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## Pulpit Chores

By General Superintendent Coulter

ANYONE who is familiar with farm life knows that chores are an inescapable obligation. Regular, orderly, and habitual patterns of work must be followed for a productive farming operation.

Perhaps one of the areas of the ministry where chores are neglected most is in the making and preaching of sermons. Preaching is still the focal point of a man's ministry. What is done in that brief time of preaching determines the course of the church and the welfare of the people. And in that brief time the preacher's own fate may be determined.

It is quite common to hear of the apostasy of our times, and about the erosion of faith, but it is much more important to throw up some dikes and build some barricades to stop the floods that cause the eroding.

Preaching is still the divinely ordained remedy for the ills of the Church and of society. In spite of some modern assumptions that "preaching doesn't work anymore," it is still the means by which God speaks to men through a man.

The use of words has not gone out of style. People are so bombarded by words and so deluged by them that they have become suspicious and guarded. But they are still affected by words. Someone has said that people are not tired of preaching so much as they are tired of "non-preaching." Preachers today face the most literate, the most informed, and the most impatient audience any speaker ever had.

The demands upon the preacher of this generation are greater than ever before. There is a weariness of clichés, an impatience with drivel, but a hunger for an enlightening and challenging word from God! "It is an arduous, agonizing task to preach the gospel Sunday after Sunday, year after year, in ways that will not weary people, that will not betray them into thinking it flat and stale and repetitious."

Chores must be done. Disciplines of prayer, study, wrestling with a text, choosing words that live and breathe are involved in producing a sermon that throbs with the power of the Spirit. The only way it can be accomplished is by the tedious task of doing the chores that produce pulpit power and blessing.

## "Safety First"

**I**T IS TRUE that "safety first" may be nothing more than "me first," and as such be raw selfishness. But when the lives of others are at stake, taking care to insure security is only being responsible. Especially at sea we are quite happy for thorough and ceaseless security measures to be taken.

There is, for instance, security against fire. On the S.S. "Orsova" (where this was written) three distinct fire detection systems are in constant operation.

Then there is security against collision, in the form of two separate radar screens. There are also the meteorological instruments, that the ship's officers may be able to anticipate weather changes. And there is the gadget which reads the depth of the ocean; they want no foundering in shallow water!

Perhaps most striking of all is what we might call progress security. There is no guesswork navigation. When the ship leaves Southampton, the captain doesn't just set a general course toward the first port of call, Bermuda, then lounge about in self-enjoyment, taking for granted that a well-aimed start is sufficient assurance of a transatlantic bull's-eye. On the contrary, the voyage is carefully planned in advance; then time, speed, and direction are constantly checked against the plan. Precise location may be determined several times in one morning.

There are hints here for the Christian. Let us not be overly afraid of setting up guards, of being watchful, of frequently checking our spiritual location and progress. The officers at sea do not look on this sort of thing as "morbid" and "introspective"; to them it is just being intelligent.

But perhaps there is a lesson for the pastor also. Does he have any navigational charts, any appointed sea lane, any definite destination?—or is he just "sailing"? It would seem not too farfetched to think of each new assembly year as the beginning of a new voyage. The voyage is charted by budget assignments, numerical goals, district projects, and local enterprises. Surely a pastor should begin the journey with a clearly defined idea of where his ship of Zion should be one year hence. Then is it not rather foolhardy just to "sail"—maybe even drift—without knowing at all times exactly where he is on his assembly-year journey?

After all, a lot of money is tied up in a big ship, to say nothing of the priceless human cargo—quite sufficient value to justify the

utmost care. But blood—Christ's—is tied up in the vessel the pastor is piloting. The "human cargo"—eternal souls—is in large measure dependent on the pastor's care. Should the "sky pilot" be less responsible than the sea pilot?

## A Surprise Answer

Dear Editor:

I do not know if you can use the following story or not, but I will tell it just as it happened to me.

I work in a factory to pay my living expenses so that I may be able to give my time in the ministry to helping small churches.

One day as I was repairing a machine on the production line, I was talking to the operator of this machine about coming to the First Church here in Houston. Everyone in that factory knew that I was a preacher of the Gospel, and this particular man had been having himself a high time trying my patience every time he called for a repairman. This day I asked him, "Walton, you seem to be so set against the church, I would like to know why."

He looked me in the face and said, "There isn't any romance in the church anymore."

This took me by surprise, and I asked him just what he meant by that remark, and he answered, "Preacher, how did you get your wife to marry you? I am sure that you didn't just walk up to her and say, 'Hey, Gal, how about it—do you want to marry me?'" He continued, "Oh, no! You took her out at least several times and told her what a good guy you were and all the other good points about yourself—now didn't you? Then in a subtle way you brought about that you thought she was the most wonderful woman in the world. Then you popped the question. Isn't that right?"

Of course I did have to admit he was right. But I told him I still didn't see what that had to do with his not coming to church. Then I really got the shock of my life.

He said, "That is what is the matter with all of the churches—they have lost their romance. In other words, they ask a person to come to church and they preach their best and do get people under conviction, but then they rush to get a man to the altar and rush again to get him to believe God. They do not 'romance' the soul of that person; instead, Preacher, it is rush, rush, rush! Oh, yes, they do talk about love, but, my friend, the greatest need of lost people is to be 'romanced' into the church, rather than being pushed into it."

Respectfully,  
L. K. Wehmeier

It's hard to argue  
with what works

## 10 Percent—a Base, Not an Accomplishment

By Stephen R. Beals\*

Tithing for churches is like tithing for individuals—we cannot long remain at the minimum and grow spiritually. The idea that the church's missionary giving should equal 10 percent of all other monies raised is fine—if it is a step in the right direction and not an end to be attained.

### Figures talk

Let me illustrate what I and many others have found. My first pastorate was of six years in a little country church, Garfield, east of Estacada, on the Oregon Pacific District. The first four years were excellent, achieving 15.4, 11.6, 11.2, and 12.1 percents. Mid-point of the fifth year, however, found the church only 5 percent. Then we planned what we called a "Missions Week" with missionary speakers, including Mrs. Gordon Olsen. During the final one-third of the year we gained from 5 to 10.3 percent. During my sixth year, and continuing the annual "Missions Week" emphasis, the church attained 20.6 percent.<sup>1</sup>

Then I moved to Parkrose,<sup>2</sup> just east of Portland, Ore. During the next five years Parkrose averaged

26.1 percent for missions. Now, concluding my first year at Nome, Alaska, the church has come from 5 to 10.7 percent in the final three months following a "Missions Week" emphasis in February. So far, during my 12 years of pastoring, the churches have averaged 20.7 percent total.

### Feedback

What benefits do the local churches reap as a result of consistently high missionary giving?

The first are spiritual. The greatest blessings, loudest shouts, and wettest tears have been during missionary emphases. If altars are barren, have a missionary conference and offering appeal. At Nome we had not had a seeker in over eight months until the final day of our "Missions Week." From that day on God has anointed our services with victory and spiritual growth. People are blessed and souls are touched when God works. At Parkrose a teen-ager walked to the front to make a goal-reaching offering with tears in his eyes and a testimony of God's grace. Faith and commitment allow God to work. The whole spiritual tone of the church is raised. Also, since the offering em-

phasis is weekly, the blessings are continuous. There is the victory offering plus continued testimonies throughout the year as faith is exercised and God works.

Mal. 3:8-10 applies to the church as well as to the individual. Besides the spiritual benefits there are definite financial results. Even as 10 percent is only the base, but 20 percent, 30 percent, or higher is the norm for the individual, so it should be for the church. As this becomes true, God blesses.

Our church at Garfield went from a total raised, less General Budget and Approved Specials, of \$1,577 to self-support in six years. Parkrose went from \$3,692 and heavy indebtedness to self-support in five years. At the time of its "Missions Week" Nome was \$1,500 behind in its monthly utilities and other obligations, and no hope of catching up. The only sensible answer to this situation was a glorious missionary offering. With a goal of \$200 for the following 20 weeks, promises of \$411 were received. Less than three months later the entire \$1,500 was paid. Also all budgets were paid for the first time in at least eight years. We cannot outgive God! Yes, the \$411 offering was surpassed in 16 weeks.

Added to the financial results is personal dedication. Youth called to full-time service. Youth on the mission fields. This is what I have seen from my churches.

### Methods

The book *Triumphant Missionary Ministry in the Local Church*, by Norman Lewis,<sup>3</sup> introduced me to these victories. It should be required reading for all church board members. Simplified, it is a prayer and fasting program with the emphasis on faith.

Depending on the church, availability of speakers, and whether or not it is combined with revival services, the meetings may include a Wednesday, Friday, Sunday, or be eight days or more.

The secret is faith, depending on God to supply. The offering is of faith-promises. All the banners and publicity should emphasize faith.

There is the thermometer prominently displayed throughout the services with the red ribbon portraying the offering goal. At Parkrose the teen king and queen were elected during the week and it was their privilege to read the promises and raise the thermometer ribbon.

Next there is the offering itself. It is not an offering of money, but of promises. If 20 people promise an average of \$1.00 a week for 50 weeks, that amounts to \$1,000. On the final Sunday people write down on prepared promise slips their promises. These have ranged in my churches from five cents to over \$5.00 per week. These slips are passed out both morning and evening. Most add to their morning promise in the final service. The ushers pick up the completed promises, take them immediately to the front, and return for more. As they are received, the amounts are read aloud, such as "five cents," "\$1.00," "\$5.00," etc. These are quickly changed to total year values and relayed to the thermometer crew, who raise the ribbon.

When the thermometer reaches the goal, tears and praises are abundant. If such an emphasis has never been held before, the church is suddenly awakened to a vast reserve of finances and blessings never dreamed possible. Our goals have always been met, often on Sunday morning.

We have generally worked on 50-week plans. Some churches may find

\*Pastor, Nome, Alaska.

twice a year better.

These faith-promise offerings include all General Budget and Approved Missionary Special offerings and these only. The weekly promise is an average of such. Don't be afraid of depleting the Easter and Thanksgiving offerings by the weekly emphasis. Our special offerings are often records besides the unusually large weekly offerings.

Finally, there is the follow-up. I have generally handed out the yellow Prayer and Fasting individual record cards for the people's benefit. The Prayer and Fasting chart may be used. Since these are not pledges to the church, but promises to God as He supplies, I have never kept records of individual giving. In almost every bulletin I print: "Missionary Offering Promised per Week \$ . . ." and the amount; "Missionary Offering Received \$ . . ." and the amount.

### Dangers

A real danger of our missionary giving is complacency, or satisfaction with what has been accomplished. An NWMS president of a large church just wrote: "We raised for all purposes through this department \$13,620.64. I think this is an all-time high, but I am concerned with the ease with which it came." How much faith is there in the land of ease? Victory comes through sacrifice and dedication. Let us not be satisfied with only good results. Too many churches are content with 10 percent when they should move up to 20 or 30 percent and beyond.

Another danger is the thought that it may work elsewhere but it won't work here. My three churches have been a country church, a city church, and a mission field trilingual church. It will work anywhere. God is able if we are willing to obey.

We must also beware of setting goals too low. At Garfield, a year before our pastorate began, the church raised \$46.00 for missions. In our fourth year we reached \$372. Yet in our first full year of faith-promise offerings, \$1,051 was raised. At Parkrose the church had not in 19 years raised over \$330. One suggestion was to set our goal at \$500. However it was set for \$1,000, and \$1,250 was received. If a church is having its first faith-promise missionary emphasis, its goal should be at least twice their previous year's 10 percent giving. It should be noted that I have experienced from 90 to 105 percent of these faith-promises actually being received.

Of course we must all be careful to give for the joy of giving and to win the lost. We must not give to receive. Yes, we do know the promises of God, and by faith accept them and act upon them. However, our attitude must remain one of Luke 17: 10: "We have done that which was our duty to do."

It must also be stated over and over again that these are General Budget and Approved Special offerings only. There will be a real temptation to use a good thing to raise various and sundry offerings, or apply these for numerous causes. Never yield to these temptations. We believe in storehouse tithing for the church as well as for the individual.

Also it must be repeated that these are always over and above our regular tithes and offerings. Local expenses should never come from missionary offerings, and this includes our local benefits received from district supervision and work (district budgets) and our colleges (college budgets).

The final danger I'll mention is the danger of the pastor himself. Each month he must know exactly

where his church stands percentage-wise. Also, the church will rarely rise above its pastor. So far as I know, no member of my churches has ever given more into the church than I have. No faith-promise has ever been larger than mine. I do not say this boastfully, but humbly. By faith God supplies in mysterious ways. Generally my family's promises are paid by midyear. However, we do not give much beyond our promises, for we are not able. It seems that the week a promise is paid the valve of God's reservoir is closed. Then I wonder why my faith was so small. Why did I close the valve so soon? I've often wondered what would happen if I would by faith promise \$10.00 or \$15.00 or more a week. In my mind I know that God would supply, but in my heart my faith is weak.

