language of the people. Many of the words and expressions used in the Bible convey an entirely different meaning to those not reared in a Christian environment than they do to us. Our New Testament was written in the Greek of the common people of that day. The gospel message is still relevant to a befuddled, frightened, sinbound, space-age people. Let us preach it in words which they understand.

As a result God is and will be able through our preaching to reach the people of these times.

*Pastor, Indian Head, Md.

When experience lags behind terms,
should terms or experience be changed?

Clichés and Sacred Concepts

By J. C. Dobson*

THERE ARE THREE STATEMENTS that at first glance seem contradictory:

1. The church (and I refer to the Church of the Nazarene) is *changing*! And you are part of the change.

2. The church must *change*! And you must change it.

3. The church must *not change*! And you must safeguard it from change.

Dr. Paul Culbertson, quoting Dr. Hugh C. Benner, in a speech to the faculty earlier this semester, said, in substance, "To fulfill its mission, the church must be constantly changed, modernized, brought into context with current speech, cultural precepts and practices. But while doing this, it must maintain an inner core of sacred concepts which must never change!" *The church is changing; the church must change; the church must not change!*

I wish to refer particularly in this article to the language of the church—the old and the new language of the church in relation to that vital inner core of sacred fundamentals which we hold so dear.

Language, in general, is fascinating. There are idioms in every language, peculiar phrases having subtle shades of meaning. It is almost impossible for

anyone to learn perfectly the idioms of a language that is not his native tongue. English is spoken differently in England than in the United States. Americans would say they *missed* a train or bus. The British would say they *lost* the train or bus.

There are clichés and phrases peculiar to certain sections of the country which sound odd to persons from other sections. It is even possible to tell fairly accurately where a person spent his early years by noting certain usages in his speech. For instance, do you call a brief, heavy rain a "cloudburst," a "gully washer" (Texas), a "toad strangler," or a "thunderstorm"? Do you speak of the "creek," the "creech," or the "branch"? Is the beginning of the day "sunrise," "sunup," "daybreak," or "dawn"? Where you came from is it a "ridy horse," "seesaw," a "Tee-ter-totter," a "see horse," a "tilting board," or a "hicky horse"? When you are fatigued are you "all in," "beat out," "bushed," "done out," "done up," "fagged out," "give out," "killed," "perished," "petered out," "played out," "tuckered out," "used up," or "worn-out"? Pittsburgh, Pa., is the only place I know where they habitually call an automobile a "machine"—"I got in my machine."

There is a kind of senseless emotional attachment to one's own brand

of clichés. For instance, it almost makes me sick at my stomach to hear someone say, "I am sick to my stomach." We are all familiar with the classic Old Testament account recorded in Judges 12. The inability to say the word *Sibboleth* identified certain Israelites as being from Ephraim because people from this section pronounced the word "Sibboleth," for they "could not frame to pronounce it right." Thus identified, they were put to death.

Church groups and denominations also develop terminologies peculiar to the groups. Ministers who change denominations will agree that it is very difficult to learn the special clichés of the new church. A minister coming to speak on this platform representing another denomination can scarcely speak a dozen sentences without this fact being apparent to every Nazarene present.

If a preacher uses the word "baptize," he might be a Nazarene, but if he says "bup-tize" he is probably from the Church of Christ. If he asks, "Have you followed our Lord in baptism?" he is almost without doubt a Baptist. Nazarenes believe in baptism, but no Nazarene preacher would ask, "Have you followed our Lord in baptism?" in that manner. So we see sometimes the phraseology is different, but the underlying concept is much the same. In reference to conversion, many other denominations would say so many made "decisions for Christ," while Nazarenes would customarily say so many were "saved." Perhaps the more sectarian groups have the more unique clichés. Sometimes this is due to the fact that the denomination is emphasizing a teaching not emphasized by others, or has embraced a doctrine considered apocryphal by others.

Some clichés cannot be accepted by another religious group because they have no corresponding concept to justify them. A Unitarian would never use the phrase "praying through" because he has no concept to go with it. Imagine a Catholic priest reporting on his Sunday activities by saying, "We had 125 at the altar," and they sure "prayed the glory down," and several got a "good experience." Even if these strange things had actually happened in his church, he could not report them in Catholic language because he has no matching concepts for going to the altar, praying the glory down, or getting a good experience.

Imagine a Nazarene preacher reporting on a Wednesday night prayer meeting by saying, "We had a great prayer meeting. The people prayed 200 Hail Mary's, gave \$500 to relieve the suffering of souls in purgatory, and afterwards we had Mass for all." Even if these strange things had happened in a Nazarene church, the pastor could not report this in Nazarene language because we have no similar concepts for the terms *rosary*, *purgatory*, or, strictly speaking, for *Mass*.

In the Church of the Nazarene we have many timeworn sayings which are beginning to sound very strange to modern ears. These fall roughly into two groups. I could not begin to list them all. Some are already falling into disuse. If you doubt it, read some of the early issues of the *Herald of Holiness*. One group is in the same class with provincial differences in dialect, local sayings—a kind of *holiness slang*, if I may call it that, having no particular value and constituting more of a liability than an asset to the cause. But the other (also as language out-of-date) represents and reflects our most revered mission in the world; in a

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word, our most precious doctrinal possession.

The mere repetition of some of these words moves me deeply. It is not because I am so much in love with worn-out language. It is rather because I am acquainted with the reality which they represent. In places where the reality has already ceased to exist, they do sound odd indeed. As the ringing of bells evoked the responses in Pavlov's dogs and made them feel the pangs of hunger, I too have a conditioned response—conditioned by the reality of past experiences which these terms recall.

- They were "on fire for God."
- They "preached with the Holy Ghost sent down from heaven."
- They had "a protracted meeting," an "old-fashioned revival," "a meeting." They had a "brush-arbor meeting."
- Many got "under deep conviction."
- Many "prayed through."
- They had "hungry hearts."
- There were "seekers and happy finders."
- He preached in "demonstration and power of God."
- The "waters were troubled."
- They plunged into the "cleansing fountain."
- They found the "standing ground of perfect love."
- We had a "shouting spell."
- "Immortal souls" settled their "eternal destiny."
- Some had "lost out" and were "restored." The backsliders were "reclaimed."
- They found "full salvation."
- He "paid the price."
- He "held on"; he "let go."

- They seemed to know it was "holiness or hell."
- The "altar was lined."
- They were "cleansed from carnality."
- Many experienced "the death of the old man."
- They were "drunk with the Spirit."
- Some went on to "Christian perfection."
- There was a "live-wire" testimony meeting—a "popcorn" testimony meeting.
- Some seemed "past feeling" and we feared had "crossed the deadline."
- They sought and found "the witness of the Spirit."
- And others.

But the church must change. Its language must keep abreast of the times. Some, like myself, try but seem incapable of making this adjustment. There are too many emotional attachments, too many grand memories and associations tied to the old phraseology. But it is fitting that the young ministers and lay members of the church should change the church in this true sense. Let me offer some suggestions for you to ponder.

If you feel called to be a part of the wave of the future, to be in the avant-garde, to modernize the speech of the church:

I. Take care that your new terminology does not violate the underlying sacred concepts of the clichés you are deleting. When we are modernizing the language of the gospel in the legitimate sense, we do not destroy the ancient foundations. We need have no conflict with those who would replace worn-out clichés with more modern speech. We should drop from our ecclesiastical vocabulary those euphemisms which

arise from nothing more weighty than mere sectarian eccentricities. These ought to be eliminated because they present only one more barrier to communication. We need new speech, new methods of approach, new machinery, new methods of transmission; but orthodoxy can never be anything but old. In the realm of basic concepts, anything new is suspect. Again, when the new word retains only a part of the former meaning we should think twice before using it as a substitute. Remember, the gospel can be much more neatly compromised by omissions of this kind than by outright opposition to certain truths.

Have the words "evangelistic campaign" or "revival meeting" become passé? Well, call it a "preaching mission" (or is that also defunct?) or any other name, provided you still mean taking the whole gospel to unsaved people in full expectation of their immediate surrender to Christ, or to use a good old worn-out cliché from the Manual of the Church of the Nazarene, "pressing on the unconverted [and the unsanctified] the claims of the gospel."

"Sharing" is a word we hear used by many ministers today in place of "preaching" (a cliché worn almost as slick as any of the others mentioned). I couldn't tell you how many preachers have come to this platform to "share" something with us. This is alright; if we feel we are on such shaky ground that we dare do no more than swap opinions with the audience. But sharing is hardly a good substitute word for "preaching" which bears the connotation of one coming with the authority of a prophet and bearing, not opinions, but the immutable Word of God!

II. Examine your heart and be sure that it is really the terminology

that you desire to change. In my opinion, a good Nazarene today will be expressing and pushing all of those basic original concepts of the church even though he may put them into the language and methods of 1970.

III. Recall the three statements made in the introduction:

1. The church is changing—and you are a part of the change.
2. The church must change—and you are the people who must change it.
3. The church must not change—and you are the people who must keep it from changing.

You must not change the church! You must not attempt to change, erode, tear down, neglect, or in any other way destroy the fundamental concepts of the church. Certainly not under the false cloak of the need for modernizing the language of the church!

But you may ask, what if we really believe that the church is in error about some of those things which are held so sacred? (I do not refer to marginal issues.) Aren't we obligated to change the church at these points also?

There is a place for honest personal dissent, for questioning, and of course, for final rejection of church beliefs. If in your heart you think the church is in error about its fundamental doctrines, if you have arrived at a final decision and are ready to move others away from its positions and beliefs, then you should do so from a position outside the ranks of its membership. This is your privilege. But to bite the hand which has nourished you is despicable. To covertly or openly work for the destruction of its sacred beliefs from within is both dishonorable and shameful, besides being a violation of your own pledge of membership.

The Mechanics of the Ministry

By Raymond C. Kratzer*

IX. The Mystery of Personality

THE SUM TOTAL of what a person is, his impact upon others, and his individuality are what we mean by "personality." The manner in which we approach others by our words or our actions can be pleasant or unpleasant. Whether we are aware of it or not, we are affecting others when we are around them.

The personality of a leader has a much more far-reaching effect than one who is not in that position. And in the area of the ministry, this is especially potent. But it is God-given and can be used for His glory and the upbuilding of His kingdom.

When a pastor preaches his sermon, he is really more the sermon than what he is saying. When he speaks of compassion, unless the people see compassion in his eyes and hear it in his voice, his words will have little meaning. When he speaks of love, unless the people can feel the love of God exuding from his heart and life, then God's love will be less than it should be to them.

The minister must be on guard all of the time to be sure his personality is radiating goodness and Christian virtue. In most unexpected incidents, his life is showing. A telephone operator related to someone that a certain minister must certainly be a wonderful Christian. She said that, although she had never met him, she could tell by

his attitude on the telephone that he was different. When his call was delayed or mistakes were made by the operator, he was always kind in his response.

There are so many ways that the mystery of personality works like a healing balm. When the pastor stands at the door of the church to shake hands with his departing congregation, his personality can be a miracle of blessing. When he shakes hands with some who have had little attention paid to them, his kindly look into their eyes, and the sincerity of his voice as he says, "God bless you," can cause sagging shoulders to rise and new courage to be injected. When he puts his hand on that small boy's shoulder and says, "Hi there, Jimmie," that lad will feel a warm aura of joy that will lend itself toward greater influence in days to come.

There are worlds of ways and myriads of occasions where a pastor's personality reaches out to help. But with the avenues of good being presented, there are also dangers that can be encountered. For example, where areas of compromise are apparent, the pastor dare not misuse his personality by seeming to approve a questionable thing. And yet he must be careful not to be rude or discourteous in his non-approval. There must be firmness with sweetness in his manner.

Since it falls within the responsibility of the pastor to deal with both men and

women, he must be cautious that his actions are always discreet. He should never allow himself to be caught in a "gossip situation" regardless of the purity of his motives and of his desire to help some lady in distress. On calls and in circumstances where eyebrows might be raised, he should always have his wife with him to negate any problem which might arise from an innocent desire to help someone.

Altar work must be thoughtfully done. Naturally, the pastor with his closeness to his people will have the best personality-impact on the seekers from his congregation. However, those of the opposite sex should be dealt with discreetly. "Hands off the young girls and ladies" should be a rule of thumb regardless of the sincerity of his motives and the purity of his joy in seeing these find victory. History has chronicled too many casualties in this regard because of the "mystery of personality" and the perversion of its use.

In the preaching program of a pastor there will be times when he must deal with the sterner aspects of the gospel. The themes of sin, judgment, death, hell, heaven, restitution, etc., must be preached. However, when God has placed the burden for such a message on the heart of the pastor, he will need to be better prepared, better prayed-up, and more adequately conditioned for the presentation. I have heard some preachers preach on hell so strongly

that it seemed they wanted some people to go there. This should not be the case. Rather the message should come from a broken heart with a sob emanating from his personality as he warns his congregation of the "wrath to come."

In the pursuance of his work in the ministry, the pastor is often amazed at the divine alchemy of a sincere desire to help people. Often when persons come to him with problems, he needs but sit still and listen to them talk. Usually they have the answers, but want a sympathetic ear to listen to them. More often than not, they will leave that meeting with a firm handshake saying, "Thanks so much for your help." In reality, the pastor only listened and prayed for them. The truth of the matter is that people can usually discover the solution to their problems in an atmosphere of godly concern, even though little direct counselling is given.

The deep concern of the minister should be to endeavor always to project a correct picture of the gospel of Christ. In Paul's "Credo" for the minister in II Corinthians he says that we should give "no offence in any thing . . . but in all things approving ourselves as ministers of God . . . making many rich."

May God help us always to be alert to the mystery of personality and do our best to let it be a leaven of righteousness wherever we go and in all we do.

" . . . a Time to Preach" (Continued from page 1)

one of the most apparent ways in which this situation can be remedied is for the pulpit to provide more nourishing fare. Undoubtedly some babes in Christ expire from malnutrition! Topical sermons which deal with superficial subjects do not provide a balanced diet of spiritual food. Peter prescribes "the sincere milk of the word" as the proper fare for newborn Christians, "that they may grow thereby" (I Pet. 2:2). Expository preaching which presents biblical concepts, of the practical aspects of Christian living will "feed the flock of God" and produce healthy, growing sheep.