My churches are not isolated cases. Although I was the first on the Oregon Pacific District to venture into this plan, many have followed. They have not followed me. Some probably did not even know of my work. Rather, they followed God. Ashland, Eugene First, Eugene Fairfield, Medford First, Myrtle Creek, Portland Central, Portland Parkrose, and Springfield have all had faith-promise missionary conventions on this district. Eugene First, having raised \$11,414 for missionary offerings in 1969 to be an 11.5 percent church, had a faith-promise offering in February, 1970, of \$38,239. Here is a 30 percent church in the making.

Let's make 10 percent a base, not an accomplishment. Let's move up and have more 100 percent churches and some 25 percent districts.

<sup>1</sup>See "News in Picture," Herald of Holiness, Nov. 11, 1964.

<sup>2</sup>See "News in Picture," Herald of Holiness, May 12, 1965.

<sup>3</sup>Can be obtained through Nazarene Publishing House.

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**Practical  
Points**

that make  
a difference

### "Out of Order Came Opportunity"

Dear Son:

God's Spirit met with us today and some wonderful people found Christ as their Saviour.

It was a Communion service, and our pastor had given long thought to the planning of the sacrament. Every segment of the service was beautifully organized and every person taking part knew what to do at the proper time.

But then it happened! We were singing "There Is a Fountain Filled with Blood," and suddenly the Spirit came. Our timing became His timing until the agenda was forgotten.

A young couple with family problems came down the aisle hand in hand to kneel and give their hearts to Him. Several more knelt to allow the Spirit to fill them with the fullness of Christ.

But what about the Lord's Supper? Well, after the altar service, there was a most meaningful time for the sacrament. You see, out of order came opportunity—and with the opportunity both pastor and people cooperated with God's timing—and it happened!

Let it happen, Son; let it happen!

Love,

Dad



Do we ask the difference between holiness evangelism and any other kind? Study Bramwell, and we will know.

## William Bramwell

By Herbert McGonigle\*

I HAVE RECEIVED what I call an extraordinary baptism of the Spirit. My soul has experienced such a fellowship with God and heavenly things as I never felt before . . . I am swallowed up in Him . . . He justifies, He purifies, He then stays the mind on Himself. He gathers us nearer and nearer till we live in the presence of God every moment." Such was the testimony of William Bramwell, Methodist saint and revivalist extraordinary. Many things about Bramwell made him memorable; his transparent saintliness; his studious application as a preacher, his unswerving devotion to the call and will of God, his near-prophetic gift in knowing men and events. But, more than anything else, Bramwell is remembered as a revivalist. The awakening of God's people, the conversion of sinners, the enlivening of dwindling societies, praying and leading believers into entire sanctification—that was the work for which Bramwell was peculiarly anointed.

William Bramwell was born in Lancashire, England, in 1759. The son of a strict Church of England home, he was regular at worship and very early knew a real sense of sin. He was scrupulous about his secret sins, almost morbidly so, and inflicted on himself long fasts to ease his

\*Pastor, Uddingston, Scotland.

conscience. When offered some of Mr. Wesley's books he refused, saying they might destroy his religion! Undoubtedly it at least needed disturbing, and Wesley would have done it, but the great enlightening came another way. Near the currier's shop where he worked lived an old woman, infamous for every kind of profanity. The young Bramwell felt it his duty to reprove her and wrote a letter, informing the blasphemer that it was her destiny to burn in hell forever. The enraged dame replied with her own missive, informing Bramwell he was "a Methodist devil." Bramwell knew nothing of the Methodists and resolved to seek them out. He visited the society at Preston, returned a number of times, and finally became a member.

Membership of a Methodist Society was open to those who knew peace with God and to those who sincerely desired to find it. Bramwell was among the latter class and soon his great moment came. Wesley visited the Preston Society. "Brother Bramwell," said the patriarch, as he took the hand of the young disciple, "can you praise God?" "No, Sir," was the honest reply. "Well, perhaps you can tonight," rejoined Wesley, lifting his hands upon the ardent young Methodist. That very night in the service the light burst in upon Bram-

well, and in that light he walked and rejoiced all his days.

This is not the place to follow Bramwell in all his exploits as an itinerant preacher; but two outstanding characteristics of his ministry are worth pursuing in greater detail: his remarkable success as a revivalist and his continual insistence on the importance of sanctification.

In 1791, Bramwell moved to Dewsbury in neighboring Yorkshire. He found the society in a sorry plight. Disputes and wranglings had reduced the numbers disastrously, and not only were there none professing sanctification; there were few who even knew forgiveness of sins. Bramwell at once set to work. He called prayer meetings at five in the morning and began systematic visitation of all the homes, dealing plainly and faithfully with the families in his care. He sought the aid of Ann Cutler, that Methodist saint so mighty in prayer. "In the early hours of the morning they were, each of them alone, wrestling mightily in prayer. They never ceased. Week after week, month after month, they prayed on until they broke down the great frost that had gripped the Methodists of Dewsbury" (Leslie F. Church, *More About the Early Methodist People*, pp. 155 f.). Bramwell described that first year as "a year of hard labour," but the following year saw a great revival. The glory of the Lord swept the circuit and great numbers were saved and sanctified.

Immediately Bramwell moved on. This was to be the pattern of his ministry. Preaching, laboring, praying, and often suffering, until the break came, then moving on to begin all over again.

In 1795, Bramwell moved to the Sheffield circuit, that boasted great numbers enrolled in membership. On the surface things looked promising

but Bramwell was disturbed. "After diligent search, I have not found one person that knows the virtue of Christ's cleansing blood . . . There are many good people, but I have not found one wrestler with God. There is everything but depth of religion. There are at least 3,000 hearers at chapel on Sunday evenings."

Soon, however, things began to change. Three months later Bramwell was writing: "There is revival in most places . . . Many members have found sanctification. Every day souls are awakened and converted, and a great number in Sheffield have received sanctification." At the end of this wonderful first year, Bramwell added to the society 1,250 members.

In 1805, Joseph Cooke, a Methodist preacher on the Sunderland circuit, was expelled for preaching Universalism. Cooke had been popular with the people and an experienced and gifted man was needed to replace him. Bramwell was chosen for the hot seat. He began by laying down a rule that never in public or private would he speak or hear anything spoken about his unfrocked predecessor. After-meetings for prayer and testimony were established. Bramwell gave himself, as ever, to much prayer and soon the tide began to turn. The next year Bramwell could testify: "The Lord is good to us. I have seen 400 brought into the Society, and I believe nearly all of them saved from sin . . . Nothing was known about sanctification, but we have a band just begun and I hope all will receive the blessing."

Right to the end of Bramwell's life in 1818, the story was the same. Wherever he went revivals broke out and, in Wesley's words, "the whole work of God prospered." He seldom remained more than two years in one place, but wherever he evangelized the results were striking. Bramwell

labored in Liverpool 1808-10; in Sheffield again, 1810-12; in Birstall, 1812-14; in London, 1814-15; in Newcastle-on-Tyne, 1815-17; in Salford, 1817-18—and every place saw revival and the mighty workings of the Spirit.

What was Bramwell's secret? He was a careful Bible student, taught himself Greek and Hebrew, and searched the Scriptures diligently in their original tongues. But scholarship alone was not the answer. Again, Bramwell prepared meticulously for his preaching, spending all his forenoons with the Scriptures and the best available help in commentaries; but his success was more than that produced by admirable pulpit preparation. Bramwell was a tireless visitor, spending hour after hour visiting the homes of his people; yet surely the revivals he witnessed had causes other than exemplary pastoral care. All of these labors and preparations God undoubtedly used; but there was something more, something that made his ministry extraordinary, something that made Bramwell, for all time, the great revivalist of Methodism.

When his life and ministry are analyzed in detail, the secret of his spiritual success is not hard to find. It was, unquestionably, his amazing prayer life. "There is something perfectly dumbfounding about Bramwell's praying," says his biographer, C. W. Andrews. "He always began at four in the morning, or in the depth of winter at five." Bramwell prayed for no less than two or three hours every day, and when he found a circuit in poor spiritual condition, his exertions in prayer were colossal. When stationed at Leeds, he retired daily to a nearby wood and literally buried himself in hours of prayer. When in Hull, he secured the use of a room, specially for prayer and there prayed mightily, often for

stretches of six hours at a time. Often in his intercessions he prayed audibly and many of his friends have left record of hearing Bramwell intercede hour after hour, as he called on God to save souls and send revival. All his life Bramwell prayed, earnestly, fervently, passionately, and nothing was allowed to usurp the place of prayer. No pressing business, no company of friends, no social distractions ever kept him from his rendezvous with God.

Having looked briefly at the first characteristic of Bramwell's marvelous ministry, viz., revivals crowning all of his labors, let us now turn to the other dominant theme of his ministry—his continual emphasis on entire sanctification. The blessing he so ardently preached was first exemplified in the preacher himself. "The records of Methodism," wrote that great Methodist historian, Abel Stevens, "are crowded with examples of saintly living, but from among them all, no instance of profounder piety can be cited than that of William Bramwell." His three biographers, Sigston, Harris, and Andrews, are unanimous on this verdict: their subject was, above all else, a true man of God. The Conference of 1818 recorded, as part of his memorial: "In humility, self-denial and a readiness to take up the cross daily, in ardent love to God, compassion for perishing sinners . . . he shone with distinguished lustre. His communion with God was constant . . . he was a man of much prayer and strong faith, a burning and shining light."

Bramwell's own experience of entire sanctification was clear and definite. "I was for some time deeply convinced of my need of purity and sought it carefully with tears. Yet I found it not, till the Lord showed me I had erred in the way of seeking it. I did not seek it by faith, but, as it

were; by the works of the law. Being now convinced of my error, I sought the blessing by faith alone. When in the house of a friend at Liverpool, heaven came down to earth and it came to my soul. I had an immediate evidence that this was the blessing. My soul was then all wonder, love and praise. It is now about twenty-six years ago. I have walked in this liberty ever since . . . In preaching that night, I declared to the people what God had done for my soul and I have done so on every proper occasion since. I think such a blessing cannot be retained without professing it at every fit opportunity."

To the end of his ministry, Bramwell testified in lip and life to the truth of sanctification. On arriving at a new circuit, he would first enquire as to how many had "the blessing." In every circuit he was keenly disappointed. The work was languishing and few—very, very few—could testify to being saved from all sin. Like Wesley, Bramwell believed that until believers were sanctified there would be little blessing from God, and he was further convinced that revivals began when God's people were filled with love. Bramwell preached the blessing in the full Wes-

leyan sense: it was an instantaneous work, wrought in response to confession and faith; the heart was cleansed from all inbred sin and filled with the love of God. Bramwell was ever insisting that the blessing could be retained. "We need not lose it. We may stand, for God is able to keep us forever. Live in the blessing, talk about it, preach it and enforce it with all patience and kindness. O, this salvation, this great salvation. Who can explain it? All evil gone, all grace imparted, all hell subdued and Christ continually glorified."

We cannot better conclude this sketch of saintly William Bramwell than in the words of his intimate friend, Henry Longdon. "He preached a present and full salvation through faith in the Redeemer's blood. On the entire destruction of sin and the complete renewal of the heart in holiness, he preached decidedly . . . Never did he preach with more energy, never did a greater divine unction attend his word, than when he pressed the Christian, and Methodist, doctrine of entire sanctification from all sin, the utter destruction of all inbred evil and the restoration of the whole soul to the image of God."

## The Power of Prayer

Nothing is impossible to prayer—  
Its promise, like the rainbow, arches high.  
The heart can find its way, safe in God's care,  
Like birds pursue His paths across the sky.  
He hears the quiet thought, the whispered voice  
Of those who seek the comfort prayer can bring.  
His love, like sunlight, makes the earth rejoice  
And answers winter with the touch of spring.  
When one door shuts, another opens wide.  
No road is dark that holds His shining hope;  
No traveler is lost when He is guide—  
The greatest dream is not beyond His scope.  
The miracles of prayer, like stars at night,  
Are infinite and wondrous in their light.  
Dorothy Andrews (Source unknown)

Only by facing it  
can we bridge it

## The Church Faces the Generation Gap

By Jon Johnston\*

Listen to these pessimistic declarations about "youth" in general:

I see NO hope for the future of our people if they depend on the frivolous youth of today, for certainly ALL youth are reckless beyond words. . . . WHEN I WAS A BOY we were taught to be discreet and respectful of elders, but the present youth are exceedingly wild and impatient of restraint.

Does it sound as if I might have clipped this from a recent newspaper column? Or could I have jotted it down while viewing this month's CBS television commentary? Well, actually, this statement isn't exactly recent. In fact, it wasn't meant to describe our society at all. The quotation was made by the Greek poet Hesiod, in the eighth century before Christ. This represents his reaction to a problem that faces us today—namely, the "generation gap."