Pastor (Shepherd), this is " . . . a time to preach!"

*Superintendent, Northwest District.

Ministerial Sad Sacks

Dear Mom and Dad:

I really enjoyed our telephone conversation. I am always encouraged and in better spirits after talking with you.

One thing which is disturbing me lately is this: I speak to some ministers who have pastored for years and are cheerful and are a blessing to be around, and I speak to others who are also experienced men but who have a different attitude. Instead of being an encouragement, they are filled with stories of the hopelessness and despair which is in their hearts.

I wonder if the difference lies in what they want out of the ministry, and what they count as success. It is a great contradiction when we preach against materialism, yet are crushed when we do not gain in this area. Or when we profess to trust in and serve God, and we count our success in people. While we live in the material world and therefore must have material goods, we must beware of this danger of seeing these goods as rewards in themselves. It is so easy to become a slave to things. But people are quite a different category. To me the word minister means that I am to be a servant, a true minister to people. Jesus teaches me that I am to love them as myself.

But people can be, and so often are, more unreliable than even the material goods. When I lay down a book or pen, I can expect it to be there when I return, IF a "people" does not interfere. And I have found that when I trust a "people" with an area of responsibility—and as we do when we love a person, even a piece of my heart—I cannot be sure what he will do with it. To love is to risk being hurt. For only those we love can truly hurt us. How am I to endure the pain of people and continue to love just as freely and openly as before? If I retreat into a shell I not only lose my effectiveness, but my soul as well.

I have come to the conclusion that I must keep people in the place of people and expect to be hurt. Also, I must keep God in the place of God and not be defeated by people and their failings.

It seems to be a paradox that we pastors who are to lead others to the point of true fellowship with God undergo the most subtle temptation to let those very people take the rightful place of God in our own hearts. Are we not yielding to this temptation when we measure our success in the pastorate in terms of people? People change; people fail; people have minds of their own and exercise their freewill. So, if I set my goal and count my success in terms of material goods or people, I too will find discouragement and despair flooding my heart. I will answer to God; He gives the final reward. I must anchor to HIM as my Goal, my Shield, and my exceeding great Reward.

I must close; I have a lot to do this week. I must complete a mailing list of prospects, paint the basement and staircase, work in the yard at home as well as at church, and there are several people with heartaches and spiritual problems I must see.

Love and prayers,
Terry

The same kind of man
will succeed today

W. C. Schurman—as I Knew Him

By C. T. Corbett*

REV. SCHURMAN was the foremost preacher in the Chicago area and the Middle West," so wrote one of the fellow ministers upon his passing in 1932. This unusual pastor was born in the year 1871, in Nova Scotia, and finished his labors in Chicago First Church, which proved to be his strongest post of ministerial service.

As a youth, Schurman migrated to New England, where he found employment in the booming shoe industry. Soon he found Christ as his Savior and cast his lot with the holiness people. He joined forces with H. E. Reynolds, A. B. Riggs, and others. These men became part and parcel with the Church of the Nazarene in 1907. In those days Schurman pastored in Lynn and Haverhill, Mass. In 1916, General Superintendent E. F. Walker transferred Schurman to the superintendency of the Chicago Central District, following which he pastored Chicago First from 1918 to his death in 1932.

Schurman was tall and slender, with a long, narrow face. He used pincher glasses for reading. These were held to his person by a ribbon around his neck. As he preached the glasses would leave his nose and dangle from the ribbon. He was on the rawboned side of appearance. He was a real student of his Bible, books, and people. He possessed the common touch and knew

how to work with humanity. He had 25 men on his church board.

The power of the man's ministry showed up in three areas: these were Bible holiness, stewardship, and prayer. His messages on heart holiness were very scriptural and right to the soul of his listeners. He knew how people lived and he got to the heart of their troubles. He loved people and moved them to the Lord in all phases of life. He was a true shepherd of the flock.

Anyone that ever heard Schurman preach would never forget his messages on stewardship of time, talent, and tithe. There was a large painted sign over his pulpit for all to see. It read, "THE TITHE IS THE LORD'S." Being a strong believer in foreign missions, Schurman would place a clothes basket on the altar of the church. During a "hallelujah march" thousands of dollars would be received for world evangelism. God always blessed the people as they gave to this worthy cause, in Easter and Thanksgiving offerings.

For a number of years Schurman was the early morning speaker at the Olivet (Ill.) camp meeting. Ministers and laity alike would gather to hear the Nova Scotian speak on his familiar themes. Also, they would look for his "down-to-earth, human interest" articles in the *Preacher's Magazine*, for he possessed a warm and useful pen.

Schurman's pastoral ministry was very fruitful. Often on Sunday morn-

*Commissioned evangelist, Kankakee, Ill.

ings he would be seen observing his congregation during the song service; with pencil in hand he would write down each absent family or person. Later, in the parsonage, while his wife would be preparing the noon meal, he would be on the phone calling the absentees. He would find out, firsthand, why they were not in church, and if need be, he would go to their homes. Rest assured his people went to church when he was pastor.

He was a strong builder of Sunday schools and Wednesday evening services, as well as Sunday evenings. He preached to a full house. Furthermore, he had a power of healing when in a sickroom. He knew how to get folk to look to and lean on the Lord. And if death drew near, he knew how to comfort. He was at his best in a funeral. He knew how to preach and what to say at the right time. His power of concern was marvelous.

Businessmen of all walks of life knew Schurman, and he could call them by name. They had great faith in his type of Christianity. At times he would use the language of the street to get attention, such as, "Little David went down in the creek and picked up a rock; put it in his sling, and slung it at Goliath. He hit him right between the lights, and put his peepers out. Then he picked up his sword and sliced his bear off." Everyone knew what he meant; so do you!

When Schurman preached on prayer, he knew what it was all about, and his listeners knew that he had been with the Lord. After he went to heaven, someone found where he had written his prayer list and time spent in prayer on his study wall. Therein lay the secret of his power.

Men of might, born the same year as Schurman, were E. J. Fleming and J. G. Morrison. They knew and greatly respected each other. The last time this writer heard Schurman speak, it concerned the vote of the Board of General Superintendents at Wichita, Kans., in 1932. He had received one vote, whereupon he stood to his feet and asked to speak. His long figure caught the eye

of the entire General Assembly and he shouted, "Mr. Chairman, I demand a recount!" A great burst of laughter rose from many throats. Two months later this unusual pastor was in heaven, having died rather suddenly from a boil on his neck. A mighty man of God he was! A pioneer of great strength!

**Practical
Points**

*that make
a difference*

He could have made it biblical!

Dear Son:

Our evangelist is a good man who knows very little about the Bible. His stories are well-told, his illustrations vivid, and his message urgent—but I long for him to support his sermons with the authority of the Word.

I know very little about the science of preaching. I'm not sure that I could analyze a message on my own—but I have a "feeling" about preaching—a "feeling" which says I need to hear the Word coming through the outline. I can't help it! I must hear the Word to move my soul—and I have a sneaking suspicion that the end result would mean more souls for the Kingdom.

Mother and I plan to slip in for the evening evangelistic service next Sunday night. Son, move us with the persuasive word of revelation. I believe it will win men to Christ.

Love,
Dad

The Nazarene Proachor

A way of holding our youth
who are struggling with the issue

What Do We Do About Evolution?

By Franklin P. Butler*

THE TEACHINGS of naturalistic evolution seem to have been wholly accepted by our public educational system. It seems that the writers of all of our textbooks assume this thinking to be a proven fact. A recent conversation with one of our evangelists who fairly recently attained an earned Ph.D. degree indicated that it was virtually impossible to be considered for a doctorate in many universities and still hold very serious reservations against evolution.

We have heard and read many very able refutations of the evolutionary hypothesis, or more accurately, hypotheses (there are several, and they are not agreed). Our minds are made up, but what about our youngsters who are continually exposed to these assumptions in our public schools, state universities, and worldly private colleges? If all we do is to fight the same rearguard battles of the last half century, we do face certain inevitable losses among our finest young people. To continue only with the timeworn, though valid, arguments of the last century is to inevitably divide our young people along a spectrum of opinion which may run somewhat like this:

We will have those who will delight our hearts by standing firmly behind the traditional teachings of

the church. We will not accuse them of doing this with unreasoning devotion, although doubtless some will. We will flatter ourselves that many will support our views by the same processes of reasoning by which we ourselves hold them. But not all will be so persuaded.

We will have some who will maintain somewhat more detachment, and will say, as perhaps we once said, "The facts are not yet all in; we will withhold judgment."

On the other extreme, there will be those (as there have always been) who are only too ready to throw overboard the opinions of the church, the pastor—good old Joe—and especially the opinions of their own parents. When they go to college, under the impact of the obviously (some of them) brilliant professors, they so easily come to the conclusion that all the intelligent people believe in evolution, and all the stupid people, like back home, believe the Bible.

Even among these there are some who might say, "I'd like to remain a Christian, but the evangelist, the pastor, the church—and even my beloved parents—all tell me that I cannot be a Christian and believe in evolution. But the facts being as they seem to be—what else can I believe?"

So casting away their confidence—believing they can do no other—

*Nazarene pastor, Carrington, N.D.

they are cast away on a sea of doubt. Severed from the sources and channels of grace, there is little to keep them from delving deep into experiments of worldly and even sinful activities—because they have been taught that they cannot be Christians if they believe in evolution.

Now here is the question. Please do not count me backslidden for asking it. Can a person be a Christian and believe evolution? Certainly not *atheistic* evolution—but what about *theistic* evolution? We dare not answer flatly in the negative, for some devout Christians have espoused some form of theistic evolution, whether we like it or not. Therefore do we have to force our youth into an either/or decision?

I've been wrong about a number of things but still have the assurance in my heart that I'm a child of the King. If there were only a way to keep our youth from "casting away their confidence" during the time of decision making, they would still have the assistance of God's grace and the quickening of the Holy Spirit on their hearts and minds while evaluating these teachings.

I believe this can be done with one phrase: **NO MATTER HOW IT WAS DONE—GOD DID IT.**

In this one phrase we have a means of suspending judgment and keeping our youth in contact with the church while they are looking more deeply into the subject.

Along this same line, there is no need for us to make ourselves appear more stupid than we are. Jesus having said, "I am the . . . truth . . ." assures Christians everywhere that they can examine facts. Facts will always harmonize with the Truth. There are some facts of geology and other sciences out of which evolutionists have built their theories. To many of us, these facts

harmonize beautifully with the Genesis account of creation. Read Dr. Wiley's "Hymn of Creation!"

Fossil remains show up in geological strata in the precise order as presented in the Genesis account.

Then, too, a kind of evolution is apparent in the development of the species. We would be stubborn to fail to recognize that. Today's horses have developed from horses the size of dogs. Our cattlemen are constantly developing superior strains of cattle. There is certainly evolution here. But the evolutionists have a habit of ignoring facts too. There is the devolution of the lizard from an animal over 100 feet long to one a few inches in length. They can take that in stride while they continue to ridicule the shortening of men's lives from several hundred years before the Flood to the proverbial "three-score and ten."

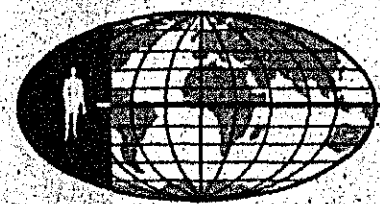
Attention has already been called to the viewpoint of theistic evolution. It too has a spectrum of opinions, all the way from the strongest emphasis upon a knowing God using the processes of evolution to bring things and people to their present stage of development to the other extreme of a bare recognition of God as a First Cause.

Theistic evolution has always seemed to me to give too much credence to the arguments of the evolutionists. But at least it is to be preferred to naturalistic evolution. As a minimum we must insist that there was a special creation of matter, a special creation of organic (plant) life, of first animal life, and of man as a living soul. Myself, I cannot but insist upon special creation of each species. I fail to find evidence sufficient to indicate to me that any species developed out of any

(H. Orton Wiley, *Christian Theology*, I, 449 ff.)

(Continued on page 44)

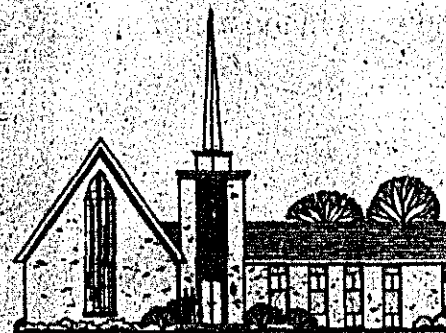
The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. B. Edgar Johnson, Editor

CHRISTIAN SERVICE TRAINING



WANT A LARGER CHURCH?

You can have one—no need to wait for the D.S. to call—God wants the church you are now pastoring to grow—In fact it can double in five years. Your denomination is trying to help in providing tools you can use with your laymen to evaluate the resources and potential of the church and plan for growth.

YOU DON'T HAVE TO MOVE!

Order the materials and plan for the study in February, March, and April, 1971. There is a study book, a pastor's guide, and evaluative questionnaires in four areas:

1. Evangelistic outreach
2. Administrative procedures
3. Program (NYPS, SS, NWMS, Caravan, etc.)
4. Facilities (lands, buildings, equipment)

GOD IS WHERE YOU ARE!

October, 1970

17

HAPPINESS IS—

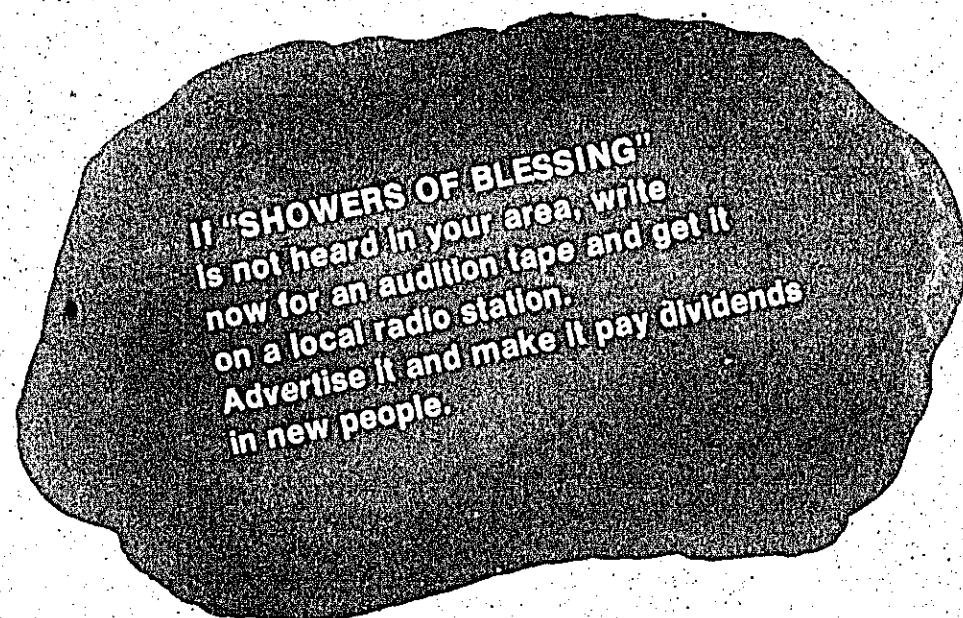
A MAGNIFICENT SERIES by Dr. Fisher on "SHOWERS OF BLESSING" beginning OCTOBER 4 and continuing through November 22.

ALERT YOUR PEOPLE—

GET PRINTED COPIES OF THE SERMONS—

MAKE IT PAY OFF IN "SOULS" WON TO CHRIST—

USE IT TO BUILD YOUR CHURCH—



We Can Reach the World with Radio

RADIO Division

Communications Commission

Nazarene Preacher

NEW

**A MAGAZINE
FOR YOUNG ADULTS**

**STUDENTS
CAREER ADULTS
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Each issue of etc. with its colorful, large, tabloid format contains contemporary articles that speak young adult language, and influence their lives.

SINGLE SUBSCRIPTION \$ **2.50**
ONE YEAR (12 ISSUES)

HE COMES SAYING
TODAY AS HE
DID THEN



"GO . . . FILL MY HOUSE"

Let's Hear and Heed Him This Month
in Sunday School Attendance.

Climax with

RALLY DAY • OCTOBER 25

**"Mobilize
for
Millions"**



Good Morning, Pastor!

October is the month when Nazarenes plan to witness to 2 million people. Jesus said: "Ye shall be witnesses unto me." All can witness by telling others what Christ has done for them. Just "tell it like it is."

Pastors are urged to organize regular . . .

- Personal witnessing groups
- Business and professional groups
- Sunday school classes
- NYPS groups
- NWMS groups
- Young adult groups
- Teens
- Senior citizens
- Shut-ins (witnessing to those who visit them)

If we win 500,000 persons to Christ and the membership of the church during this Decade of Impact, we must take full advantage of this opportunity to witness to 2 million persons in October.

Helpful materials for this "Witnessing and Winning" program may be ordered from the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Missouri 64141.

Yours for souls,

John L. Knight,
Executive Secretary



The calendar that deserves
a special place
at your desk
throughout
1971

Point monthly
CALENDAR

*Giving inspiration
to the routines
of a day*

Features 12 (plus cover) original paintings of Bible scenes, reproduced in full color. On opposite pages monthly calendars are designed with ample write-in space for appointments and inspirational thoughts with scripture references. Back cover provides area for listing special events and phone numbers. Spiral binding allows pages to lay completely flat or be turned under. Punched should hanging be preferred.

For your board members and church officers. And don't forget one for your busy wife too!
U-324 75c; 3 for \$2.00; 12 for \$7.00

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For larger quantity prices on imprint service, please write

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PASTORS
PRAYER MEETING
PUBLICATION
PRESENTATION

WILL YOU ACCEPT THE CHALLENGE??

Current Selection



THE GOSPEL ACCORDING TO MOTHER GOOSE

By Edmund E. Willis

Present it in the prayer meeting hour for your laymen to purchase.

\$1.00 5 or more (40% discount*) 60c each

For additional information consult special flyer in the September Ministers' Book Club mailing.

*Personal purchase only.

NAZARENE PUBLISHING HOUSE

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WILL YOU ACCEPT THE CHALLENGE??

NAZARENE WORLD MISSIONARY SOCIETY



EACH LOCAL CHURCH

CAN
HAVE A
STAR

NAZARENE WORLD MISSIONARY SOCIETY

STAR REQUIREMENTS:

MEMBERSHIP—Equal to 70 percent of CHURCH MEMBERSHIP or a 5 percent net increase.

"OTHER SHEEP"—SUBSCRIPTIONS equal to 40 percent of CHURCH MEMBERSHIP.

PRAYER AND FASTING—MEMBERS equal to 70 percent of TOTAL NWMS MEMBERS.

READING AND STUDY—READERS equal to 70 percent of TOTAL NWMS MEMBERS.

STUDY—Society complete the study book.

GENERAL OBLIGATIONS paid in full—\$1.00 per ACTIVE MEMBER.

(All Requirements Are Based on the Previous Year's Report)

WILL YOU ACCEPT THE CHALLENGE??

Mrs. Fred J. Hawk, Star Secretary

More on Moving Mountains

THE SALVATION ARMY, in its second century of church and social work in 70 countries, might have remained an obscure, back-street mission without the London newspapers!

Gen. William Booth began to preach to the poverty-stricken in a London slum area in 1865. He gave free food and shelter to the needy as a means to the gospel finding root in their hearts. News articles about his program shook the city.

Struck Responsive Chord

Bernard Falk, leading writer on Fleet Street, the city's newspaper row, stated: "General Booth's sayings, with their rugged Old Testament flavor and homely wisdom, are accepted by the public who think him a good sort. He is the newspaperman's most reliable source of copy!"

The Salvation Army came to the United States in 1880, 28 years before the start of the Church of the Nazarene. Periodicals were launched at once to serve the growing organization. Use of the printing press within the Army always has been axiomatic.

View on American Press

Col. George R. Smith, former chief editor of *War Cry*, official publication, gave a summary on the American press.

"Newsprint has always been a potent factor in education and the spread of ideas. Radio and television have not diminished the thirst for reading.

"It is important to recognize that journalism proper is more than a craft and industry; it is a vocation and a ministry when expressed in its proper form."

Terence Shea, religion writer who covered the Seventeenth Nazarene General Assembly for the *National Observer* newspaper, wrote that the Salvation Army in its church and social work spends \$100,000,000 annually, "about half given by Americans."

In the U.S., the Army maintains 122 centers for transient men, 34 homes and hospitals for unwed mothers, 259 emergency shelters, and 220 mobile disaster canteens.

Facing Need of Revision

In the midst of problems and requests for change, the Army leaders believe that "General Booth had an easier time setting up the Army than we face in remodeling it."

One officer stated: "If we make mistakes it is in preserving in our members the excitement of the thing that brought them in. Most of us are just one generation away from the sin and turmoil of those we seek to minister to."

Each year the Army locates 1,800 missing persons and it aids about 10,000 prison inmates.

Church news editors remain alert to action on the religion news front.

Willmar Thorkelson, *Minneapolis Star*, past president of the Religion Newswriters' Association, wrote: "Our goal is more stories that illustrate faith in action. There should be more actual samples of working Christianity in stories from the churches.

"I think news of religion has more prestige than ever in the American press. Our objective as religion writers is to see that the 'good news' of religion continues to get the attention it deserves."

O. JOE OLSON

Nazarene Preacher

Negro Scholarships
100 per year for 10 years
a Negro missionary student

Colleges Overseas
100 per year for 10 years
a Nazarene student

10%

SPECIALS

Missionary

Needed Now!

Contact the Department of Home Missions

MULTIPLY...

New Souls Won
 Neighborhood Friendship
 Sunday Attendance
 Spiritual Fervor

Through

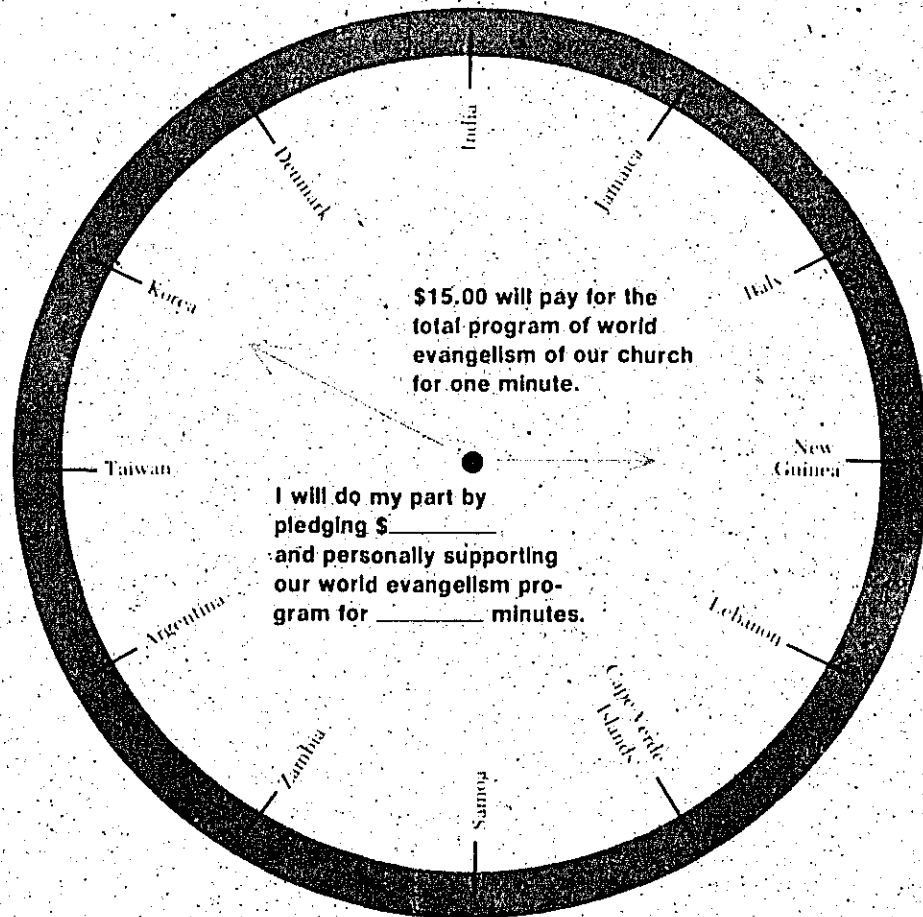
WEEKLY HOME MEETINGS for . . .

Bible Study
 Prayer
 Fellowship

And put one of these in a location that someday could be
 a new church organization.

THANKSGIVING OFFERING

November 22, 1970



Suppose you personally decided to support the total program of world evangelism for our church FOR ONE MINUTE. How much do you think it would cost?

\$15.00

(In 1966 that figure was \$10.00.) How many minutes could you take? How many minutes should your church support?

- * If you decided on a goal of 60 minutes, the cost would be \$900. Each person would take a certain number of minutes to support the total program.
- * 30 minutes would be \$450.
- * An eight-hour shift would amount to 480 minutes or \$7,000.
- * A district may take a goal of one week. (Does your district have a set goal?) It may be the 50-hour week of a missionary . . . \$45,000. Or perhaps a 60-hour week . . . which would amount to \$54,000. OR TWO WEEKS!

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

This personal clock may be duplicated and distributed to all church members and friends. See the idea sheet (Why Not Try This . . . ?) in your Stewardship Kit for the complete plan.

Do you have your 1970-71 STEWARDSHIP KIT? It will be an important factor in planning for your 1970 Thanksgiving Offering. Plan to use the record and filmstrip several times.

It's the
FIRST
Sunday
in
November



If you have not been planning something special for the annual Home Department Day in your Sunday school, why not do so this year? This special day gives us an excellent opportunity to highlight the Home Department work that is being done faithfully for our own people and for the people of our community. The faithful work of our Home Department supervisor and visitors needs to be shared with all our people.

Remember—the FIRST Sunday in November each year is annual Home Department Day.

ANNUAL HOME DEPARTMENT SUNDAY
November 1, 1970

Pass these suggestions along to your Home Department supervisor—

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

A Unique Approach of Witnessing



LIFE

CAN HAVE MEANING

Completely redesigned for the October denomination-wide emphasis, when Nazarenes around the world witness to 2,000,000

AN EYE-CATCHING, MIND-CAPTIVATING MESSAGE outlining the plan of salvation in five basic steps. It gives the answer to all those seeking peace, freedom, and love, and the assurance that *life can have meaning*.

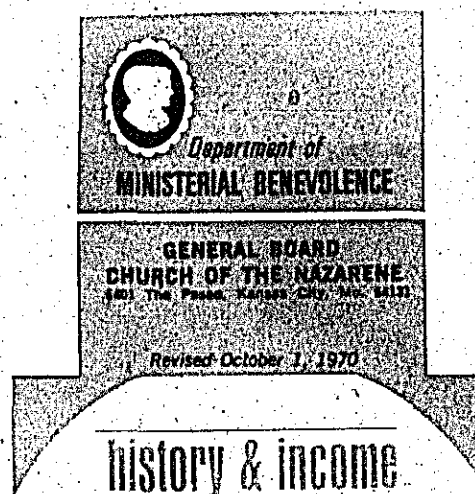
VE-24a *Life Can Have Meaning* Booklet 5c; 100 or more 3c each

Prices duplicate booklet outside the continental United States

Plan NOW for your church to share the good news about (real life) during the month of October.

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BRIEF HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 this group became a part of the General Board and was known as the Department of Ministerial Relief. In 1940 the name of the Department was changed to the Department of Ministerial Benevolence.