Today's youth is quite a unique "breed of animal." Someone defined him as an individual that thinks a "stage" is something he should be on, when really it's just something he is in. At any rate, the youth of America does perform on the center stage under the penetrating beams of this

nation's spotlight. In short, his society worships him, adapting most consumer goods to his tastes. Yes, the youth of the United States is king of his culture (in contrast with Oriental cultures that minimize the importance of youth in preference for the aged).

With these facts in view, acknowledging that today's youth is so crucial to the ongoing of our society, it is utterly foolish to assume that the Church of Jesus Christ can go far without appealing to and winning this vast number of people. As Billy Graham stated, "They are our hope of evangelizing the world." *We have no choice. We must bridge the generation gap—and as quickly as possible.*

The question is, How can we relate to this mixed-up generation (with their loud transistors and clothes, their open defiance of authority, and their upside-down, inside-out standards)? Now, thank goodness, all our teens are not in this category, but *the ones we are seeking to reach are*. How do we capture their hearts? Where do we go for advice? Is there a neatly constructed, prepackaged formula? Well, as a sociologist of sorts, and as a person who has read

of and after other social scientists, I must confess that I (and they) have located no easy answer. For today's youth problems are directly related to societal factors that are overwhelming. The average family devours a five-hour television menu of violence, sex, and terrifying news stories daily. Also parents are totally concerned with such things as materialism—attempting to climb the status hierarchy as rapidly as possible (whatever the cost), only to produce one divorce in three marriages. Into this environment the young person is hurled—a victim of his times, a "lost waif in a lost world." Is there any wonder why youth rebellion occurs? A recent article by a teenager in *Good Housekeeping* magazine stated:

We have heard words like "God" and "country" used to whitewash some of the vilest deeds in history. We have been exhorted to honesty by crooks, to patriotism by near-traitors. We have heard sexual license extolled and advocated by those who should know, and then seen what havoc it can wreak in us, in our societies. *We know the price of everything and the value of nothing* because all values have been carefully and efficiently destroyed before our eyes. We pin our faith in men because we have not been given a faith in anything bigger—and when men fail, as fail they must, we are left bewildered and hopeless. We rebel because we want a new order in which man can stand up in the decency and pride that are his birthright—an idea occasionally so unfamiliar to us that we do not even recognize it as the cause we are fighting for, but this is why we rage and smash and destroy. Enlightened self-interest seems to be the guiding principle in the lives of many of our elders—and you want us to sweat, to fight, to live for this? Thank you, but we are not interested. Give us a cause big enough to challenge and demand all our energy and spirit—dare us to take

on humanity, to change the world—and then come and help us remake it.

What does the Church have to reply to such an assertion? I firmly believe that it has plenty! It alone is the oasis in the youth's dismal desert. It alone is able to channel youth idealism (much of which is very good) into the right kinds of expression. The Church has the answer (if only it could present its potential and utility to the youth in the correct manner). But, as we both know, the Church is sadly failing in this regard. It is doing so for two reasons:

1. It has been and is liberalizing, or lowering the standard for youth (not realizing that they desperately need a flag to follow, a cause to fight for—one that costs them dearly). Communism provides such a challenge. Listen to this youth's testimony, and carefully take note of his dedication:

"There is one thing about which I am in dead earnest, and that is the communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, and my bread and meat. I work at it in the daytime and dream about it at night. Its hold grows on me and does not lessen as time goes on. Therefore I cannot carry on a friendship, a love affair, or even a conversation without relating it to this force which both drives and guides my life. I evaluate people, books, ideas and actions according to how they affect the communist cause and by their attitude towards it. I have already been in jail because of my ideas and am ready to go before a firing squad."

A cause to die for, a flag to wave—that is what the youth are seeking!

2. It has been and is intransigent in its refusal to contemporize its methodology, relating an up-to-date Savior to a spiritually starving twentieth-century world.

Lewis Evans refers to this as the "stone-age mentality" of the Church.

\*Director of Student Affairs, Mount Vernon Nazarene College, Mt. Vernon, Ohio.

## Something to Live By

By J. Kenneth Grider\*

"My people don't want theology when I preach; they want something to live by." So wrote a pastor to the editor of a magazine for ministers.

The pastor is well-intentioned no doubt, but surely he misses a point which these days is as clear as the moon. He does not seem to be aware that theology has taken a most special turn in our time.

It is true that theology used to be obscure and speculative. It used to be ivory-tower stuff instead of what is for the mainstream of life—on Main Street or any street. And in some crooks and crannies of the Kingdom, it is still that way, for the dawn of theology's new day has not shone into some of the out-of-the-way places in the church. But for the most part theology has got into step with the times. It is for God and for men.

It knows that obscurity is at least first cousin to phoniness; that the merely speculative—such as how many angels can stand on a church steeple—is of little interest because it is not meshed into life.

Theology today is interested in what Sunday School Teacher Mary Brown is to do now that John has died and she must rear three or four children that are John's in these grand and awful times. It is interested in whether Mary's sons go to war or not, in whether or not they live in a society of racial justice, in how they are to be treated if they are poor or if they are imprisoned. It is interested, when death actually occurs, in transplant donors, and in whether, when Mary is aged and about to give up her try for life, her life ought to be prolonged artificially and indefinitely through drugs.

Theology is what makes all the practical matters really practical. It gives import to witnessing, to Sunday school work, to counseling, to the administrative work of the local church.

It helps us to worship in a more meaningful way than otherwise we would. It helps us to conceive of God ever more adequately, to address Him with deep reverence, to serve Him ever more authentically and unstintingly.

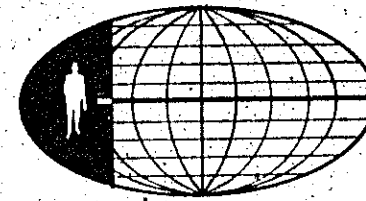
It helps a Christian to be concerned about the right things and to express that concern in the right ways—avoiding courses of action that are insensitive of other persons, and also those that savor of ancient or modern heresy.

It helps us positively to express our Christian faith in a way that is biblical, and meaningful to others.

If we are to "sing with the understanding," as St. Paul tells us to do, we again need what theology can do for us. Our hymns are often about Christ, or God's grace, or heaven, and a little studying of theology will help us to understand what we sing when we sing.

Go tell the pastor, then, that he is no doubt well-intentioned, but he might not be well up on things. Tell him that theology today is itself something to live by, that it is life-related and as practical as the next breath a person is to breathe. Tell him that, although it deals not simply with what the Bible says, but with what it means, it nonetheless engages itself with what the Bible means for Sams and Susies, right now, in their plights and their delights, as they pilgrimage from their city to the city whose Creator and Builder is the living God.

\*Professor of theology, Nazarene Theological Seminary, Kansas City, Mo.



# The PASTOR'S SUPPLEMENT

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

MINISTERIAL BENEVOLENCE

NEW "BASIC"  
PENSION

Supplemental Retirement  
Program (tax-sheltered  
annuity)

Greater security  
for retired ministers  
and ministers' widows

(New "Basic" Pension is outlined on pages 30 and 31 in this issue of the *Pastors' Supplement*.)

A complement to the "Basic" Pension is a REAL the Supplemental Retirement Program (tax-sheltered annuity).

The Supplemental Retirement Program is a money-purchase plan whereby a minister's employer may purchase an annuity for the minister. Therefore, money received upon retirement from the annuity is in addition to money received from the "Basic" Pension—definitely a

The interest rates are now at a new high—5 1/2 percent.

With the increase in income taxes, money placed in the Supplemental Retirement Program represents a greater tax savings. (You do not pay Federal Income Tax on money placed in the plan.)

The initial cost of establishing the annuity has been reduced. And it continues to be the best tax-sheltered retirement annuity plan for money invested of any available to our ministers today.

Over one-half million dollars is already invested in the Supplemental Retirement Program.

For further information and application request, write:

Dean Wessels, Executive Secretary  
Department of Ministerial Benevolence and Board of Pensions  
6401 The Paseo Kansas City, Mo. 64131

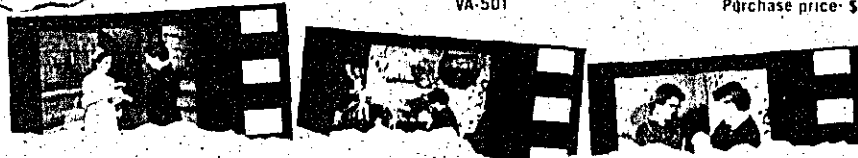


INSPIRE EVERY-MEMBER PARTICIPATION

THE AGED • SUNDAY WORKERS • FOREIGN-SPEAKING PEOPLE • INMATES OF INSTITUTIONS • INVALIDS AND CONVALESCENTS • PERSONS IN ISOLATED AREAS • THE NEEDY • THE INDIFFERENT

*Reach Them Through the Home Department*  
**FILMSTRIP**

A thrilling story challenging your members to the importance and effectiveness of a Home Department. 68 full-color frames. 33 1/3-rpm record and Guide. VA-501 Purchase price: \$10.00



Specialized information for workers

**The Sunday School Reaches Out**

1. The purpose of the Home Department is to reach out to those who are unable to attend church services.

2. The Home Department is a vital part of the church's evangelistic program.

3. The Home Department is a place where people can find help and encouragement.

4. The Home Department is a place where people can grow in their faith.

5. The Home Department is a place where people can find a sense of belonging.

6. The Home Department is a place where people can find a sense of purpose.

7. The Home Department is a place where people can find a sense of hope.

8. The Home Department is a place where people can find a sense of love.

9. The Home Department is a place where people can find a sense of peace.

10. The Home Department is a place where people can find a sense of joy.

NOTE: The charges are material only for "Home Department" section of 1971 "Master Housing Guide"

Prices slightly higher outside the continental United States

HD 200	Letter to prospective members (with printed envelope)	12 for \$2.00 for \$2.50
HD 5510	Membership Application Card	12 for \$1.25
HD 300	Membership Certificate	12 for \$1.00
HD 100	Quarterly Report Folder	12 for \$1.50
HD 300	Offering and Study Report Envelope	12 for \$2.50 100 for \$1.50

**HOME DEPARTMENT SAMPLE PACKET**  
For churches wishing samples for consideration. Includes one each of above five items.  
HD-99 **FREE**

**SUPERVISOR'S REPORT FORM**  
Use this form to report on the progress of your Home Department. Includes one each of above five items.  
HD 500 \$1.50

Specialized items that can have a vital part in the success of the denomination-wide  
**HOME DEPARTMENT CONVENTION • April 18 - May 23, 1971**

**NAZARENE PUBLISHING HOUSE**

POST OFFICE BOX 572, KANSAS CITY, MISSOURI 64101, Washington at Broken, Pasadena, California 91104. IN CANADA: 1592, Box 1, Street, West, Toronto, Ontario



**A NEW METHOD TO USE IN CHURCH GROWTH**

Try an

**EVANGELICAL HOME BIBLE CLASS**

**What is it?**

A Bible class in the home of a *new* convert who is host and who invites his unsaved friends into his home to study the Word of God. The class is composed of non-Christians with the exception of the teacher and host and perhaps an observer who is a teacher in training.

**Where can I learn more about this plan?**

From the book, *Evangelical Home Bible Class* by Ira L. Shanafelt, now published by the Nazarene Publishing House. He gives guidance to the teacher and the host, and helpful commentary on I John which is the scripture portion studied.

**Who is Dr. Ira L. Shanafelt?**

He is the associate pastor of Bakersfield First Church where he is serving with Rev. L. W. Quinn as minister of young adults and is in charge of the Evangelical Bible Classes. Dr. Shanafelt formerly served as associate at the Skyline Wesleyan church where he pioneered the Evangelical Home Bible Study Class. Much of the growth of the Skyline church has been attributed to this method.

**Who would use the book?**

The pastor or teacher of the Evangelical Home Bible Class. It is *not* used by students. They use their own personal Bibles. This book is to train teachers of Evangelical Home Bible Classes.



**WILL YOU HELP  
CARRY THE TORCH?**

There are dark places  
in the world where people  
have not heard the Gospel.  
Will you help push back the  
darkness by giving generously  
in the

**EASTER OFFERING  
for WORLD MISSIONS?**

## Report on Newsletters

**HUNDREDS** of weekly Nazarene church newsletters are serving to link members of congregations at home and abroad.

In quality of writing, selection of material, printing, and appearance, these publications have improved a great deal in general in the last year.

### Total Nearly 1,000

On the basis of inquiries from pastors starting new weekly papers and from reading thousands of copies mailed to the N.I.S. office during 1970, it is estimated that nearly 1,000 Nazarene churches, or about 20 percent, now have such a paper.