INCOME

■ APPORTIONMENT

The Department is supported by the Nazarene Ministers Benevolent Fund budget received from each local church. The current year's apportionment is based on the total spent for all purposes during the past assembly year, except monies spent for buildings and improvements and church indebtedness. [The NMBF budget is equal to 2 percent of the sum of Column 25, less Columns 1 and 2, in the pastor's annual church financial report.]

■ GIFTS

The Nazarene Ministers Benevolent Fund also consists of gifts, donations, gift annuities, wills, and legacies specifically designated for that fund.

■ INVESTMENTS

Department funds also include income from investments, deposits, and other accruals.

Any amount given in any manner for the Nazarene Ministers Benevolent Fund shall be considered a contribution to the fund and no vested interest shall accrue therefrom.

eligibility & application

BENEVOLENCE ASSISTANCE

■ ELIGIBILITY

Ministers, Ordained or licensed ministers who have reached the national government-approved standard retirement age, and have been granted retirement relationship by their District Assembly, and classified as "retired" in the district minutes, may be eligible for benevolence assistance if all other qualifications have been met.

Widow. A minister's widow may be eligible to receive benevolence assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. In the event a widow remarries, benevolence assistance automatically ceases.

MISCELLANEOUS PROVISIONS

1. Assistance may be granted on the basis of the individual's financial need, contribution years of full-time active service in the Church of the Nazarene since October, 1908 (three years minimum), and shall be contingent upon the ability of the church to pay.

2. The years of service of ordained and licensed ministers of any group uniting with the Church of the Nazarene shall be accepted on the same basis as service rendered to the Church of the Nazarene.

3. The net income of both husband and wife is always considered as total income from all sources when granting benevolence assistance.

4. Assistance is granted to only one minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

5. Ministers under the government-approved standard retirement age requesting benevolence assistance must submit, with their application, a physician's statement of disability.

6. No provision has been made to grant benevolence assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

APPLICATION PROCEDURE

All requests for benevolence assistance must originate with the District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the District Assembly to be referred to the District Advisory Board. Upon their recommendation it is sent back to the District Assembly for action. If the District Assembly approves the application, benefits may be granted for one assembly year, or in the case of a renewal, a payment may continue for another assembly year. If a renewal application is not approved, all payments shall cease within three months (90 days) after the assembly.

Each applicant must file a renewal application with the Department of Ministerial Benevolence in time for action by his District Assembly.

In the interim between District Assemblies, applications for assistance which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents, and the Department of Ministerial Benevolence, assistance may be granted only until the next ensuing District Assembly of the district upon which the applicant holds membership.

standard & increased assistance

"STANDARD" MONTHLY ASSISTANCE

■ MINISTER

The basis for granting "Standard" monthly assistance shall be \$40.00 per service year, not to exceed \$1,200 annually. "Standard" monthly assistance may

be granted to supplement income from all other sources except income from the Nazarene Retirement Program (Tax sheltered Annuity), so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$3,000 annually for a minister with one dependent, and \$2,100 annually for a minister with no dependent.

ILLUSTRATION 1 Couple—More than 30 Years of Service

Rev. A. B. has served the church for more than 30 years and now, at age 70, has retired to his home. He receives a monthly benefit check from Social Security in the amount of \$160 (\$1,920 annually). This is his only income. According to Brother A. B.'s years of active service in the church, he and Mrs. B. are eligible to receive up to \$100 per month in order to bring their total income up to \$1,000 per year. However, the amount needed to bring their income to a maximum of \$1,000 is \$1,080. Brother and Sister B. are eligible to receive assistance from the Department of Ministerial Benevolence in the amount of \$100 per month (\$1,080 annually).

ILLUSTRATION 2 Couple—Less than 30 Years of Service

Rev. C. is 65 years of age and has retired from the church for 20 years. He receives a monthly benefit check from Social Security in the amount of \$101.50 per month (\$1,218 annually) and \$10.00 per month from a small private pension (\$120 annually). His income is \$1,338 per year and he needs total income of \$1,920.

The maximum amount of total income allowable for a minister couple is \$3,000 annually. Therefore, the net income from all sources amounts to \$1,338. The difference of \$1,662 (30 years of service) must be made up from the Department of Ministerial Benevolence. The maximum amount they may receive from NMBF for 20 years of service will be \$120 per month or \$1,440 per year.

After the NMBF has been paid a total of \$1,440, the couple's total income is \$2,778. Therefore, they could still receive \$150 from other sources and still receive \$920 from the Department of Ministerial Benevolence to bring their total income up to \$3,000 per year.

ILLUSTRATION 3 Single Minister—Less than 30 Years of Service

Rev. D. is 60 years of age and retired. He has 15 years of active service in the church. He has a monthly benefit check from Social Security in the amount of \$110.50 per month (\$1,326 annually) and a private pension in the amount of \$10.00 per month (\$120 annually). His total income from all sources for the year is \$1,446.

Brother D. receives \$100 each month (\$1,200 annually) from Social Security and also receives \$110.50 annually from a private pension. His total income from all sources for the year is \$1,446.

According to the Benevolence scale, 15 years of service would entitle Brother D. to receive an additional \$41.25 per month to supplement his income. However, the maximum amount a single minister may receive from all sources is \$1,400 per year. Therefore, the NMBF can only pay \$1,446 (\$1,446) NMBF may supplement that income by \$140 per month to bring his total income to the maximum of \$3,000 annually.

■ WIDOW

A minister's widow may be eligible to receive benevolence assistance equal to 60 percent of the amount for which her husband would have been eligible. Standard monthly assistance may be granted to supplement income from all other sources except income from the Nazarene Retirement Program (Tax sheltered Annuity), so that the combined total, including Social Security and ministerial benevolence benefits, shall not be in excess of \$1,920 annually.

ILLUSTRATION: Widow—More than 30 Years of Service

Mrs. E. is a widow and is seeking monthly assistance from NMBF. Her husband served the church in full-time service for more than 30 years. Mrs. E.'s entire income is \$1,278 per year which she receives from Social Security. The maximum amount of total income which Mrs. E. may receive is \$1,920 per year. Since her entire income for the year is \$1,278, she is eligible to receive up to \$600 per month from NMBF, but not to exceed \$1,920. Therefore she is eligible to receive \$600 per month.

"INCREASED" MONTHLY ASSISTANCE

"Increased" monthly assistance (above the "Standard" scale) may be granted in cases of greater need. The basis for granting "Increased" monthly assistance shall be as follows: The amount of \$20.00 per service year, not to exceed \$600 annually, may be granted to supplement income from all other sources so that the combined total, including Social Security and ministerial benevolence benefits ("Standard" and "Increased"), shall not be in excess of \$2,100 annually for a minister with one dependent, and \$1,500 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board and the District Assembly. No increase may be made retroactive beyond the date that the final approved application for increase is received in the Department of Ministerial Benevolence office.

ILLUSTRATION 1 Married Couple

Rev. F. is 65 years of age, married, and disabled at the present time. He is entitled with a standard action to receive the ministry, the law and order. He has no outside income. Due to his disability, Brother F. will be eligible to receive Social Security benefits each month, but due to some untimely delays, the benefit checks from Social Security have not reached him yet.

Since Brother F. is disabled, he will be eligible to receive some "Standard" assistance from NMBF. However, during this time of extreme need, until he starts receiving Social Security benefits, NMBF may grant "Increased" assistance to Brother F. calculated by his 20 years of service. He may receive \$140 per month.

When Social Security benefits or other income begins, then the Department of Ministerial Benevolence will review his case and grant "Standard" assistance if he is eligible.

ILLUSTRATION 2 Single Minister

Rev. G. is 60 years of age and the only income is \$184 per year which he receives from Social Security. He joined the Church of the Nazarene after serving in another denomination for a number of years and has 26 years of active Nazarene service to his credit.

Due to the case of great need, Brother G. is eligible to receive "Increased" assistance from NMBF. He may receive up to \$130 per month for 26 years of service, but his total income may not exceed \$1,870 as a single minister receiving "Increased" assistance. With an income of \$184 per year from other sources, he may receive \$118 per month (\$1,416 annually) from Ministerial Benevolence.

ILLUSTRATION 3 Widow

Mrs. H. is age 64, is a widow whose entire outside income is only \$103 per year. Due to this extreme need, NMBF may grant Mrs. H. "Increased" assistance. The maximum amount allowable for a widow receiving "Increased" assistance is \$500. Therefore, from all sources, if a widow's total income amount, NMBF may grant a widow receiving "Increased" assistance \$1,900 per year (\$1,590 per year plus \$310 from the Department).

special cases

■ STATE AID

In cases where an individual is receiving state aid, the Department of Ministerial Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as "Standard" monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that state aid benefits would not be reduced and so that benevolence benefits would not become a substitute for any aid.

ditional state aid, to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a 12 month balance.

■ EARLY RETIREMENT WITHOUT DISABILITY

In the case of a minister in the United States who is eligible for Social Security benefits and who retires early without disability, monthly benevolence benefits shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

ILLUSTRATION:

Bro. and Mrs. M. were 40 years of age when they decided to retire. The Federal Government will allow them to begin receiving Social Security payments at this time. But because of the early retirement with no disability their payments will be reduced by 20 percent for Bro. M. and 10 percent for Mrs. M. Bro. M. will not be eligible to receive benefits by themselves until age 65. If Mrs. M. at that time (40) had already begun, in the same 20 percent reduction, any amount that they may be eligible to receive from the church, FOR KAREN, if Bro. M. and Mrs. M. were eligible to receive \$198 from Social Security, the 20 percent reduction would allow them to receive \$158.40 per month. If they had waited until age 65 to retire, their monthly Social Security benefit would have been \$198 and Monthly Benevolence would have supplemented them to bring them up to \$297 per month. Bro. M. would have been \$200 per month.

The early retirement permanent reduction by Social Security of 20 percent brings that \$198 monthly benefit down to \$158.40. The usual amount of \$297.00 would be reduced to \$240.00.

■ EARLY RETIREMENT DUE TO DISABILITY

In the case of a minister who is totally disabled and is receiving monthly benefits from Social Security, monthly benevolence benefits may be granted according to need and years of active service as though he were of legal retirement age.

ILLUSTRATION:

Bro. M. is married and has a family of two children. Bro. M. has been declared by his physician and Social Security to be disabled. He is only 40, but he is eligible to receive Social Security benefits, to which he would be entitled if he were 65 or older, since he is eligible to receive Social Security at this age because of his disability.

Bro. M. has been declared by Social Security to be eligible for \$112 per month. His wife, Mrs. M., has been declared by Social Security to be eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month.

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■ WIDOW OF A SECOND MARRIAGE

The widow of a second marriage shall be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. If, however, she had been married to him for at least three years prior to his death, upon reaching the government approved standard benefit age, she shall be granted full credit for her deceased husband's total years of active service in the church.

ILLUSTRATION:

Bro. M. was 40 years of age and had 10 years of active service. His wife was 42 years of age.

Brother M. died at the age of 70 after having given 40 years of active service to the church as a minister. He was the pastor of a church at the time of his death. Mrs. M. is eligible to receive assistance based on the seven years of service he gave to the church after their marriage. Since they had been married more than seven years, Mrs. M. will be eligible, at age 65, to receive full credit for his full 40 years of service to the church, if she has not remarried.

If Brother M. had been retired at the time he married Mrs. M. and had accumulated no years of active service on the ministry during their marriage, Mrs. M. would not have been eligible to receive monthly benevolence assistance at the time of his death. However, since they would have been married for more than seven years before he passed away, she would be eligible at age 65 to receive full credit for that time which her husband would have been eligible for his 40 years of service if she had not remarried.

■ MINOR CHILDREN

The minor child under age 19 of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement a child's income from all sources so that the combined total including Social Security and Ministerial Benevolence benefits will not exceed \$3,000 annually per child.

■ EMPLOYED WIFE

In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 percent of the amount for which he would be eligible were his wife not working.

ILLUSTRATION:

Bro. M. is married and has a family of two children. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month.

emergency medical assistance

■ REGULAR

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Such applications must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Ministerial Benevolence.

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

Normal childbirth is not considered under medical emergency benefits.

An amount up to \$500 per family may be granted in any 12 month period.

This amount shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care); less insurance reimbursement, shall be the consideration for emergency assistance.

1. If an individual has an annual income of more than \$4,800, he shall assume the first \$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.

2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume the first \$100 of the net balance and the Department may grant up to 80 percent of the remaining balance.

3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.

4. If the individual is on the Benevolence Roll, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grant from the Department may not exceed \$500 in any 12 month period.

ILLUSTRATION:

Active Minister, less than \$100

Bro. M. is an active minister with an annual income of \$1,200. He has a family of two children. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month.

ILLUSTRATION:

Active Minister, \$100 Maximum

Bro. M. is an active minister with an annual income of \$1,200. He has a family of two children. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month.

ILLUSTRATION:

Retired Minister, less than \$500

Bro. M. is a retired minister and receives monthly retirement from MMF. He and his wife have medical expenses in a 12 month period amounting to \$1,200. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month.

■ EXTREME

In cases of extreme medical costs, when a family has had more than \$1,000 "out of pocket" medical expenses in a 12 month period, the Department may grant \$500 for the first \$1,000 (the maximum amount allowable for regular assistance) AND 50 percent of the amount over \$1,000. However, the maximum emergency grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12 month period.

ILLUSTRATION:

Retired Minister

Bro. M. is a retired minister who has faithfully served the church and now has extremely high medical expenses and hospital care. He has no regular monthly assistance from MMF.

Bro. M. has a family of two children. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month.

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ILLUSTRATION:

Active Minister

Bro. M. is an active minister with an annual income of \$1,200. He has a family of two children. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month. Bro. M. is eligible for \$112 per month. His wife, Mrs. M., is eligible for \$44 per month.

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funeral assistance

Funeral assistance shall be made available for the minister or immediate family in cases of need.

The amount of \$500 (less any Social Security lump-sum death benefit) is the maximum allowable and may be granted upon request through established channels.

for: (a) those on the Nazarene Ministers' Benevolent Fund roll who were not eligible for Social Security benefits, and (b) those ministers who were not on the Nazarene Ministers' Benevolent Fund roll.