When N.I.S. in 1962 started mailing special news briefs for pastors with weekly newsletters, the mailing list was about 100. This increased each year until in 1970 nearly 700 church pastors received the news briefs.

This service has been free for nine years to pastors requesting it. In response pastors have put N.I.S. on their mailing list and have credited N.I.S. items. This has helped to establish the value of the news briefs and to underwrite financing.

### Pastors Using Color

Nearly all the weekly newsletters are single page, printed on both sides. The majority are mimeographed. Many are done by letterpress. Some pastors are using color pictures of their church at the top of page 1.

The color mastheads are run first in a quantity sufficient for 10 months or a year and the black type is printed week by week.

Several pastors have developed a midweek sermonette or "thought for

living" and have made it a weekly feature.

In several churches laymen are working on the project, gathering news, writing, typing, and helping in the mailing.

Most pastors keep an "idea file" into which they drop items from periodicals or from the mail. Some add notes they write as thoughts occur to them. This file affords resource material when pastors are ready to work on the newsletter.

Nearly all pastors strive to make their publications warm and personal. Words of cheer and praise help brighten the day for many.

### Offer Two New Services

The majority of the newsletters are mailed folded two or three times, depending on the size of the sheet.

A few pastors staple newsletters closed. This works against getting the material read. Few persons will bother with a metal band. Direct mail studies show that 90 to 95 percent of stapled mailing pieces go unopened.

If pastors wish to add revival brochures or offering envelopes, the best plan is to use a postage-saver envelope.

To help pastors with newsletters, N.I.S. offers:

1) to mail free a sampling of other newsletters for study of content, layout, etc.

2) to study and write a constructive criticism of newsletters submitted for that purpose.

Send requests for either or both services to: Joe Olson, Nazarene Information Service, 6401 the Paseo, Kansas City, Mo. 64131.

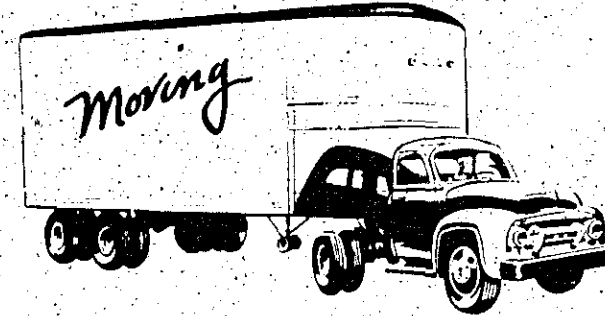
O. JOE OLSON



**CHANGE OF ADDRESS FORM**

PASTOR — a Service to you  
 When you change address, fill in the form below and mail to the General Secretary  
 Name \_\_\_\_\_ Date of Change \_\_\_\_\_  
 New Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Name of Church \_\_\_\_\_ District \_\_\_\_\_  
 New Position: Pastor ( ) ; Evang. ( ) ; Other \_\_\_\_\_  
 Former Address \_\_\_\_\_  
 Former Church \_\_\_\_\_  
 All official records at Headquarters and periodicals checked below will be changed from this one notification.  
 Check: "Herald of Holiness" ( ) ; "Other Sheep" ( ) ; "Nazarene Preacher" ( ) ;  
 Other \_\_\_\_\_  
 (Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

**Nazarenes on the Move!**



Keep the church in touch with your moving Nazarenes.  
 Take a few moments to complete this form on a person or family who will be moving soon from your congregation to a new community.

**PLEASE PRINT**

Name \_\_\_\_\_ Moved to: \_\_\_\_\_  
 Address \_\_\_\_\_ Street \_\_\_\_\_ City \_\_\_\_\_ State or Province \_\_\_\_\_ Zip Code \_\_\_\_\_  
 Relationship with our church:  Members  SS  Friends  
 Approximate Date of Move: \_\_\_\_\_  
 Additional Information \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 Name of Sender: \_\_\_\_\_ Name and Address of Pastor: \_\_\_\_\_  
 Mr. \_\_\_\_\_  
 Mrs. \_\_\_\_\_  
 Miss \_\_\_\_\_  
 Street \_\_\_\_\_  
 City, State or Province \_\_\_\_\_  
 District \_\_\_\_\_

Additional forms are available from: The Department of Evangelism  
 6401 The Paseo  
 Kansas City, Mo. 64131.

**PROGRAM BUILDERS** for Special Days coming up

Save time and work better. Build your special days with the best. Buy cards compiled by GRACE RAMQUIST with colorful material from many sources and writers to provide an outstanding selection of recitations, speeches, readings, plays and songs for every age group. And with no duplication!



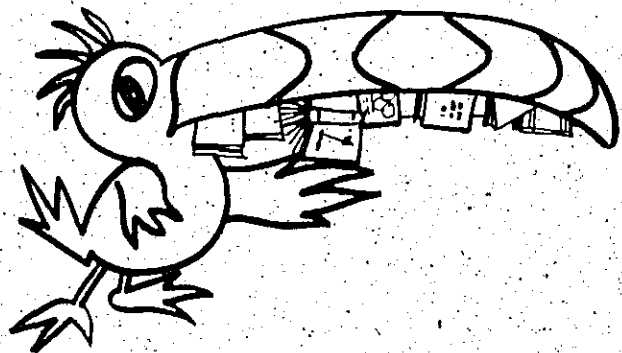
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|--|-----|---|-----|
| ME-113 Easter Program Builder No. 13       | 75c | MP-105 Children's Day and Rally Day No. 5 | 60c |
| MP-1 Baby Days in the Church No. 1         | 50c | MP-108 Children's Day and Rally Day No. 6 | 75c |
| MP-2 Baby Days in the Church No. 2         | 75c | MP-501 Promotion Day Program Builder      | 75c |
| MP-303 Mother's Day and Father's Day No. 3 | 60c | MP-601 Special Events in the Church       | 75c |
| MP-304 Mother's Day and Father's Day No. 4 | 75c | MP-701 Young People's Program Builder     | 75c |
| MP-202 Missionary Program Builder No. 2    | 75c |   |     |

NOTE: For a complete listing, consult your church office copy of our 1971 "Master Buying Guide."

Prices slightly higher outside the continental United States

**NAZARENE PUBLISHING HOUSE**

Kansas City, Pasadena, Toronto



The *Christian Bookseller* carried this quote recently:

"Books change lives of men. They shape their thoughts, shape their beliefs and guide their actions. They are the core of every great movement."

In this maze of life we often must choose which is the "best," the "better," or the "good." Each day we must select what is to take our time in those moments which we can call our own. Organization is the key. Now, let's apply this key to the door of missionary literature:

Have the book available  
Have the will to read  
**1971-72 Missionary Reading Books**

—Franklin Cook

(The miraculous story of the growth and development of the Spanish Department)

—Helen Temple

(Stories from fields we hope to enter)

—George Coulter

(A travelogue of six Latin American countries)

—Jerry Johnson

(Holland—its great potential)

—Clara Verner

(The North American Indian)

—Harmon Schmelzen-

bach III

(Biography of Harmon Schmelzenbach by his grandson)



# YOUR Church could be number one on your district!

## EARN THE GROWING CHURCH ACHIEVEMENT AWARD.

One award is given to the church with less than 50 members which has excelled in:

- growth
- evangelistic outreach
- overcoming obstacles
- influence in the community
- cooperation with district and general programs
- improvement of property

Another award is given to the church with 50 members or *more* which has excelled in:

- growth
- sponsoring a new church
- giving 5 percent of total raised for district home missions
- Meaningful outreach work where a new church could result

Application blanks are obtained from your district superintendent.

***TOUCH THEIR LIVES WITH LOVE***  
**April 18 to May 23, 1971**

**Help Your Church**

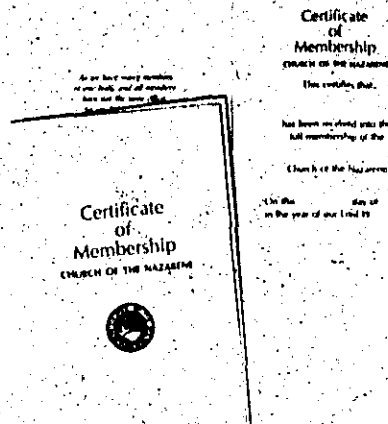
- Find new Home Department members
- Share the ministry of the gospel
- Reach new families and friends

**HOME DEPARTMENT CAMPAIGN**

# New CERTIFICATES

Created to serve the need of three very significant occasions

- DEDICATION
- BAPTISM
- MEMBERSHIP



Handsomely lithographed on a beautiful Hopper skyltone parchment with Church of the Nazarene emblem on front. Artistically printed inside are appropriate verses from the Holy Bible and special certificate form with space for name of person and church, place, date, and pastor's signature. 5 1/2 x 8 1/2". Matching envelope.

15c; 12 for \$1.65; 24 for \$3.00

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Washington at Breese, Pasadena, California 91104 In Canada: 1592 Bloor St. West, Toronto 9, Ontario

Date \_\_\_\_\_ 1970

Please send special certificates, as indicated below.

15c; 12 for \$1.65; 24 for \$3.00

Quantity **CT-163** Dedication Certificate      **CT-164** Baptismal Certificate      **CT-165** Membership Certificate

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Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

CHECK or MONEY ORDER Enclosed \$ \_\_\_\_\_ CHARGE TO  Church  (other) account

NOTE: On ALL charges give location and name of church.

Church location \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Church name \_\_\_\_\_

STATEMENT TO

Street \_\_\_\_\_

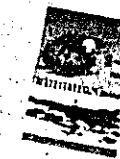
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Set your goals and order a year's supply.

Prices slightly higher outside the continental United States

YOUTH

What good is that little magazine anyway?



"What can \_\_\_\_\_ do for my church?"

It will . . .

1. *Aid Witnessing*

Each issue of *Conquest* makes an ideal pass-along piece . . . at least that's what hundreds of our readers tell us they do with it.

2. *Win New Converts*

Every month *Conquest* goes into thousands of homes where there are unsaved teens. Letters arrive quite regularly in the editorial office telling of how someone was led to Christ through the magazine. In addition, our special evangelistic issues are passed along by our subscribers to their friends.

3. *Provide Evangelism Follow-up*

Perhaps the easiest thing a gardener has to do is get his seeds to sprout. Then the work really starts. Maybe that's the way it is in getting out the Good News. *Conquest* can help your local church in its teen evangelism follow-up.

4. *Mold Teen Character*

*Conquest* will help those teens who've been Christians a long time to understand more fully their place as Christians in a world which regards Christianity as something alien.

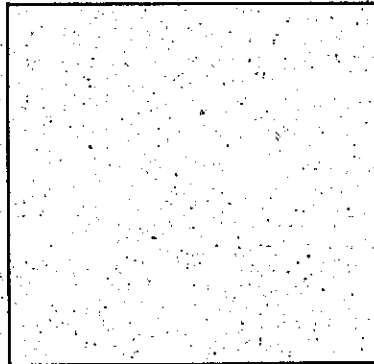
5. *Give IMPACT ideas*

IMPACT—Immediate Personal Action for Christ—has captured the imagination of Nazarene young people. IMPACT isn't just a program; it's a concept. Helping NTF'ers understand the multiplicity of directions that organized IMPACT projects can take is part of the purpose of *Conquest's* news reports.

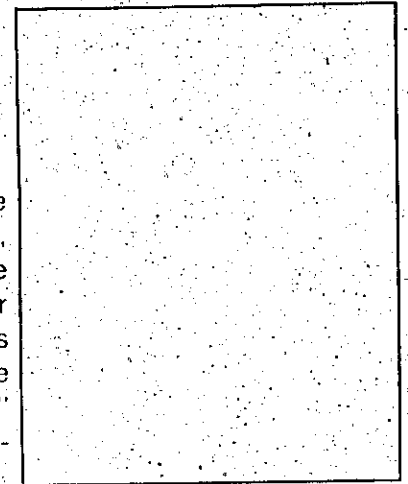
6. *Increase Denominational Understanding*

Because *Conquest* contains news and articles by Nazarene teens around the world, it helps young Nazarenes understand better what their church is really doing.

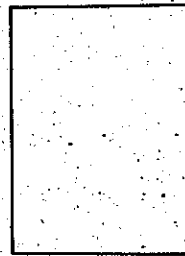
Retired elders who are 65 years of age or older with at least 20 years of active, full-time ministerial service in the Church of the Nazarene and who have been granted retired relationship by their District Assembly. Also included are widows of elders who are at least 62 years of age, whose husbands had a minimum of 20 years of active, full-time ministerial service prior to their death.



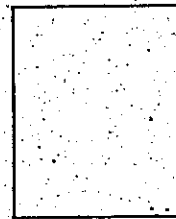
No. If an individual is eligible to receive more as a member of the Benevolence Roll, he or she may do so. One may receive whichever is larger—"Basic" Pension or monthly Benevolence assistance. Members of the present Benevolence Roll will be automatically transferred to the "Basic" Pension Program if they are eligible, without any request made.