NOTE: Those already protected by Plan 1 or Plan 2 group life insurance programs of the Board of Pensions shall not be eligible for funeral assistance benefits.

ILLUSTRATION:

Mrs. R. passed away. Her husband was to care for the expenses of funeral, casket, and burial expenses. This expense is his funeral

amounted to \$1,000 and the amount which was reimbursed by Social Security for death benefit was \$100. This left a total of \$900 which was to be paid by Mrs. R. (her husband was not covered by life insurance).

Mrs. R. sought assistance through her local Superintendent and the District Advisory Board. They, in turn, made application to the Department of Ministerial Benevolence for funeral assistance.

NMBF grant of \$1,000 plus any Social Security lump-sum death benefit. Since Social Security paid \$100, Mrs. R. was eligible to receive \$900 during this time of financial strain.

SCALE OF BENEVOLENCE BENEFITS

MINISTERS

Years of Service	Amount per Month	Amount per Year	Amount per Month	Amount per Year
1	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00
2	13.50	162.00	20.00	240.00
3	16.50	198.00	25.00	300.00
4	20.00	240.00	30.00	360.00
5	23.50	282.00	35.00	420.00
6	26.50	318.00	40.00	480.00
7	30.00	360.00	45.00	540.00
8	33.50	402.00	50.00	600.00
9	36.50	438.00	55.00	660.00
10	40.00	480.00	60.00	720.00
11	43.50	522.00	65.00	780.00
12	46.50	558.00	70.00	840.00
13	50.00	600.00	75.00	900.00
14	53.50	642.00	80.00	960.00
15	56.50	678.00	85.00	1,020.00
16	60.00	720.00	90.00	1,080.00
17	63.50	762.00	95.00	1,140.00
18	66.50	798.00	100.00	1,200.00
19	70.00	840.00	105.00	1,260.00
20	73.50	882.00	110.00	1,320.00
21	76.50	918.00	115.00	1,380.00
22	80.00	960.00	120.00	1,440.00
23	83.50	1,002.00	125.00	1,500.00
24	86.50	1,038.00	130.00	1,560.00
25	90.00	1,080.00	135.00	1,620.00
26	93.50	1,122.00	140.00	1,680.00
27	96.50	1,158.00	145.00	1,740.00
28	100.00	1,200.00	150.00	1,800.00

Standard Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program), is \$3,000 for a minister and his wife, \$2,100 for a single minister.

Increased Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program), is \$2,100 for a minister and his wife, \$1,600 for a single minister.

Effective October 1, 1970

SCALE OF BENEVOLENCE BENEFITS

WIDOWS

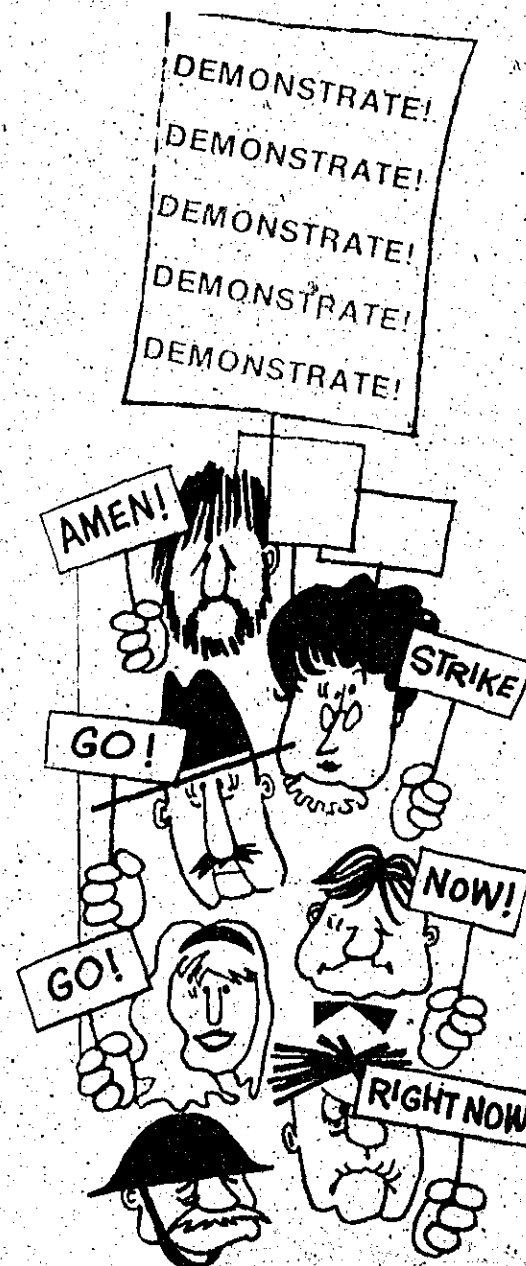
Years of Service	Amount per Month	Amount per Year	Amount per Month	Amount per Year
3	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00
4	8.00	96.00	12.00	144.00
5	10.00	120.00	15.00	180.00
6	12.00	144.00	18.00	216.00
7	14.00	168.00	21.00	252.00
8	16.00	192.00	24.00	288.00
9	18.00	216.00	27.00	324.00
10	20.00	240.00	30.00	360.00
11	22.00	264.00	33.00	396.00
12	24.00	288.00	36.00	432.00
13	26.00	312.00	39.00	468.00
14	28.00	336.00	42.00	504.00
15	30.00	360.00	45.00	540.00
16	32.00	384.00	48.00	576.00
17	34.00	408.00	51.00	612.00
18	36.00	432.00	54.00	648.00
19	38.00	456.00	57.00	684.00
20	40.00	480.00	60.00	720.00
21	42.00	504.00	63.00	756.00
22	44.00	528.00	66.00	792.00
23	46.00	552.00	69.00	828.00
24	48.00	576.00	72.00	864.00
25	50.00	600.00	75.00	900.00
26	52.00	624.00	78.00	936.00
27	54.00	648.00	81.00	972.00
28	56.00	672.00	84.00	1,008.00
29	58.00	696.00	87.00	1,044.00
30	60.00	720.00	90.00	1,080.00

Standard Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program), is \$1,920 for a widow.

Increased Assistance: The maximum annual income allowable from all sources, including Social Security and NMBF benefits (excluding money received from the Nazarene Retirement Program), is \$1,500 for a widow.

Effective October 1, 1970

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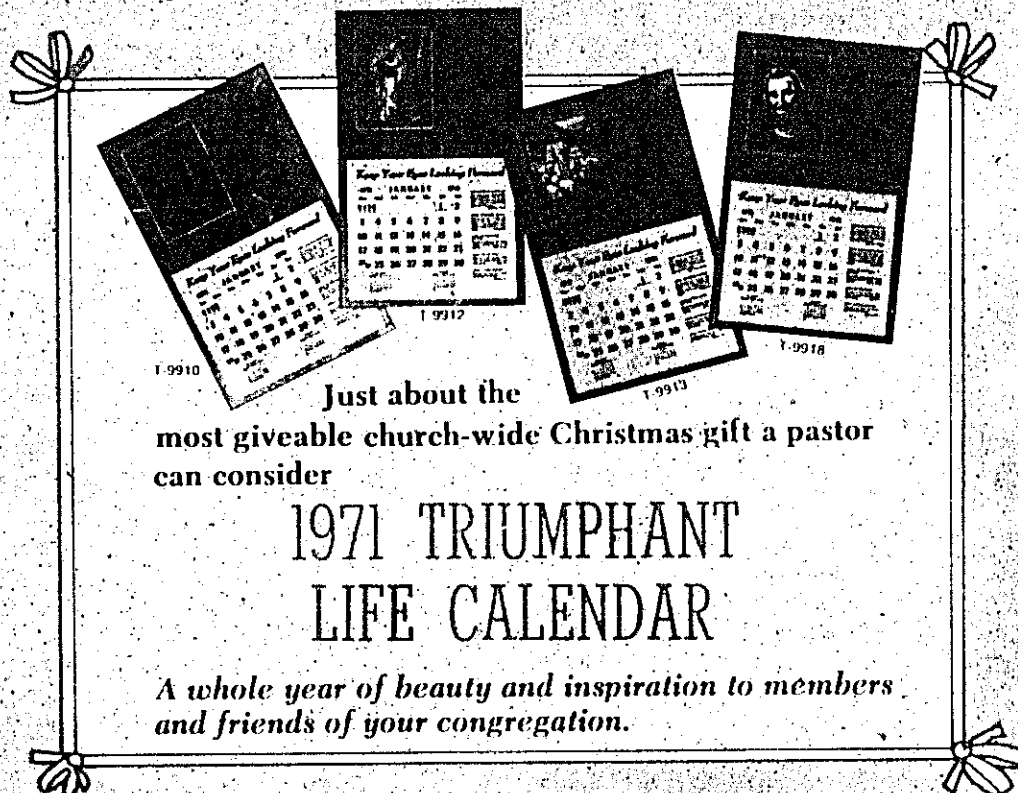
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Dr. E. S. Phillips,
Executive Secretary of the
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

The Kingly Way

By Frankie Roland*

AS LONG AS I CAN REMEMBER, it has bothered me to hear people complain about their needs. My best girl friend is a chronic complainer. Although her husband is a schoolteacher and makes twice the salary my minister husband makes, she never lets up. I've told her it has become such a habit that she can't do without it! (She's still my friend.)

One night we were invited to have supper at the home of one of our church members, an attractive young housewife. Her husband was unsaved. They had a baby the same age as ours. We went, fully expecting to sit on orange crates, for she had complained so much. We were surprised to find a lovely new home, a nice, friendly husband, and furniture about the same as ours—"Early Salvation Army."

After a good supper, an exciting game of Scrabble, and becoming acquainted with Leo, I took Mae in a back bedroom out of earshot and "lowered the boom."

She was a chronic complainer and did not realize how she embarrassed her husband by complaining in his presence. She found it hard to change, but she really tried, and when she quit complaining, her husband was a different person. Over and over she had told me how she appreciated my pointing it out to her. (I would never have done it except with divine guidance.)

*Pastor's wife, Wellington, Kans.

October, 1970

Around three years ago I caught myself complaining about my old sewing machine. I would bring this matter to the Lord, then promptly forget and complain. Finally I realized, through conviction by the Holy Spirit, that I wasn't actually praying at all.

Then I read a book that changed my life—*God's Smuggler*, by John and Elizabeth Sherrill. In this book Brother Andrew told of asking God for something and then feeling checked because he was just about ready to let other people know of his need. "How would I know if God answered, or people?" he wondered. So he determined not to pursue this "groveling way," but to try the Kingly way. Then he relaxed and waited to see how the King would answer prayer. And he learned a total trust in God.

This reminded me of a girl with whom I went to college who prayed for money, then told all the students of her need. We all helped supply her need—but God didn't.

Back to the matter of the sewing machine. A year went by, two years. I had not mentioned the need to a single soul. One day I was cutting out dresses at a friend's house. We were cutting double knit and using her electric scissors, for double knit is difficult to cut.

"How's your old machine holding up, Frankie?" Verna asked.

"Oh, fine," I answered cautiously.

"When are you going to get a new one?" she questioned bluntly.

"I'm not sure," I answered evasively, but I felt prompted to add, "I've decided though, when I get one, I want to get a Singer."

Not another word was said on the subject.

Two weeks later we were invited to St. Joseph to dinner with two couples from our church. On our way the driver swung into a shopping center.

"I've got to get some daeron thread," Vernia said.

"Oh, I need to pick up some needles," offered Jody.

"I'll just run in and look at the remnant table a minute then," I said.

The men decided to go in too and just "look around." As we walked into the Singer store, a salesman came to

meet us. He was smiling from ear to ear. By this time everyone was smiling. As he approached, they all pointed to me and said, "Fix our pastor's wife up with the best Singer machine you have."

Much, much later, when they were finally able to pull me away from my "dream machine" (which they promised to deliver within a week), they told me that the church had wanted to do something special for their pastor's wife and just "happened to think" I might enjoy a new sewing machine.

As my husband grabbed my elbow to keep me from stepping out in front of a car, he said, "A penny for your thoughts."

I just smiled and said, "Yes, this is the Kingly way."

The Lonely Evangelist

My life as a preacher I wouldn't change
If I had the choice of the whole wide range
Of jobs and callings, and other professions;
Or money, or houses, or lands and possessions.
To change it—I wouldn't give two hoots.
But I do get lonesome for the girl I call "Toots."

And I'm lonesome today as I wait for a letter.
If the postman would hurry, I'd feel a lot better.
It's now only eleven, and he comes about noon.
I'm way out in Texas; I wish he'd come soon!
It's more lonesome now, way down to my boots.
The postman has come, and no letter from "Toots."

Earl C. Williams
Evangelist, Rifle, Colo.

(Dedicated to those brave evangelists' wives who may often wish they had some of the "parsonage problems" to cope with for a change.—Editor.)

IN THE STUDY

Is the Old Man Merely a Temporal Somewhat?

(Article Nine)

By Ross E. Price*

The question as to when the crucifixion of the old man takes place is of importance for our study. Those who contend for our positional sanctification and mere imputationism will hold that he was crucified when Christ died on the Cross. Those who see in the crucifixion and putting off of the old man an experience to be known personally by every believer will contend that there must be a crucifixion and death of the old carnal self as real spiritually as Christ's death was so physically.

Hence Rev. John Macpherson of Findhorn, in his *Commentary on St. Paul's Epistle to the Ephesians*, writes as follows concerning the old man:

"The Old Man—This phrase describes the nature or state of being in which that former conversation or manner of life was carried on. It forms a convenient descriptive denomination of the whole range of principles and habits that went to make up the being of the unregenerate man. The name occurs in Rom. 6:6; Col. 3:9. This 'old man' (*ho palaios anthrōpos*) does not mean man's original nature, which would have been more exactly described as *archaios* or original, but simply that sinful condition which in time preceded the renewed condition of the regenerate. This condition, as concerns the Christian, has become antiquated. It was crucified, it died, when Christ, who died to sin on the cross, was accepted as Redeemer (Rom. 6:5-6)."

Looking at his last sentence first, we wish to ask whether Christ died to sin or for sins on the Cross. There is a difference, for He knew no sin. And here in

Eph. 4:22, upon which Macpherson is commenting, the concern of the apostle is not with Christ's experience of death, but with the implications resulting therefrom for the Ephesian believers. We also know for a fact that man's carnal disposition did not become extinct at the moment Christ himself expired. In fact, at this passage the apostle seems tremendously concerned that the old, original, sinful nature be definitely stripped off.

As to Macpherson's contention that had Paul thus intended he would have used the term *archaios* rather than *palaios*, Trench has an enlightening observation for us. In his famous work on the *New Testament Synonyms*, Trench considers these two terms. His unequivocal statement is: "We should go astray if we regarded one of these words as expressing a higher antiquity than the other, and at all sought in this the distinction between them." In fact, he insists that we are not particularly to look for a distinction between these terms. "Often," he says, "they occur together as merely cumulative synonyms, or at any rate with no higher antiquity predicated by the one than by the other." He then cites examples from Plato, Demosthenes, Plutarch, and Justin Martyr as proof of his contention. His observation is that "in cases out of number they may be quite indifferently used." To clinch this argument he cites an example from Plato's *Cratylus* (418e) where one is "exactly equivalent" to the other.

Now since Paul follows this putting off of the old man with the exhortation to be clothed with the new man, we may as well consult Trench on two other terms meaning "new." St. Paul's term for new man here is *kainos anthrōpos*, not *neos an-*

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thropos. Of these two different terms for new, Trench writes:

"Contemplate the new under aspects of time, as that which has recently come into existence, and this is *neos*. But contemplate the new, not now under aspects of time, but of *quality*, the new, as set over against that which has seen service, the outworn, the effete or marred through age, and this is *kainos*."

Trench then calls our attention to Mark 1:27, where the hearers exclaimed concerning Christ's teaching, "What new doctrine (*kaine didache*) is this?"

Of this he says: "The *kainon* is the *heteron*, the qualitatively other; the *neos* is the *allo*, the numerically distinct." Thus when St. Paul asks for them to be clothed with the *kainos anthropos* it is a demand for that which is *qualitatively other* rather than merely that which is numerically other. In short, he is demanding a change of nature or state of being, rather than a mere change of reckoning about position and standing. The apostle is asking for more than the mere "counteraction in our being of 'the flesh' and 'the Spirit,'" as Moule comments. The apostle is asking that the old nature be stripped off. Hence it is incorrect for Moule to be satisfied with saying, "The believer, once 'in the Lord,' has stripped out of the old position and has entered upon the new, however imperfect his consciousness of it may be." NO! Paul is asking for more than positional sanctification here. He is asking for a renunciation and an eradication of the old self and the putting on of an entirely new quality of being (cf. Trench here).

Both Macpherson and Moule should have listened to Calvin when he said, "He who desires to put off the old man must renounce his nature."

It would seem, then, that what Paul is asking for is a stripping off of that original nature of the sin principle, that uncleansed nature, and the being clothed with an entirely new quality of being "which is created in [justification and sanctification]—Knox version] righteousness and true [not fictitious] holiness." We cannot agree that the old man is therefore merely a temporal somewhat. He is a nature of Satan inherited through the fall of Adam.

John Macpherson, *Commentary on St. Paul's Epistle to the Ephesians* (Edinburgh: T. & T. Clark, 1892), p. 345.

R. C. Trench, *New Testament Synonyms* (London: Kegan Paul, Trench, & Co., 1886), p. 250.

Ibid.

Ibid., p. 251.

Ibid., p. 249.

Ibid., p. 222.

H. C. G. Moule, *Ephesian Studies* (N.Y.: George H. Doran Co., n.d.), p. 225.

Ibid.

John Calvin, *Commentary on Galatians and Ephesians* (Grand Rapids, Mich.: Eerdmans Publishing Co., reprint, 1948), p. 255.

Calvin also says: "Some persons perversely and unskillfully confound the outward man with the old man. For the old man, about whom the apostle treats in Romans 6:6, is something far different. In the reprobate, also, the outward man perishes, but without any counterbalancing compensation." Cf. his *Commentary on II Cor.* 4:16.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 6:1-6

"Masters"

Elsewhere in his Epistles, Paul uses the word *kyrios* for masters of slaves. But in the first two verses of this chapter and in Titus 2:9 we find the term *despotes*. The only other place in the New Testament where this usage occurs is in I Peter 2:18. The other six times that the word is found in the New Testament it applies to God as the sovereign Lord of all. Thayer says the term "denoted absolute ownership and uncontrolled power." Similarly Trench (*Synonyms*, p. 96) says that "the despotes exercises a more unrestricted power and absolute domination." That is why the ancient Greeks applied this word only to their gods. It was when the slave-masters became more autocratic that the term was used for them. Originally the word carried none of the opprobrium attached to the modern English derivative "despot."

Luke is the only one of the Evangelists to use *despotes*, once in his Gospel (2:29) and once in Acts (4:24). It has been suggested that Luke may have actually composed the Pastoral Epistles for Paul, under his direction, when the apostle was elderly and needed the care of his physician and secretary.

From this passage, and many others, it is clear that the New Testament did not directly attack the institution of slavery. It is claimed that half the population of

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the Roman Empire in Paul's day consisted of slaves. To have launched a frontal assault on slavery would probably have resulted in the extinction of Christianity. What the New Testament does do is to lay down the principles of love and justice which finally brought about the abolition of this accursed custom of long standing.

"Wholesome" or "Sound"?

The heterodox teacher does not consent to the use of "wholesome" words (v. 3). The adjective is actually a participial form of the verb *hygiaino*, from which comes "hygienic." Elsewhere in the Pastoral Epistles it is regularly translated "sound" (cf. 1:10).

Aside from the Gospel of Luke (three times) and the Pastorals (eight times), the word is found only in III John 2, where it conforms to the customary greeting of those days. This fact also suggests that Luke may have had a considerable part in the composition of the Pastoral Epistles. We know that he was the amanuensis for II Timothy, for Paul says, "Only Luke is with me" (4:11).

"Doting" or "Morbid"?

"Doting" (v. 4) is the present participle of *noceo* (only here in NT). Literally the verb means "to be sick." In classical Greek it was used metaphorically for mental illness. Thayer says that here it means "to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for." Arndt and Gingrich suggest the translation "have a morbid craving for" (cf. Goodspeed). White says of the person described here: "His disease is intellectual curiosity about trifles" (EGT, IV, 141).

Word-Battles

This is the literal meaning of the compound *logomachias* (only here in NT). It is rendered in the KJV "strifes about words." A good translation for this section of the verse is: "He has a morbid interest in controversial questions and disputes about words" (NASB). This is a form of illness that is not only psychological and social; it is also a spiritual sickness. Too many church members are afflicted with it.

"Surmisings" or "Suspicious"?

The term *hyponoiai* (only here in NT) is best translated "suspicious." Moulton

and Milligan give several examples of this meaning in the papyri. White defines the phrase here: "Malicious suspicions as to the honesty of those who differ from them." This is a serious judgment for people to make, but it is often made.

"Perverse Disputings"

The double compound (v. 5), *diapara-tribai* (only here in NT) has basically the idea of friction or irritation. Thayer says it means "constant contention, incessant wrangling or strife." Bernard (CGT) comments that "the first of two prepositions in a composite word governs the meaning, and thus *dia* is emphatic, signifying the persistency and obstinacy of the disputes." White agrees. He says that it "denotes protracted quarrelings."

"Destitute" or "Deprived"?

The form here is the perfect passive participle of *apostereo*. Abbott-Smith gives this definition for the verb: "To defraud, deprive of, despoil (in classics chiefly of the misappropriation of trust funds)." For this passage he suggests "bereft of" (cf. RSV). White comments: "Apostereo conveys the notion of a person being deprived of a thing to which he has a right. . . . this is expressed in R.V., bereft of. The truth was once theirs; they have disinherited themselves. The A.V., destitute of, does not assume that they ever had it." The best translation is "deprived of" (NASB).

"Gain Is Godliness"?

This incorrect rendering is a good example of the carelessness (or ignorance) of the King James translators. The word for "godliness" is clearly the subject, for it has the article, while "gain" does not. The correct translation is: "... supposing godliness to be a means of gain." The word for "means of gain," *porismo*, ("a gainful trade"), is found in the New Testament only in this passage (vv. 5-6).

Contentment

The first meaning of *autarkeia* (v. 6) is "sufficiency" or "competence." Then it came to mean "contentment" or "self-sufficiency" (A. & G.). This was a favorite virtue of the Stoics. Bernard comments: "That riches are not essential to true well-being was a commonplace of pre-Christian philosophy, which laid great emphasis on *autarkeia* or the 'self-sufficiency' of the

wise man. . . . St. Paul's words go deeper, inasmuch as they lay stress on *eusebeia* [godliness] as a chief condition of happiness, and recognize the proper place of *autarkeia*, as contentment, not self-sufficiency." The word occurs elsewhere in the New Testament only in II Cor. 9:8, where it carries the original meaning, "sufficiency."

White feels that "contentment" is not strong enough here. He writes: "*Autarkeia* is more profound, and denotes independence of, and indifference to, any lot; as man's finding not only his resources in himself, but being indifferent to everything else besides. This was St. Paul's condition when he had learnt to be *autarkes*, Phil. iv. 11."



For Laymen's Sunday
and or Reformation Sunday

A Right Manly Faith

By T. Crichton Mitchell*

TEXT: I Cor. 16:13 (Phillips): "Be on your guard, stand firm in the faith, live like men, be strong! Let everything that you do be done in love."

INTRODUCTION: For these times faith must have fiber and force; it must have roots knotted on great convictions and muscles applied to great tasks. Faith is no weak-kneed and feeble thing; it challenges the manliest features of manhood. If you doubt that, read here.

I. THE CALL TO A MANLY FAITH

We people of the twentieth century are too concerned with "roughing it smoothly." With contrary echoes of J. F. Kennedy we ask not, "What can I do for the Lord?" not, "What can I do to help people and to

build the kingdom of God?" but questions like, "Will the Lord help me? Will He be a Friend to me? Will He see me through? Will He meet my needs?"

Now the answer to each of these questions is a loud YES followed by a clear IF. The Lord will be a Help to you, and a Friend, closer than a brother; but if you are hopeful of serving Him for what you can get out of it, you won't get much.

His rest is under a yoke.

His ease is adequacy to serve.

His symbol is a cross, not a cushion.

Therefore Paul does not say here, "Breathe gently, Brother! the Lord is kind." He says, "Be on your guard; stand firm; live the manly life; be strong and full of love."

II. THE CORE OF THE MANLY FAITH

A. It looks reality in the eye: "Be on your guard." Pentecost is a baptism into reality; it lifts personal religion out of the realm of dull habit and it purges away that "safety-first" complex; it equips life to face stubborn realities in this world of Christian challenge.

B. It maintains stability in the mind: "Stand firm in the faith." Peter Marshall prayed, "Help us to stand for something lest we fall for anything." The tendency of our age is to make Christians gullible as well as carnal, deceived by false prophets on the one hand and made mentally and spiritually flabby on the other by a multitude of high-calorie "ready-mixes" of "instant devotion" and entertaining religion. We need something to build on, something to build with, something to build for. Manly faith knots its mind on the great concepts of the Word of God. This fosters spiritual reality.

C. It carries responsibility in the Church: "Live like men." Come to spiritual adulthood—shoulder responsibility like full-grown, strong men. Carry real burdens as those who must give account to the Judge of all the earth.

D. It reveals charity in all service. "Love," said Wesley, "is the livery of a Christian." It is the quintessence of Christian manliness. Only he who loves is strong, for love is the power that suffers long yet maintains its kindness; it is the power that hopes yet faces real situations; it never falls to the ground like a beaten soldier. It takes men of the knotted heart to love as Jesus loved; it takes the inward, real presence of the Spirit of Jesus.

There is the core of a real, manly faith.

The Nazarene Preacher

Reformation or Laymen's Sunday—

A Congregation of Prophets!

TEXTS: Num. 11:29; I Sam. 10:2; Acts 1:8; 2:17-18

Both Moses and Jesus insisted upon putting every man Jack and every woman Jill among the prophets. "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

Protestantism, so touchy and careful about maintaining the priesthood of all believers, has not always been as keen on the prophethood of all believers. What a day would dawn for Church and world if this became true: "All the Lord's people . . . prophets!"

A. Sometimes the humanly commissioned are not the humanly committed. Aaron was a weakling; Eli turned out to be a soft mark; Judas was a traitor; Demas was a lover of the world. And some of the "humanly commissioned" in our day have not been much better in their support of true prophets of the Lord.

B. Sometimes the fully committed are found among the humanly uncommissioned. Eldad and Medad in Numbers; the men of Cyprus and Cyrene; Aquila and Priscilla; Tryphena and Tryphosa; Gaius; Persis; etc. The truth is, that but for the laymen the Gospel would never have crossed the brook Kedron on its way out of Jerusalem.

I. THE LEADER'S PRAYER

"Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" Moses knew neither jealousy nor rivalry in his heart; to him there was no copyright on prophecy—it was the most desirable thing that God's people should be a congregation of prophets. John Wesley, reluctantly at first but heartily thereafter, sent out his laymen to preach, and taught "the people called Methodists" how to become prophets of the Lord. And take a long look at the Upper Room company: 120 in all, but only 12 apostles! The ablest advocates of the Gospel are still the humble witnesses in the office, factory, home, college. A congregation of prophets!

II. THE PROPHETIC PATTERN

"His spirit upon them." At least four features are seen in the prophetic pattern:

A. Spiritual love and human concern—as seen in Hosea, Jeremiah, or Paul.

B. Spiritual vision and applied understanding—as seen perfectly in Isaiah, Daniel, or Stephen.

C. Spiritual fiber and muscle—as seen supremely in Nehemiah, Zechariah, Malachi, or Barnabas.

D. Spiritual zeal and spiritual resilience—as seen in Elijah, or John the Baptist, in Jesus, and in Paul, and in Philip the Evangelist. The power of a great and holy enthusiasm.