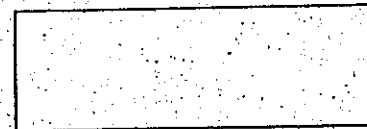
Eligible elders will receive \$2.00 per month for each service year with a minimum of 20 years of service and a maximum of 40 years of service.



A widow may receive 60 percent of the amount her husband was eligible to receive.



The first "Basic" Pension checks will be mailed April 25, 1971.



If the elder receives disability benefits from Social Security and has at least 10 years of full-time, active ministerial service in the Church of the Nazarene, he may receive "Basic" Pension for his years of service.

To make application, write:

Dean Wessels, Executive Secretary  
DEPARTMENT OF MINISTERIAL BENEVOLENCE  
and BOARD OF PENSIONS,  
6401 The Paseo Kansas City, Mo. 64131

### Brief Radio Spots Aid to Churches

EDMONTON, Alta. (CP) — Churches generally don't know how to make good use of radio. Particularly in communicating with young people, the Canadian coordinator of radio for the Anglican, Roman Catholic, and United churches, said here.

Roy Bonisteel of Toronto, in Edmonton to be guest speaker at the Alberta College commencement exercises, said in an interview the phases used in some religious programs now being broadcast are beyond the interest of most young people.

"The one-hour religious sermon-type broadcast holds little value, he said.

"You can be just as effective with one or two-minute spots. The minister, or anyone, who talks for 15 or 20 minutes is tuned out.

"Some people think you can't say anything in a minute.

"But the sponsors do."

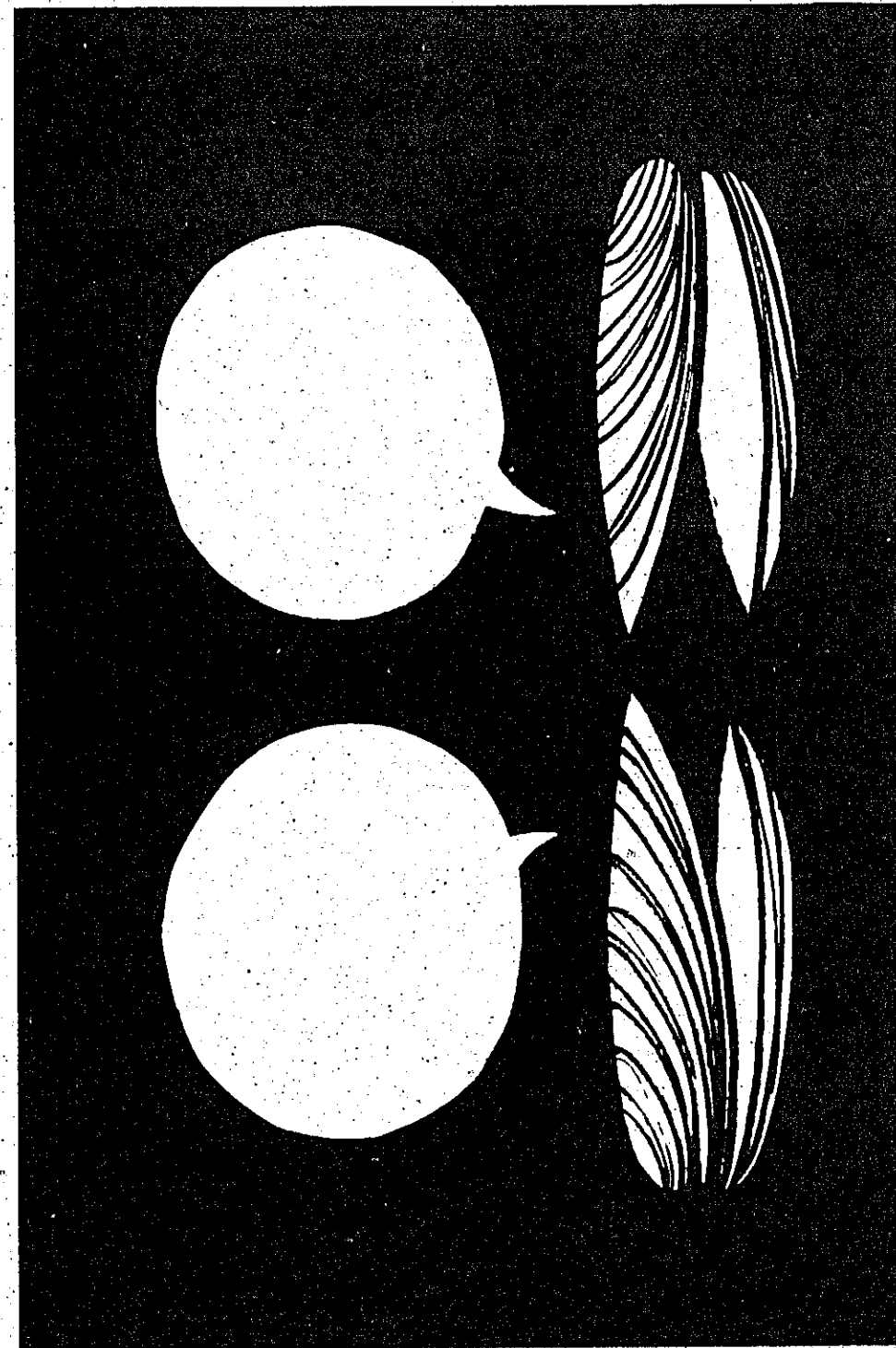
#### TV SPOTS

TV-7002	DIRECTIONS	60 Seconds	\$10.00
TV-7002A	DIRECTIONS	30 Seconds	\$10.00
TV-7003	VACATION	60 Seconds	\$10.00
TV-7004	FAMILY	60 Seconds	\$10.00

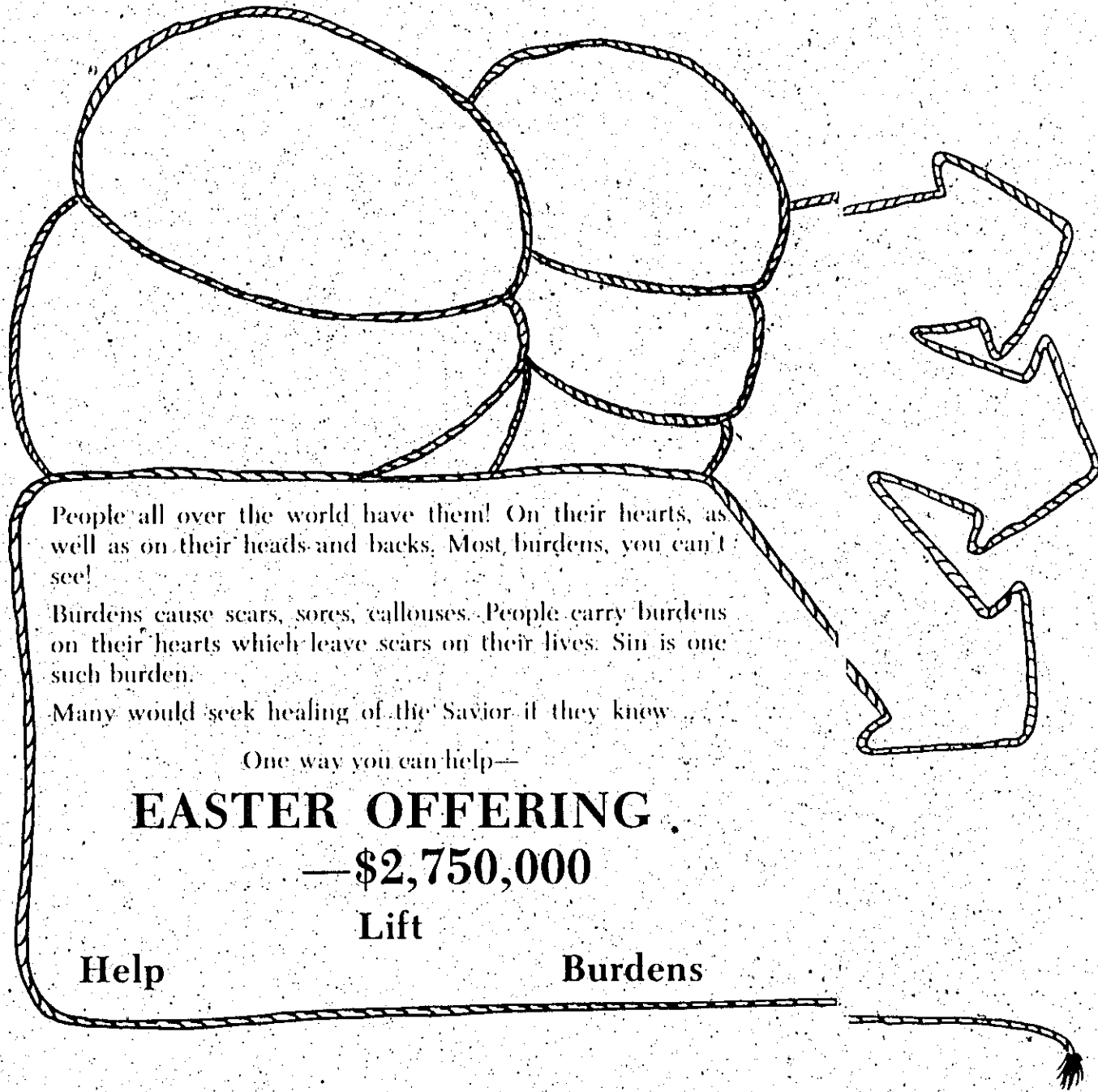
#### RADIO SPOTS

RA-5000	FAITH	30 Seconds	Both for
RA-5001	LIFE	30 Seconds	\$4.50

COMMUNICATION COMMISSION • Radio Division  
H. Dale Mitchell, Executive Director • Kansas City, Mo. 64131







People all over the world have them! On their hearts, as well as on their heads and backs. Most burdens, you can't see!

Burdens cause scars, sores, callouses. People carry burdens on their hearts which leave scars on their lives. Sin is one such burden.

Many would seek healing of the Savior if they knew...

One way you can help—

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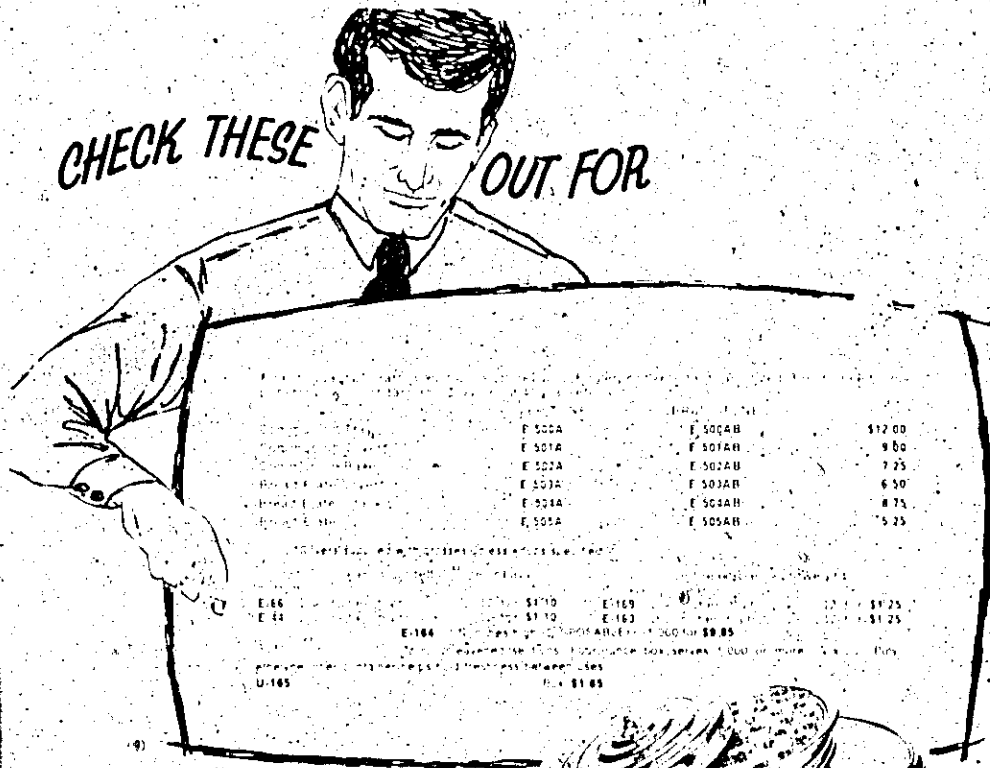
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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Humor in the Parsonage

By Waulea Renegar\*

AS TIME PASSES, Preacher's Wife, you will find living with humor a learnable exercise. It can become one of your greatest allies.

Take a look at your husband when he is with other preachers. Are there any more jovial, good-natured, can-you-top-this-incident persons in the world than they?

Take a closer look at yourself and your special wives' meetings. How often are they filled with serious, self-examining sessions? Idea exchanges? How infrequent are they times when you good-naturedly learn to laugh at yourself and your inadequacies? No one has a less boring or more ever-changing life than a P.W.

Learn to be flexible and enjoy the erratic routine. Look at your own life as a part of God's plan. What does He want you to become?

We all need inspiration. We all need challenge. But humor is a catalyst for tension. Your husband knows this well. Profit by his example. Do not be more serious and somber about his call than he is.

There will always be inconsistencies in parsonage living. As you encounter them you may, quite frankly, have only

\*Pastor's wife, Fort Worth, Tex.

two choices: crying or laughing. How adjusted, useful, and healthy you remain may well depend upon which of these two you choose, the most consistently.

There is fulfillment in serving God. Too often there can be tension in serving your husband's call. The two are not incompatible, just irreversible.

Dear Parsonage Telephone:

Today you rang four times in two hours. Listen, please? I was cleaning under the bed last time and this bump on my head is no bonus. Can you not watch me work one hour and not ring?

Prisoner of One Phone

Dear POOP: Nope.

Dear Parsonage Preacher:

Request: You of the white shirt, tie, and freshly pressed suit (even though it is thin in the seat), would you promise not to look or comment upon the cook and children-dresser before you leave for the study each morning?

Guarantee: If you refrain from looking at frayed hair, housecoat, and drooping eyes, I promise to fix your favorite dinner and look like the girl you took to district assembly last year.

Frayed Lady in Mornings

March, 1971

Dear FLIM:

Make it steak, baked potato, and the light blue one.

Dear Moring Committee of the World:

I want to bring two minor matters to your attention when you are unable to afford "professional movers":

1. Do not say, "Sh-h-h," when you drop boxes marked, "China."

2. Do not hand three-inch wood pieces of such furniture items as pianos, dressers, dining tables, console TV-stereos, to preachers' wives before loading is completed. After, maybe, Before, causes stomach pain and severe stinging in the eyes.

Girl of the Installment Plan

Dear GIP:

You mean you all paid for this stuff!

Dear Committee of Undesirable, Unoccupied Duties:

I don't want the job either.

Female Human Bean

Dear FHB:

Sorry, but we have heard from two unnamed, reliable sources that you really dig UUD's. See you in the nursery Sunday and at the lawn mower Friday.

Dear Church Calendar:

Please consider the third Thursday of each month as "Plague Day" and not worthy of a shower, committee meeting, or bandage-rolling night. Is not 29 days a month enough to label us as "Involved"?  
Limping Old Butterfly

Dear LOB:

We will be happy to accept your home as the monthly meeting place for Plague members. Send your president's name and address. We will confirm dates and time.

Dear Measles, Mumps, Chicken Pox, and Tonsils:

Assembly is September 14-18 this year. We are not at home to any of you on or four days before these dates . . . please?

Mother of Three You-Know-What's

Dear MOTY:

Thanks for open dates. Be seeing you

Dear Mint:

It has been rather cloudy of late and I have trouble getting through to you. Please do not go off duty. My husband still has two term papers to be typed.

Girl in Limbo Lost

Dear GILL:

Weather report: Cloudy, overcast, and generally poor typing weather through May. Clearing early June.

Dear Preacher in Homiletics:

Please leties go hom before one today.  
One Who Loves You and Eating  
(and in that order)

Dear OWL:

Have you forgotten? I get paid by the hour.

"Your child is what he feeds himself on"—and so are you! A diet of cheap magazine literature, worldly companions, and unsaved dates—along with an atmosphere of tension and arguments in the home guarantees that your child will make a good unsaved worldling.

—Ruth Vaughn

# IN THE STUDY

SERMON OF THE MONTH—

## The Gospel According to Jesus' Enemies

By Tom Findlay\*

TEXT: Luke 15:1-2

If there is such a thing as the eloquence of reticence, it is surely demonstrated in the opening verse of Luke 15, "Then drew near unto him all the publicans and sinners for to hear him." Contained in these words is all that is meant when we speak of "the person of Christ." There is something about Jesus that is magnetic and draws the most unlikely people to Him. Publicans and sinners, not the best class of society in anyone's estimation—yet, like the attraction of opposites, they came.

I say like the attraction of opposites; yet these people came, not because they felt different, but rather because they saw in Jesus a fundamental similarity to themselves. It was their life that Jesus demonstrated; that is to say, life as it ought to be. And it was this recognition of life in Jesus which brought the publicans and sinners to Him. "He drew me and I followed on," sang Philip Doddridge, and it is this irresistible constraint which is illustrated in Luke 15:1. To every man who sees Him, He says, "I am . . . the life," and it is the promise of this life which His very presence radiates. His smile, His gesture, His look, himself, all say, "Come." "Then drew near unto him" all the publicans and sinners.

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Of all the Gospels we possess, this is surely the most startling, "The Gospel According to Jesus'

Enemies." Found here on the lips of the Pharisees, they are the message today of every evangelist. Whispered from behind the hand, they have been echoed from every mountaintop in every land. Spoken in a harsh Aramaic dialect, they have been translated into every tongue. A sneer to incite to riot, they have brought peace and joy to countless millions who have heard them. "This man receiveth sinners"—the Gospel according to Jesus' enemies.

I. To us they mean God cares. T. W. Manson states the case quite simply when he says, "They realized that He cared for them." It is evident that to the Pharisees no one with any sense would associate with such people (see also Luke 7:39). Jesus, however, deliberately went out of His way to find such people to associate himself with. His attitude towards sinners was nothing less than revolutionary. Upon His own testimony He did not come to call the righteous, but sinners, and His life was the proof of His message.

Thomas Carlyle, we are told, accused God of "doing nothing." But Jesus gave the lie to this by doing everything, to such an extent that the writer of Hebrews could say, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are" (4:15). God cares!

This message is needed today. With a world bleeding from every pore; with nature—yes, even human nature—"red in tooth and claw"; with man's inhumanity to man, there are many honest souls who are asking, "Who cares?" The answer of faith

\*Student, Nazarene Theological Seminary, Kansas City, Mo.

is in these words: They contain for every man in a very real and deep sense the "theology of hope." "This man receiveth sinners." God cares!

II. These words tell us that sin is the problem. We must carefully weigh each word. This man receiveth sinners. The problem is sin. James Orr has told us that if we "eliminate from the sum of human suffering . . . all that is due to forces which are morally evil . . . the problem of natural evil becomes reduced to moderate dimensions." Today, however, we seek to solve our problems by ignoring sin, rather than by eliminating it.

Society, we are told, is suffering from an intellectual deficiency which can be solved by a revision in our educational system. The revision, however, has resulted only in the most educated criminals in history. Or again, politicians denounce each other with such ferocity that we are led to believe that all that is needed to change society is a new government. As if revival ever came through an act of Parliament—or Congress, for that matter!

The heart of the matter is the matter of the heart. We will never reform society by eliminating its evils one at a time. We shall be like Hercules fighting the beast; when we have conquered it in one shape or form, it will only reappear twice as strong in another. We must destroy the beast at the source of its power. We must attack the problem at the center, at the heart, and work our way out from there. We cannot hope even to begin the battle by suppressing a temptation here or fighting a bad habit there. Let Christ overpower sin at the place where sin has overpowered us. This man "receiveth sinners"—sin is the problem.

III. Finally, these words tell us that Christ is the Answer. "This man receiveth sinners." In the same way as we sometimes attempt a reform without dealing with the sin problem, we attempt to deal with the sin problem without reference to Christ. Indeed the two hang together. If sin is merely ignorance, then any teacher will rescue us. If sin is a mistake in the social system, then we shall call the politician to our aid. But at the height to which Christianity has raised our conception of the problem of sin it is impossible to believe that it could be dealt with in any other way than the way of the Cross. And the parallel truth to that statement is that every man who has become aware of

the fact of sin through the Christian gospel has found the answer in Christ. On this we can say no more than C. F. Alexander:

*There was no other good enough  
To pay the price of sin;  
He only could unlock the gate of heav-  
en.  
And let us in.*

"This man receiveth sinners." Christ is the Answer.

## GLEANINGS

from the Greek

By Ralph Earle

II Tim. 2:1-15

### Enlistment in God's Army

"Him who hath chosen him to be a soldier" (v. 4) is in Greek simply the definite article with the participle *stratologesanti*. Literally it means "the one who enlisted him."

Today we generally use "enlist" in the intransitive sense. A man enlists in the army or navy; that is, he enters voluntarily; is not drafted. But the first meaning of "enlist" is transitive, "to persuade to enter the armed forces."

Actually, there are three steps involved. First, God invites us to enlist, seeks to persuade us to do so. Second, in response to this we volunteer to join. Third, God then enlists us; that is, records us as soldiers in His army. And enlistment is not for a short term of three or four years; it is for life! Our duty and pleasure are to please our Commander in Chief. We should beware of absenteeism or going AWOL.

### "Strive" or "Compete"?

"Strive for masteries" (v. 5) is one word in Greek—*athlei*, from which we get "athlete." The verb is found only here in the New Testament, (twice in this verse). It means "to compete in an athletic contest." The adverb *nomimos*, "lawfully," means "according to the rules." The one who does

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

not keep the rules is disqualified from the contest. We need to study the Bible in order that we may be familiar with the rules of the game.

Typically, Paul uses three figures here to illustrate the life of the Christian. The follower of Christ is to be soldier (vv. 3-4), an athlete (v. 5), and a farmer (v. 6). These could well be used for the three points of a sermon, or, better still, for a series of three sermons on the Christian life.

### An Innocent Sufferer

Paul says, "I suffer trouble," as though I were "an evildoer" (v. 9). The compound verb is *kakopatheo*, literally, "suffer evil." The compound noun is *kakourgos*. It is used elsewhere in New Testament only for the "malefactors" crucified on either side of Jesus (Luke 23:32-33, 39). The righteous Paul was being treated like one of them. In this way, as in many others, the apostle was being identified with his Lord.

### Patient Endurance

"Endure" (v. 10) has no direct relation to "endure" in verse 3. There it is a double compound, *synkakopatheo*, "suffer evil together," and is found elsewhere only in 1:8—"Be thou partaker of the afflictions."

But here, the verb is *hypomeno*, literally, "remain under." Of itself it does not suggest suffering, but "I am patiently enduring."

The same verb, *hypomeno*, is found in verse 12, where it is wrongly translated "suffer." The passage should read: "If we patiently endure (keep steadfast to the end), we shall also reign with him."

### Catastrophe

That is exactly the Greek word translated "subverting" in verse 14. It means "ruin" or "destruction." That is what Paul declares results when people "strive about words." The verb *logomacheo* means "to fight with words." It is found only here in the New Testament. The corresponding noun, *logomachia*, occurs only in I Tim. 6:4. Word-battles bring catastrophe wherever they occur.

### "Study" or "Endeavor"?

In contemporary language the verb "study" is used mostly for reading books.

While this occupation is commendable, the word thus translated in verse 15 has no direct reference to reading. It is the verb *spoudazo*. It means "to make haste; hence, to be zealous or eager, to give diligence" (Abbott-Smith). Arndt and Gingrich define it as "be zealous or eager, take pains, make every effort." It is obvious that it takes in a lot more territory than "study."

### "Approved"

This English word is based on the root "prove." But it is doubtful if the average person is aware of this when he uses the term.

The Greeks were probably more conscious of the connection. They realized that the adjective here, *dokimos*, was related to the verb *dokimazo*, which meant "test, try, prove." So *dokimos* was used primarily of metals, in the sense "tested, accepted, approved" (Abbott-Smith). In other words, a thing or person must first be "proved" before being "approved." Arndt and Gingrich define *dokimos* as follows: "approved (by test), tried and true, genuine." God can approve only those who have proved themselves true in the tests of life.

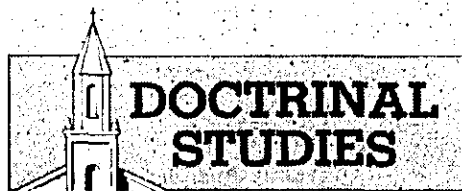
### "Rightly Dividing"?

This unfortunate translation has caused much confusion in biblical interpretation. To many people this phrase is the key to understanding the Bible, and so they have gone down the dead-end street of extreme dispensationalism—which holds, for instance, that the Sermon on the Mount does not apply to us today; it applies to the millennium. So we Christians are robbed of some of the most important teachings of Jesus.