III. THE WORLD'S PLIGHT

Does it really need to be proved that our age is in desperate need of an army of prophets that will invade, with tender love but unambiguous loyalty to Christ and THE WAY, every area of life from the hearth to the high street? The Lord needs an army of people who will give the lie to the idea that the Faith is for the specialists.

IV. THE PROPHETIC POWER (Acts 1:8; 2:17-18)

Look at all of those scriptures again. There is nothing human about the sources of power; the only human element that can be traced is the willingness to obey God. The power is the Lord's—and that's a good thing too! But He never wastes power; it does not lie behind some kind of moral equivalent to a light switch, as though it were there whether or not it is used. The power is the Lord's and it always operates when His people obey Him.

T. CRICHTON MITCHELL

Laymen's Sunday

On Not Going One's Own Sweet Way

TEXT: Rom. 15:1-3 (Phillips)

"We who have strong faith ought to shoulder the burden of the doubts and qualms of others and not just to go our own sweet way. Our actions should mean the good of others—should help them to build up their characters. For even Christ did not choose his own pleasure, but as it is written:

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"The reproaches of them that reproached thee fell upon me."

INTRODUCTION: The life of perfect love is that which, resting on God with quiet and calm heart, cannot be at rest in a world of desperate need; it is that life which, lifted, lifts and laughs and loves without humbug or conscious charity; it is sincere identification with the human problems within its area of awareness.

It is visualized for us by Jesus in a story of the Good Samaritan and assessed by Him in the prophecy of the final judgment (Matt. 25:31-46). In the former an ordinary traveler behaves in a most extraordinary way. Quite free from racial, social, or religious distinctions, he bent under a burden not of his own making, followed a path not of his own choosing, and paid a debt not of his own creating, promising a follow-through in the name only of selfless love. In the latter there are those who found it possible not to serve in a world of need and others, who could not rest but went out of their own sweet way to bear the burdens of others—and not doing so to save their own souls. This is the faith that works by love and against which there is no law. In the last resort we are either "going our own sweet way" or we are not "going our own sweet way"—but the way of Him who pleased not himself. And this is true, whatever opinion, doctrine, or profession we may hold or make in the realm of holiness.

I. THERE ARE SO MANY HEAVY BURDENS TO BE BORNE.

"The burden . . . of others"—how many, varied, and heavy these burdens are! You will see them in your own street. And certain it is that our own burdens are heavier in ratio to our ignorance of the burdens of others.

II. THERE ARE SO MANY WEAK PEOPLE TO BEAR THEM.

- A. Some trying without any help
- B. Some trying with only human help and doing quite nobly
- C. Burdens of doubt, of fears of so many kinds, of ignorance, of plain hunger, of underprivilege, of color . . .

III. WE ARE CHRIST'S AND SELF-GIVING IS HIS LAW.

A. "The good of others": the principle of life in Christ

B. "Our own sweet way": the denial of the life in Christ

C. "Not our own pleasure": the paradox of the life in Christ—for in deed and truth this IS THE WHOLE PLEASURE OF EXISTENCE.

D. "To build up their characters": the objective of life in Christ (cf. Eph. 4:7 ff., Phillips)

CONCLUSION: To go Christ's way is to realize fulfillment of life and help others to do so also. To "go our own sweet way" is to find that it fizzles out in meaninglessness and sour frustration. Like the keel on a yacht, the burden supplies both balance and security.

T. Crichton Mitchell

Holiness Outline

"Even So . . . Now Yield"

TEXT: Rom. 6:19 (RSV). "I am, speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification."

INTRODUCTION: Paul is here using "an everyday illustration" (Phillips) "because human nature grasps . . . more readily that way" what it is to be under new management, yet sanctifying former zeal to new ends. Therefore:

I. A PLAIN COMPARISON: "for just as . . . so now . . ."

And the logic of the comparison is both simple and irresistible. Will I be less zealous in pursuit of holiness of heart and life and of conformity to Christ than formerly I was in the pursuit of those things that end in death? Will I be less devoted to Christ Jesus the Lord than formerly I was to sin? I have become a new kind of slave—a love slave—to a new kind of Master, One who frees me into the bondage of devotion (cf. II Cor. 5:15; Rom. 14:7-9)? Therefore also:

II. A PRESSING CLAIM: "Now"

And the logic of the claim is likewise absolutely clear. "Now" that you are born again, "now" that you are a Christian, a claim and a call is on you to seek "that sanctification" without which no man shall see the Lord. Likewise also the logic of my opportunity is clear. NOW is my moment; I have no other. What I do I must do quickly. As TODAY is my day, NOW is my moment; the present moment is the hinge (cf. v. 22). Therefore also:

III. A PERSONAL CRISIS: "Yield your members"

An extremely personal crisis: your bodies, your limbs, your faculties—

All my being's ransomed powers,
All my thoughts and words and doings,
All my days and all my hours.

All that there is of me yielded "to righteousness for sanctification."

A. For sacrifice—"TO righteousness" (cf. 12:1)

B. For sanctify—"FOR sanctification." Conformity to the divine will leads to conformity to the whole of the divine nature (cf. Wesley on v. 19). The servants of righteousness will go on unto holiness.

C. For service—"Slaves of righteousness" (vv. 16-18 RSV). I will now be as abandoned and zealous in the holy life as formerly in the iniquitous life, as intent on serving God as formerly I was in seeking my own profit or pleasure (cf. II Cor. 5:15; I Pet. 1:5).

CONCLUSION: "Yield yourselves" (cf. v. 13). And what Paul has in mind is:

A. A willing surrender. Not a reluctant submission, like a beaten wrestler or a struggling Jacob, but a full and glad surrender. It is life to the full that is in Christ, not life imprisonment.

B. A whole surrender of every faculty, Liberty and delight are in it, and the end is eternal life (vv. 22-23).

T. Crichton Mitchell

Luther's Word

TEXTS: Hab. 2:4; Rom. 1:17; Gal. 3:2; Heb. 10:38

The word that made Luther made history long before Luther, and it continues to

make history through Luther and long after Luther. As Luther himself said, "The Word did it all . . . I left it to the Word." By that he meant the Scriptures, but "The just shall live by faith" was the particular word from the Word.

I. Faith is belief. Rom. 10:14.

II. Faith is trust. Rom. 10:17

III. Faith is assurance. Acts 27:25

IV. Faith is fidelity. Heb. 2:4

V. Faith is venture. Gal. 3:9

VI. Faith is adventure. Heb. 11:8 (Phillips)

"The just man will live by his faithfulness."

"The just shall live by faith."

T. Crichton Mitchell

"HERE I STAND!"

TEXT: Gal. 2:5 (Phillips).

"We did not give those men an inch . . ."

INTRODUCTION: The words of this title immediately recall the glorious stand Luther made at Worms. And they ought, for Paul's battle too was for nothing less than the truth of the Gospel and the freedom of the Christian.

Nevertheless there are certain things of which we must be sure before we use the words for ourselves. There IS such a life in the New Testament as "the UNyielding life." How are we to decide when we must be unyielding?

I. BY BEING CERTAIN ABOUT THE CRUCIALITY OF THE CAUSE

Will the outcome make a real, vital, important, life-or-death change, as would have been the case with Paul in Jerusalem?

II. BY BEING ABSOLUTELY SURE OF THE PURITY OF MY MOTIVES

Why am I taking this stand? Is there personal advantage involved? Personal prestige? Am I really motivated by allegiance to the Lord and to the best good of others?

III. BY BEING POSITIVE ABOUT THE EXTENT OF MY INVOLVEMENT

How far am I prepared to go with this particular cause? To what extent am I

prepared to sacrifice to see it completely through? Will I gladly accept the results? Do I really have the grit, gumption, and intention it takes?

IV. BY BEING ABSOLUTELY CERTAIN OF GOD'S GRACE

Is this cause a "God-blessable" one? And if it is, is God's grace in control of my actions, and—particularly so—of my reactions?

If I pass these tests, then let me stand up and be counted and cry, "Here I stand! I can do no other, so help me God!"

T. CRICHTON MITCHELL

Correct Prayer Form

By Alvin R. Aller*

TO WHOM SHOULD PRAYER be offered in our services of corporate worship? This seems like a very elementary question. However, if one will take the trouble to listen, he will discover that this question has not really been thought through, or if it has, many of our ministers and laymen do not practice the answer.

Should we pray to God? That is, should we address Deity in the second person as "You," "Thee," or "Thou" or should we refer to God in the third person? I believe this is a basic and a fair question. How frequently do we hear expressions such as this, "O Lord, we ask for God's Spirit to be outpoured on us today." Aren't we addressing God, and if so, shouldn't we say, "O Lord, we ask that Your [or Thy]

Spirit be outpoured on us today"? Or again, "O Lord, as we come into Your presence today, we would entreat God to meet with us." Aren't Lord and God the same Deity, so should we not have said, "O Lord . . . we would entreat You to meet with us," or still better, "O God, our Father . . . we would entreat You . . ." The clause, "We would entreat God to meet with us today," is really a statement addressed to the audience, perhaps an exhortation. Exhortation has its place in the public service, but it is not the same thing as prayer to God. Another expression we often hear is, "O Lord, bless our waiting hearts today; let God's presence be manifested."

Christ gave us the correct prayer form and two of the Gospel writers, doubtless under divine inspiration, have passed it on to us. I refer to the model prayer which Christ taught to His disciples when they asked for instruction at this point. Please note He did not suggest that they begin their prayer by addressing the Holy Spirit; or by using the somewhat less articulate term, Lord, but rather, they were instructed to begin, "Our Father." If we had not committed Matthew's version of the Lord's Prayer to memory, we would be saying, "Hallowed be God's name," rather than, "Hallowed be thy name"; or, "God's kingdom come, the Lord's will be done," rather than, "Thy kingdom come, Thy will be done." Are we really addressing our prayer to God when we disregard the form Christ taught us, or are we talking to the audience? We are amused at the newspaper item concerning a prayer offered by a rather famous minister in New York City. The reporter said, "It was perhaps the most eloquent prayer ever offered to a New York audience." But before we smile too much, perhaps we should admit that a part of many of our public prayers, although begun by addressing Deity directly, often change into a discourse about God to the audience.

Some are going to ask why this article. Are not my prayers just as effective whether I use the correct form or not? As far as you are personally

concerned, the answer is yes. God looks at your heart. But for the people in the audience who are supposed to be praying with you, assenting to your praises and petitions, the answer may well be no. People from other denominations while visiting our services often notice this discrepancy and are puzzled. I suspect too that children growing up in our church are not at all clear as to whom they should address their prayers. Anything that is worth doing is worth doing right. Christ gave us a model prayer and I believe He would be pleased for us to follow the form He gave us.

Some ministers may, if they try to change their prayer form, find their freedom in prayer a bit stifled at first.

But remember, practice makes perfect. May I suggest that when one is leading a congregation in a public prayer, one should not only seek to enter into a spirit of fervent prayer, but should also feel a responsibility to be careful of the correct form and a proper choice of words. Furthermore, one should be ever conscious that he is addressing God, our Heavenly Father. I strongly suspect that herein lies a part of our problem. We fail to keep our minds focused on God the Father; primarily, as we pray. Naturally we should be aware of our own personal needs, the needs of our audience and of the world, but through it all and over all we should be constantly conscious that it is with God that we are communicating.



IDEAS THAT WORK

November 8 is not far off.

Servicemen's Day

A beautiful and meaningful service was held here at Pekin First Church of the Nazarene to honor the men and women of our congregation who are serving in the armed forces. There were 21 servicemen listed on our church honor roll—two of these were home on leave and present in the service. The men were stationed at Korea, Vietnam, Thailand, Germany, and throughout the States.

Parents of servicemen cooperated in every way asked and were thrilled that we gave special honor to the servicemen. A copy of the information we asked our phone callers to relate appears below. A letter was then sent to parents and wives and also a letter was mailed to servicemen afterward, enclosing the picture and a copy of the church Sunday bulletin.

The church was beautifully decorated

with flags of all sizes. Large flags (borrowed from the American Legion) lined the walk outside the church. What a beautiful greeting to drive up to the church entrance and see the flags flying! At the door the greeters pinned miniature flags on parents and wives of servicemen as they presented the cards that were mailed to them. In the vestibule was the large, pictorial honor roll, with name, rating, and where presently stationed. Flags decorated the pews and the pulpit. The honor roll listing names of servicemen was decorated and stood on the platform. Each adult classroom was decorated with red, white, and blue streamers and flags.

At the beginning of worship the congregation stood as the American flag and Christian flag were brought down the aisle (organist played "America"). Patriotic songs were sung by the congregation. Taps were played on the trumpet, followed by silent prayer, then prayer by the pastor. The choir sang Paul Skiles's arrangement of "Battle Hymn of the Republic" accompanied by the church orchestra. The message by Pastor Baker was so appropriate for the occasion. Following the service, pictures were taken of family groups. Many relatives and visitors attended.

*Professor, Dept. of Biological Sciences, University of Idaho.

Phone Call to Servicemen's Parents:
(Made Monday morning)

1. This Sunday, Nov. 5, is Servicemen's Day in the churches across the nation and we at First Church of the Nazarene will be paying tribute to our servicemen at Sunday school and church.

2. We want to invite you to come and represent your son (or daughter). We wish to honor him (or her) in the adult Sunday school classes as well as the worship service. So plan to come, 9:30-11:30 a.m.

3. A poster listing all the names of servicemen will be displayed. We are also going to take pictures of the family groups of the relatives present, and this picture will be sent to your son (or daughter) in service. Will you call your relatives and invite them to join us Sunday at 9:30 a.m.?

4. We want to make a large servicemen's honor roll for the vestibule and we would like to borrow an 8 x 10 picture of your son (or daughter) to post. This will be returned to you. We also need your son's correct mailing address and his rank or rating, and where he is presently stationed, for we will give this information under each picture. Please drop the picture and the information off at the church office by Wednesday night at the latest.