"Rightly dividing" is one word in Greek, *orthotomounta*. It comes from *orthos*, "straight," and *temno*, "cut." So the verb *orthotomeo* (only here in NT) means "cut in a straight line." The large Liddell-Scott-Jones *Lexicon* gives for this passage: "teach aright" (p. 1250). It was used for cutting a straight furrow in a field, or laying out a straight road. In the Septuagint it is used in the sense of "direct, make straight, make plain." N. J. D. White says: "This use of the word suggests that the metaphor passes from the general idea of a workman to the particular notion of the minister as one who 'makes straight paths' for the feet of his people to tread in (Heb. xii. 13)" (EGT,

IV, 165). In a similar vein Vincent writes: "The thought is that the minister of the gospel is to present the truth rightly, not abridging it, not handling it as a charlatan . . . not making it a matter of wordy strife (ver. 14), but treating it honestly and fully, in a straightforward manner." (*Word Studies*, IV, 302). E. K. Simpson prefers the idea of "cut a road," and adds the observation: "It enjoins on every teacher of the Word straightforward exegesis" (*Pastoral Epistles*, p. 137).

The translation we prefer is that found in the margin of the Revised Version: "holding a straight course in the word of truth." Instead of detouring on devious and crooked ways, or going recklessly down side roads, the preacher should "hold a straight course" in the middle of the road, offering a sane, sensible interpretation of Scripture. This is the kind of preaching that will build up people in the most holy faith.



By Ross E. Price\*

## What the Sanctified Put On in Place of the Old Man

(Article 11 of a series)

Here we turn to an analysis of St. Paul's Greek for Col. 3:10. This is the positive side of his counsels concerning the old man and the new. For the Greek and its translation note the previous article.

*Kai endusamenoi ton neon* gives us the continuative conjunction, *kai*, "and," plus the aorist middle participle, nominative masculine plural, of the verb *endusai*. This is the opposite of the verb used above for "strip off" and means "to endue," or "to clothe," or "to put on." Note also that it is aorist in tense, again indicating a crisis act. Of this tense Lightfoot observes that Paul uses the aorist "because

\*District superintendent, Rocky Mountain District.

it is a thing to be done once for all." This is followed by the phrase *ton neon*, which is the definite article plus the adjective for "new," indicating "the new (man)" as that which is to be put on once for all. The accusative case specifies the object of the action of the verb. Since both the verb for putting off and the verb for putting on are contemporaneous aorists, their actions are to be regarded as the negative and positive sides of the same experience, since neither nature nor grace tolerates a vacuum. The word for "new," *neon*, has been adapted in modern times to specify *neon lights*. The noun for *man* is understood in the Greek and is to be supplied by the reader. This accusative masculine singular adjective for *new* is the one that means "new in time." Hence we read, "and having put on the new (man)." Paul's next participle will be a compound with the word which means new in kind or in quality.

*Ton anakainoumenon* is the articular participle used attributively to further spell out to us the nature and quality of this man who is new in time and has been put on by the Christian. It is the present passive participle, accusative masculine singular (agreeing with *ton neon* above) of *anakainoō*. This, too, is a compound verb using the preposition *ana*, which means "up, back, again, upwards, at the rate of, step by step, upon," etc. This compounded with the Greek term *kainoō*, "make new," has the same force as our English prefixed term re-newal. Hence the verbal root is a cognate of the Greek word for "new" (*kainos*) which means *new in quality*. Thus the new man temporarily is constantly being renewed qualitatively. Lightfoot translates *ton anakainoumenon*, "which is ever being renewed." Let us note that the putting on of the new man stands back of the "ever being renewed." The first is a crisis; the second is a process. Right well did the apostle know that becoming holy stands back of daily renewal in holiness and its resultant active and practical holiness.

But notice also that this continuous renewal is "unto knowledge," *eis epignōsin*. Here is our preposition *eis* once again with the noun for sure and certain knowledge standing in the accusative case, indicating the end or purpose or goal of our renewal. St. Paul will go one better than the *gnostics* of his day with his term for knowledge. He was not a mere *gnostic* with a constant emphasis upon *gnosis* (knowledge). He was an *epignostic*. His was not only a clear

and distinct idea; it was a sure and certain knowledge. Hence he coined the term *epignōsis*, to indicate "the divine assurance of understanding which those who have the witness of the Holy Spirit experience." He did this by combining the preposition *epi*, "upon," with the word for knowledge, *gnosis*, indicating thus "knowledge upon knowledge." He was aware that an ignorant soul cannot long continue to be a good soul, for spiritual life always seeks truth. And, as light was the first item in the original creation of the material universe (Gen. 1:3), so light is the first item of the new spiritual creation (Eph. 5:14). Ignorance may be unavoidable at times but it is never commendable. Hence Paul's new man learns something new every day and this makes him new in the quality of his being as he walks in the light that makes for cleansing.

*Kat' eikōna* is the preposition *kata*, "according to," followed by the noun (in the accusative case) for "image," *eikōn* (let us not overlook the fact that the principal feature of the divine image is holiness—"Be ye holy; for I am holy"), from which we get our English noun *icon*. Hence the new man is "renewed unto knowledge according to, or after the fashion of, the One having created him"—*ton ktisantos auton*. This articular verbal substantive following the genitive definite article is the aorist active participle, accusative masculine singular, of the verb *ktidō*, "to create, to found or establish." This is followed by *auton*, "him," the personal pronoun in the accusative masculine singular as the direct object of the verb *ktidō*. Here Paul assures us that the new man bears the image of his Creator. This is the norm for any Christian. We must look and act like our spiritual Father. As Lightfoot aptly states:

"The spiritual man in each believer's heart, like the primal man in the beginning of the world, was created after God's image. The new creation in this respect resembles the original creation. . . . The new birth was a recreation in God's image; the subsequent life must be a deepening of this image thus stamped upon the man."<sup>13</sup>

The true image for any believer, whether sanctified or not, is Christ himself.

Let us notice here that the "stripping off of the old man" and "the putting on of the new" are momentary punctiliar actions—the negative and the positive sides of one crisis experience. Note also that the creation in the divine image is also punctiliar,

whereas the renewal in knowledge is linear and a continuous process. Thus, as Wesley taught, after the crisis must come the process. But the process here has to do with renewal of knowledge, whereas the crisis has to do with the being rid of the old man and being clothed with the new man. The creation in the divine image is also a single, definite, and punctiliar event.

Paul's exhortation is in effect, "Since you have put off the old man with his deeds, make certain, you have also put off his wicked practices." Notice verse 8, "Put off all these . . . since ye have put off the old man." "Ye died," therefore "die!" "Ye stripped off," therefore "be stripped off!" First the experience, then the working out of its implications. Any true change of principle must thereafter be carried out in practice. The old man is put off once for all as a historical event (as the aorist tense indicates), while the building of the new character based on that change of nature is a continuous enterprise (as the switch to the present tense indicates). According to James Hope Moulton, the great British authority on the Greek language, the New Testament writers used their tenses with absolute discrimination. Yet, according to the same authority, there is no place where the translators have bungled more than in their handling of the tenses.

This real and actual putting off of the old man, and putting on of the new enables one to fulfill the command, "Lie not one to another," and to be an actually transformed person, not claiming to be what one is not. Do not give the lie to your profession. Work out in practice the implications of your experience of grace. Having told his readers what the sanctified put off in Col. 3:5-9, the apostle goes on to tell them what the sanctified put on in Col. 3:10-14. Note especially how verses 12-15 spell out for us the various items in the wardrobe of the sanctified.

There must be a change of spiritual dress expressive of our change of spiritual character. Sin, in both act and principle, must be stripped forthrightly off and away.

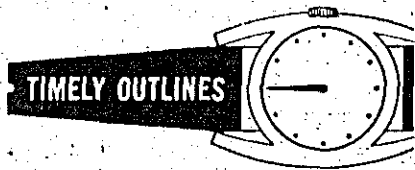
<sup>13</sup>J. B. Lightfoot, *Commentary on Colossians*, p. 281.

<sup>14</sup>*Ibid.*, ad loc.

<sup>15</sup>*Ibid.*, p. 282.

Prayer is listening for God, hearing what God has to say, consenting to what God has said, asking for power to obey.

—G. CAMPBELL MORGAN



## The Commanding Promise

**TEXT:** *As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, "You shall be holy, for I am holy" (I Pet. 1:14-16, RSV).*

**INTRODUCTION:** Here is a command that is a promise—call it an evangelical command. Here is an invitation which is also a caution—a caution against divorcing the doctrine of holiness from the discipline of holiness: "... be holy yourselves in all your conduct."

Holiness may be, as Morley said, "the deepest of all words that defy definition," but it certainly is the family likeness in the "children of obedience."

### I. PERFECT HOLINESS

The measure of the "so" is the measure of its corresponding "as" (KJV).

### II. PERSONAL HOLINESS

The pronouns postulate this much. Peter is speaking of real, actual, personal holiness of life. A great modern preacher has written, "The New Testament teaching on holiness is clear, but until a few years ago it was an area of Bible research which I had shirked." He is not alone, but the call of God is clear; it is to personal, daily holiness.

### III. POSSIBLE HOLINESS

The command is the promise and the promise is real. The call and the command clearly imply effectual, enabling grace. "You shall be holy." We are not mocked, as Charles Wesley says,

... by an ineffectual call  
And insufficient grace ...

Our God is able to make all grace abound toward you.

### IV. PROMISED HOLINESS

The tenses make that clear. Underline that. The words are both imperative command and evangelical promise. Biggs in the *International Critical Commentary* says, "After the pattern of the Holy One Who called you 'do ye also become holy.'" Because our Father is holy, we have the promise of holiness; and because our Father is holy love, we have the provision and the glorious resources through faith in Jesus to become and to remain "holy in all" our "conduct." This is so because of

### V. HOLINESS PROVIDED

Peter's supreme incitement to holiness comes in vv. 18-22. Holiness of heart and conduct is made possible in the perfect atonement of the perfect Lamb. Gratitude for that is the supreme incitement to holiness.

*Holiness by faith in Jesus,*

*Not by effort of my own;*

*Sin's dominion crushed and broken*

*By the power of grace alone,*

*God's own holiness within you.*

(F. R. Havergal)

T. CRICHTON MITCHELL

## Jeremiah, the Reluctant Prophet

**INTRODUCTION:** The life and ministry of Jeremiah raises four unavoidable questions for times of national crises such as we are facing today:

### I. UNSOUGHT SELECTION

*What do you do with a responsibility you don't want?*

God's strength from our weakness

Not our ability, but our availability

### II. UNSOLICITED SERMON

*What do you do with a point of view you don't like?*

Isaiah had preached confidence;

Jeremiah had to preach judgment.

Jehoiakim cut them up with penknife.

Options: Ignore

Reject

Compromise

Accept and reform

The Nazarene Preacher

In progress there are both tearing down and building up.

### III. UNREPENTANT SOCIETY

*What do you do with an unregenerate and unrepentant generation that you can't change?*

Ignore, cover, compromise, denounce

Three great dangers:

False premises

False promises

False prophets

### IV. UNALTERING SENTENCE

*What do you do with a judgment of God which you cannot avert?*

Ignore

Belittle

Fight

Accept

Admit

Seek help

### CONCLUSION: Jer. 18:6-10 (RSV)

Thus saith the Lord:

"Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation turns from its evil, I will repent of the evil that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it."

A. EUGENE HUGGENS

Pastor, Detroit, Mich.

## How Jesus Put the Good News!

John 3:16

### I. IT IS GOOD NEWS OF GOD:

A. When you consider how we treat Him;

B. When you consider how we treat His gifts of love;

C. When you consider how we treat each other, made in His likeness. It is incredibly good news!

### II. IT IS GOOD NEWS OF JESUS:

A. When you think WHO the Son is;

B. When you think of WHAT the Son became;

C. When you think of WHAT the Son did.

### III. IT IS GOOD NEWS FOR ALL MEN.

A. Consider how simply it is put—"be- lieve."

B. Consider how wide its sweep—"who- soever."

C. Consider its astonishing content—"everlasting life."

D. Consider it as a personal possession—"should have ..."

OR

I. Divine love stated—"God so loved ..."

II. Divine love demonstrated—"that he gave."

III. Divine love appreciated—"that whoso- ever will ..."

T. CRICHTON MITCHELL

## IDEA SPARKS

By Asa H. Sparks\*

### Revivals

1. To develop revival spirit try "Pray with Your Pastor." The Saturday before the revival the pastor will stay 10 or 12 hours in a prayer room at church. Members are invited to come and join him in prayer for intervals of 15 minutes. Procedures may include scripture reading, listing of prayer needs, and prayer until the period is over.

2. Before your next revival send your Sunday school teachers a sheet listing the pupils' names and the following questions to be answered or checked: Saved? Sanctified? Un- saved? Don't know? Pray for daily? Deal with personally? Endeavor to

\*Pastor, Gastonia, N.C.



bring to service? A duplicate copy could be sent for the teacher to keep.