5. A letter will follow in the next couple of days, but we wanted to call and let you know about the special day so you might begin now to invite your relatives. Also you will read about it in the midweek newsletter of our church.

6. In morning worship tribute will be paid and relatives recognized. The choir will be singing a special number dedicated to our servicemen. The message also will be one in appreciation for those in the service of our country. We hope to make it a service you will long remember and we know it will mean much to your son to know you were in church in representation of him. Bring your relatives.

THELMA EYE
Church Secretary
First Church, Pekin, Ill.

What Do We Do About Evolution?

(Continued from page 16)

other species, nor that any two different species evolved from a common ancestor.

I think I even see the hand of God in the evolution within the species. I know how quickly the hybrid devolves to the average of its species as soon as the hand of the *knowing developer* is removed. I know how quickly the specialized beef cow of our western range loses its advantage when the skilled rancher stops culling the herd.

But even if I am wrong about this, no matter which way I have erred, just the consciousness that **NO MATTER HOW IT WAS DONE—GOD DID IT** means that I can be corrected without traumatic damage to my faith in God. If I can pass this confidence along, and someone who at this point is puzzled can continue to trust in God while examining the evidence, then this approach is justified.

EDITOR'S NOTE:

While some of us believe that even theistic evolution cannot be supported biblically, we cannot deny the label Christian to some who have embraced the theory, even believing that it is compatible with plenary inspiration. Therefore the point of this article is helpful. Let us not drive our youth out of the church by an illegitimate ultimatum. Yet, on the other hand, while steadying their faith in God we do not need to weakly surrender the case. For a thoroughly scientific treatment of naturalistic evolution and a theological refutation of theistic evolution see "Man's Origin, Man's Destiny," by A. E. Wilder Smith (Wharton, Ill.; Harold Shane Publishers), reviewed in this magazine, Sept., 1969.

The Nazarene Preacher

BULLETIN



BARREL

For Laymen's Sunday—

SECRET OF A DYNAMIC CHURCH

Every great church is a monument to one or more great pastors, and every great pastor is the product of one or more great churches. . . . A church is responsible for what she does to her pastor.

How Can You Make His Ministry More Effective?

1. Build his spiritual power by praying for him. When you pray for your pastor, you pray for your church, your community, and your family.

2. Build his reputation by speaking well of him. He will have weak and strong points. His influence will depend on which of them you stress.

3. Build his morale by encouragement.

4. Build his pulpit power by hearing him. Full pews challenge a man to prepare and deliver great sermons. Empty pews discourage him.

5. Build his leadership by cooperating with him. For every great leader there must be some great followers.

6. But the greatest thing you can do for your pastor is to follow the Christ he preaches, and embody His Spirit.

—GORDON H. SCHROEDER

How to Recognize the Perfect Layman

Sometimes a leader, always a follower. Never a boaster, always a booster. Never faultless, but always faithful. Often able, always willing. Never demanding, always dependable.

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

October, 1970

REMEMBER THE SABBATH . . .

As we keep or break the Sabbath, we nobly save or meanly lose the last best hope by which man rises.

—Abraham Lincoln

The streams of religion run deeper or shallower, as the banks of the Sabbath are kept up or neglected. A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of evils."

—Lady Maria Callcott

Where there is no Christian Sabbath, there is no Christian morality, and without these, our free institutions cannot long be sustained.

—John MacLean, of the U.S. Supreme Court

One of the miseries of war is that there is no Sabbath, and the current of work and strife has no cessation. How can we be pardoned for all our offenses?

—Robert E. Lee

From Mound City, Mo.

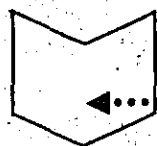
ARNOLD ROLAND, pastor

THOUGHTS ON REVIVAL

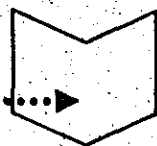
How many times have I heard, upon arriving at a church for a meeting, "This will be a poor week for revival. On Monday night the circus is coming to town; on Tuesday the Sons and Daughters of 'I Will Arise' are having a convention; on Thursday night the Garden Club will meet to discuss African violets; the ball game is on Friday night. And there is always television."

When was there ever a good week for a revival? Must the church take a backseat in favor of every sideshow that blows into town? Must we take the leftovers? Why shouldn't the other crowd do the worrying? Why shouldn't the Church of Jesus Christ—with the answer to all the world's problems—make such an impact that the world, the flesh, and the devil would huddle in consternation, saying, "This will be a poor week for us—there's a revival in town!"

—VANCE HAVNER



HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor*

All books reviewed can be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Crisis in the Reformed Churches

By Peter Y. DeJong, ed. (Reformed Fellowship, 1968, 266 pp., cloth, \$4.95.)

A book of special interest to Arminians appeared two years ago, to which I am compelled to draw the attention of readers of the *Nazarene Preacher*. Written by 10 Reformed scholars, most of them connected with Calvin and Westminster seminaries, its purpose is to celebrate the three hundred fiftieth anniversary of the Synod of Dort, the 1618-19 council which opposed the Arminianism in Holland and gave official stamp and status to Calvinism.

The interest of the book, of course, is to foster extreme Calvinism, and it is written with a bias in that direction. But it would be broadening to Arminians to read about Dort and its decisions from this kind of perspective.

Also, numerous appendices are included in the volume which are not easily accessible to the reading public today, and which are of special interest to Arminians. These include a chronological table of important events leading up to Dort; biographical notes on all the important reformed and Arminian figures of those times; the 1610 statement drawn up by the Arminians, the 1611 opposition statement by the Calvinists; the opinions of the Arminians, and the actual statement of belief decided upon at Dort.

At a time when Arminianism was so

strong that many feared a civil war among the Dutch over the issue, the political leader who happened to favor Calvinism arranged for a synod to deal with the matter, but not to debate it openly. Only three members were to be Arminians, and they resigned before taking a prejudicial oath. Dort secured the temporary outlawing of Arminian teachings in Holland and the banishment from the country of the Arminian ministers. Yet Arminians meetings were held illegally—sometimes on ice, so that the congregation could skate in all directions if molested by the authorities.

Arminians later settled in a swampy area in England, near Epworth, in geographical proximity to John Wesley's father's parish, a fact which contributed to John Wesley's acquaintance with and espousal of Arminianism as he began his Methodist societies.

In view of the paucity of Arminian materials, this book, which treats the political and doctrinal issues in the Netherlands when Arminianism had its inception, will be found helpful by Arminian pastors, although its story is told from a Calvinistic viewpoint.

J. KENNETH GRIDER

Christian Education for Retarded Persons

By Ladonna Bogarous (Abingdon, 1969, revised, 112 pp., paper, \$1.25.)

The Nazarene Preacher

This volume is a revised edition of an earlier leadership training text (1963) produced under the auspices of the Division of Christian Education of the National Council of Churches. It has been prepared "to assist church leaders who are carrying on a program with retarded persons, or who are planning to start such a program." The religious education of children and youth of mental retardation is the primary thrust of the book. Guidance for teacher and administrators is offered by the author.

Besides a description of the persons who are mentally retarded and the nature of Christian growth, the book deals with types of programs, equipment, learning characteristics of retarded persons, ways of teaching, curriculum materials, and qualifications of teachers—to name a few of the subjects examined. A comprehensive bibliography, which appears to the reviewer to be extremely valuable, is appended.

This is no ordinary book. It was written by an expert, the director of ministries to exceptional persons of the United Methodist church. Any persons who might be contemplating service among the mentally retarded will discover a major resource in this monograph.

W. H. T.

An Exposition of the Gospel of Mark

By Hershel H. Hobbs (Baker Book House, 1970, 261 pp., cloth, \$6.95.)

Herschel H. Hobbs, the energetic and productive pastor of the First Baptist Church of Oklahoma City, has brought to completion with this commentary his study of the four Gospels. While Hobbs has acknowledged the priority of Mark in the history of the gospel tradition, he did not choose to commence his expositions with Mark, but rather with Matthew and Luke, John's Gospel was treated next, and now Mark.

This solid study uses the King James Version and Nestle's Greek version, with the author occasionally offering a personal translation of a particular verse. Critical

problems are deliberately avoided, except the disputed ending (16:9-20), of which Hobbs comments: "It is more likely that Mark's true ending has been lost . . . However, even if one rejects this ending, one does not lose the basic teachings of scripture contained in it. For these are found in unquestioned passages in other writings, especially Matthew 28, Luke 24:50-53, and Acts 1:8 ff" (p. 259).

This is commentary—pure—enlightening! Hobbs seeks with his excellent grasp of the Greek language to tell us what each passage was intended to convey. This is not homiletic analysis of Mark. However, pastors who find the study of the Greek text productive sermonically will appreciate this substantial commentary on Mark.

W. H. T.

Still the Trumpet Sounds

By J. Wallace Hamilton. (Fleming H. Revell Company, 1970, 191 pp., cloth, \$4.50.)

This is the intriguing title of a book of 14 outstanding sermons preached by J. Wallace Hamilton, who for 40 years trumpeted the gospel with no uncertain sound at the Pasadena Community Church in St. Petersburg, Fla. The tens of thousands who flocked to hear him attest his extraordinary power and his ability to hold the interest of many who were not habitual churchgoers.

But he was not a clever, diplomatic soother of uneasy consciences; his was the voice of authority, proclaiming God's truth as it relates to human need and longing. His message was not a superficial, crowd-pleasing gospel, but always provocative, challenging, probing, and applicable to contemporary situations.

There are occasional spots of disagreement, but these sermons follow in the tradition of such pulpit giants as Morrison, Jowett, and Chappell. Each one reveals a predominantly imaginative quality which should spark sermonic creativity in the preacher's mind and spirit.

BUD. LUNN

*Professor of biblical theology, Nazarene Theological Seminary.

Mark: The Gospel of Action

By Ralph Earle (Moody Press, 1970, 127 pp., paper, 95c.)

This brief and lucid commentary on the Gospel of Mark appears in Moody's *Everyman's Bible Commentary*. The terse and rapid style of Dr. Earle matches that of the Evangelist Mark, who "gives us a moving picture of the Master's ministry." Each section of the Gospel receives careful attention with occasional references to the special meaning of Greek words and to appropriate historical notes. The author strives to elucidate each significant part of the Gospel and he frequently adds a sentence or two of application to current living.

Here is an excellent commentary, based on solid scholarship, which could serve small Bible study groups as a "starter" for some healthy discussions on the nature of the Gospel, especially as related to the person and work of Christ.

W. H. T.

The Holy Spirit

By Arthur W. Pink (Baker Book House, 1970, 193 pp., cloth, \$4.95.)

Among the books of a previous generation on the subject of the Holy Spirit which have become classics is this one by Arthur W. Pink. While Pink's high view of the person and ministry of the Third Person of the Trinity falls short of the Wesleyan position, it nevertheless honors the Spirit in all phases of His work in a way that merits the reprinting of this volume.

Conservative, biblical, and sermonic, this book offers the preacher numerous homiletical suggestions concerning the experiential ministry of the Holy Spirit.

W. H. T.

Tolerance is the ability to laugh when someone steps on your mental corns.

* * *

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

Preachers' Exchange



FOR SALE—Complete set of *The Annotated Bible*, by A. C. Gabelin (editor of *Our Hope*), 9 vols., excellent condition. *Tell It All*, by Mrs. I. B. Stinsause, story of a life's experience in Mormonism; fair condition. Make offer, Ernest Myatt, 51 Prospect St., Newburgh, N.Y. 12550

FOR SALE—650 original type Addressette name stencils and 12 steel drawers for the same, without cabinet. Also one speaking block. Your price, plus postage, all or part. Arthur P. Fisher, Rte. 1, Harrison, Mich. 48625.

FOR SALE—*The Preacher's Homiletical Commentary*, 32 vols., Old and New Testaments with complete index. Like new. \$60.00 plus postage. Also 250 used religious books—send for price list. Steward Reed, 202 W. 10th St., Caruthersville, Mo. 63830.

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

CALENDAR DIGEST

OCTOBER—

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

NOVEMBER—

- 1 Home Department Sunday
- 8 Servicemen's Sunday
- 22 Thanksgiving Offering

DECEMBER—

- NWMS Memorial Certificates
- NMBS Christmas Love Offering
- 13 Bible Society Offering

The Nazarene Preacher

AMONG OURSELVES

When an elderly Christian worker expressed anxiety about being laid on the shelf, a friend said: "It's comfortable on the shelf if you sit well back." And if one has the NMBF to lean on. Incidentally, we should take time to familiarize ourselves with its operations (pp. 30-32a). . . . Pastor, how's your IQ (Interest Quotient)? What needs to be put "in a location that someday could be a new church organization"? What has gone up from \$10.00 in 1966 to \$15.00 in 1970? What is the special evangelistic goal for October? What is November 1? What sort of special study is provided by CST for February, 1971? What kind of "demonstration" are we urged to put on? What is the theme of Dr. William Fisher's sermon series beginning October 4? What does etc. stand for? What is October 25? What does the pastor need to help the NWMS become? If you answer eight out of 10 correctly without referring back, your IQ is way above average. If your interest is sufficiently aroused to turn back and find all the answers, your IQ is good—and hopeful. If you don't know the answers and don't care enough to bother to find out, your IQ is down—way down. . . . Personally, a preacher's most priceless asset is integrity. Professionally, the one absolutely nonnegotiable requisite is confidence. I mean the confidence of the people in his integrity. In the long run, integrity begets confidence. In the short run, carelessness may shake confidence even when integrity is maintained. But no matter how inviolate is the integrity, if confidence is lost extensively and irrecoverably, a man's ministry will prove to be finished in that place. Therefore we should watch the anchor chains of confidence, which are honesty, purity, sincerity, unselfishness, and humility. If we do and say things which look dishonest, impure, insincere, selfish, and egotistic, we are destroying that without which we simply cannot succeed.

Until next month,

BT

5



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