3. Add to your revival average by writing "personal" letters to your constituency. Prepare different letters for different ones—for Christians, backsliders, sinners. Be careful to emphasize the needs of each group.

4. To encourage specific prayers at revival time, construct a simple box with a slot in the top; ask your people to write their prayer requests on slips of paper and put them into the box. The box is to be burned after the revival without ever being opened.—JIM ELKES.

5. One of the secrets of Billy Graham's results is his adequate follow-up. Even the smallest churches often lose track of those who kneel at the altar for prayer, particularly during revivals. Stop this by having slips prepared for your altar workers to fill out and hand to the pastor. Name, address, and checks for spiritual needs supplied.

6. To get that crowd out for a special occasion, organize a phone list. Select a team of several church workers to call every member and prospect to remind him of the occasion.

7. To boost revival attendance, have a card made up in advance saying you were surprised to see a member was not present at the first revival service. After that first service pull out the pre-addressed cards of those present. Go to the main post office and mail the balance, so that the absentees will receive them in the next morning's mail. It may shock them into coming.

8. Try calling the roll of your Sunday school classes on different nights of the next revival meeting. When our names are on the line, we tend to be. At special times you may want to ask the church board to sit as a body in support of the pastor, or support of the church program, or support of the missionary offering, or in support of a revival.

## BULLETIN BARREL



### Intercession

Silently a burden comes,  
Divine assignment on my heart;  
God draws me to the place of prayer  
And shows to me my part.

He meets me in the secret place  
Where I every sorrow bare;  
God's tender Spirit teaches me  
The mysteries of prevailing prayer.

I find the burden lingers  
For days, for months, a year,  
And often for a loved one:  
Falls the agonizing tear.

Here at the precious mercy seat  
I find how much He cares;  
Then in His time there's sweet assurance,  
Oh, the wonder of an answered prayer!  
—Eleanor Cunningham

Oh, for a holy soldier of the Cross in every community, and a believing member in every church, who would spend themselves in prayer in these hours of crisis! Oh, for an intercessor like Abraham, for every Sodom-cursed community, and an Upper Room praying remnant in every church!  
—BRUNGER

Some practice economy only with the truth.

God will never let anything come your way that you and He can't handle.

If a joke is doubtful, it is dirty.

I would rather lose in something that will ultimately win than to win in something that will ultimately lose.

The little chains of habit are generally too small to be felt, until they are too strong to break.

"JF"

If a man could concentrate on God  
As he does on his business schemes,  
And give his church the backing  
That he gives his baseball team;  
If he could quote the Scriptures  
As he does his favorite jokes,  
And practice with his prayers the way  
He does his golfing strokes;  
If he argued with temptation  
As he argues with his wife—  
He would be the man  
Who lives a perfect life!

Copied from Anaheim Announcer  
Don Redmond, pastor

### Is Christ Chained to the Pulpit?

Is it possible that Jesus Christ could be chained to the pulpit of our church? If we assume that evangelism is what our pastor does when he preaches, either Sunday morning or evening, then Christ is chained to the pulpit. If we consider evangelism as something that goes on twice a year during an evangelistic rally, then our church is probably chaining Christ to the pulpit. When we consider that evangelism is something we are merely paying our pastor to do, then Christ is chained to the pulpit. Let us liberate Christ in our church. Let us turn Him loose in our community. Christ's command today is to go and do likewise, just as He had done in personal work.

—God's Missionary Standard  
April, 1970

### The Pattern of Life

If the pattern of life looks dark to you  
And the threads seem twisted and queer,  
To the One who is planning the whole design,  
It's perfectly plain and clear—  
For it's all a part of God's loving plan,  
When He works in His threads of gray,  
And they'll only make brighter the rose and gold  
Of another happier day.

—Selected

## The Church Faces the Generation Gap

(Continued from page 15)

sis and toward synthesis. The "tearing down" must give way to the "building up." Constantly placing the church on the operating table—picking apart its "rule" structure—is particularly unsuitable for teens. Teens need a foundation and healthy supports.

Of course we do not mean to imply that church standards should not be maintained (they most assuredly should, but in a positive manner); or that pressing questions should be sidestepped. Affirmative and direct answers should be given to the questions of youth without belaboring.

At this point it should be noted that the greatest single barrier to youth's acceptance of church rules lies in the perceived inconsistency of adults. I'm afraid that the locus of the "generation gap" can be mostly found herein.

8. The wise church accepts it as given that the teens alone cannot support the type of program needed to meet their needs. Cookie sales and car washes get old fast. Besides, the indeterminate income derived makes "planning" very difficult. No, the youth program must be an all-church effort. It is as vital as the missionary program or the Sunday school. Like these, it should have its own budget allowance from which to function. For youth to know that their church is standing behind them financially can do much to bridge the "gap" we have been speaking about.

9. Concerning "uncooperative youth," what is the best policy? A few of these can dampen the total effort and bring deep discouragement to all the youth, for as we have

seen, peer influence is particularly crucial at this age. Paul Martin's advice is simply to "sidestep them." Focus attention upon those seeking to cooperate and advance. By building these, you will attract those marginal youth who could go either way. True, you will isolate the uncooperatives (and here we are speaking strictly of the belligerents), but this is necessary and advisable.

10. In planning youth programs and activities, the SOCIAL must be balanced by SERVICE. Many churches are top-heavy at this point. Dr. Charles Hummel, president of Barrington College, says, "Church programs cater to young people; seek[ing] to entertain . . . fearing their dissatisfaction. Actually these people need to be prodded, stimulated . . . to get off the sofa and into some kind of action for others."

Now it is vital that teens come together for fun. But it must not stop at this point. They must be trained to see that the richest enjoyment lies in helping others. The Church of the Nazarene has been attempting to excel at this point with its teen chorals, IMPACT program, youth evangelism, Bible quizzing, etc. However, especially our smaller churches can do so much more. Remember what was said earlier: "Teens want and need to sacrifice."

11. A very simple means of bridging the "generation gap" is to have the youth sit toward the front of the church. Sociologists tell us that there is a very direct correlation between where a person sits and his involvement in the proceedings. If a youth sits on the fortieth row, there are 40 rows of reasons for not involving himself in the service.

However the question must be asked: Do we give our teens reasons for sitting in front? Do we at-

tempt to involve them in any way? If not, we have no right to expect them to assert themselves in this manner. One idea used at Kansas City First Church by Dr. C. William Ellwanger worked very well. He attempted, and succeeded in, involving his teens (in the front of the church) by:

(1) Roping off their section with reservation signs.

(2) Devoting a portion of the sermon to their direct interest (perhaps an illustration).

(3) Passing out a short exam (10 questions) prior to the message, based on the message. They had to listen intently to hear the answers. Then the results were announced in the bulletin the following week.

Perhaps some other idea may work for you. Regardless of what you do, involve the youth in the worship service—and insist that they sit in front.

12. Have an integrated youth program. Periodically bring all youth leaders together in some sort of a council meeting to work out a balanced diet of activities and programs. In so many churches there is overlap and lack of unification between the Sunday school, NYPS, NWMS, etc. This can be remedied.

Communicate plans to the parents. One church has its "parent conference" once each year. This has proved very successful.

13. Refuse to call it "quits" for the summer just because people are going on vacations. Youth have more free time in these months than ever. They must be occupied and kept busy—in VBS, Sunday school teaching, planning for the fall, etc. Summer camps can be of great assistance at this point.

14. Expose youth to the realism of life. Assist them in removing their

protective shells in order to face the world. How?

a. Seek to expose them actively to the outside world. (Our teen group made their best spiritual growth when we made regular visits to the Juvenile Court: what they saw made them thankful and put within them a desire to help.)

b. Inform youth about the temptations that they will face or are facing. Education in such matters as sex, courtship, entertainment, choosing a vocation, selecting a Christian college (preferably one nearby), can be helpful.

c. Impress upon them the fact that "ideal conditions" do not exist in life. We are each presented with assets and liabilities, joys and sorrows, victories and defeats. It is up to us to make the best of these by building into ourselves healthy reaction patterns.

d. Pastor, be an iconoclast in smashing the "sentimental, effeminate and fictitious" concept of Christ that this world (and many in the church) maintain. Present to your youth a Christ who is related to their world—a true Friend who understands them from the word "go."

e. Finally, impress upon them the proper concept of "right to speak." In this world, a person's ideas are heard and acted upon in accordance with his "earned right to speak." This is not something handed to us, but something we must cultivate and work for. At this point in their lives they are merely consumers, not producers. Their contributions to the world are minimal. In order to maximize their influence, they must be willing to better themselves daily, being not content to rest upon the safe plateau of childhood. In other words, a person does not achieve maturity on his twentieth birthday—it is something that must be cultivated throughout the teen years.

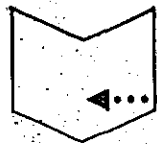
Hopefully, ideas such as these can help the youth to perceive reality and begin adapting his life, with Christ's help, toward beneficial goals.

15. Pastor, seek to get close to your youth. This is perhaps the best "gap bridge" of all. Know each by his or her first name. Visit the high schools (and the activities that involve your youth). Seek warm communication with your teens, remembering that true communication consists of "contact," "impact," and "feedback." It is not all talking, but a lot of listening. And, through it all, maintain your adulthood. Don't try to become a teen-ager. This turns youth off—and fast!

Finally, refrain from eulogizing (constantly) the most talented teens before the crowd. This seems to have a hardening effect on the person and his would-be friends. You present an image that must be lived up to or else. The youth is placed in a goldfish bowl for public viewing. (This especially relates to "calling" a youth to the ministry—as so many ministers are tempted to do.)

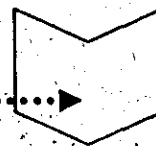
Then refrain from bombarding teens from the pulpit with pessimistic generalizations about "teen-agers today." Everyone is aware of current problems, but to focus on such pessimistic declarations can only stereotype your youth before the eyes of your church. You might win your point, you might be correct, but in the end you could lose your youth to the cause of Christ. Pessimism kills confidence and poisons spirits. Our focus should rather be on the great possibilities open to committed teens today.

These, then, are my suggestions for BRIDGING THE GENERATION GAP in our day. It can be bridged. It must be bridged—and I believe it will be bridged—that is, if we will but listen to what our youth are asking, and seek to base our answers on God's Word and a full understanding of their needs.



# HERE AND THERE

## AMONG BOOKS



All books reviewed can be ordered from Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

### God in the Dock

By C. S. Lewis (Wm. B. Eerdmans, 1970, 346 pp., Index, Cloth, \$6.95).

The subtitle indicates the contents: "Essays in Theology and Ethics." The editor, Walter Hooper, ransacked obscure sources to find a wealth of Lewisiana never before published in book form. Much of it is the great twentieth-century Christian apologist at his best.

The title reflects both the spirit of the times, as Lewis saw it, and his aim in the essays, sermons, and letters. Modern man sees not himself on trial—as is really the case—but God on trial. By all his consummate word-wizardry and skill as a logician he speaks as God's advocate.

Titles are amazingly varied, and topics range from miracles to a theory of punishment. These essays represent almost the entire gamut of problems and questions of modern life.

Typical is his answer to naturalism in the essay, "Religion Without Dogma?" He observes: "Whenever you know what the other man is saying is wholly due to his complexes or to a bit of bone pressing on his brain, you cease to attach any importance to it. But if naturalism were true then all thoughts whatever would be wholly the result of irrational causes. Therefore, all thoughts would be equally worthless. Therefore, naturalism is worthless. If it is true, then we can know no truths. It cuts its own throat" (p. 137).

Here we have that which made Lewis probably the most widely read religious author of this century—that remarkable blend of good writing and good thinking.

We are bound to add that Lewis is much stronger as an apologist than as a casuist in ethics. Some of his ethical positions we cannot endorse at all.

R. S. T.

### The Minister as Marriage Counselor

By Charles William Stewart (Abingdon Press, 1961, 224 pp., cloth, \$4.75).

Stewart has revised this excellent book, including in the new edition (1970) a chapter entitled "A Theology of Marriage." The addition does not enhance the value of the book because it interprets the theology of marriage from the viewpoint of sociology. Stewart's liberal view of divorce and re-marriage represents another area in which we would not be in agreement. Despite these criticisms, the book has great value to a pastor.

The strength of the book is in the development of a role-relationship theory of marriage counseling. This theory has three goals: (1) to help each partner understand his role image, his partner's image of him, and his role behavior; (2) to help each partner see the conflict between roles and behavior; and (3) to develop alternative ways of handling himself by changing or adjusting his role image and behavior. This approach to counseling differs from client-centered counseling in that it employs interpersonal categories (between persons) while the latter uses intrapersonal categories (within the person).

The importance of role-relationships is well known to any person who has had experience in marriage counseling. Stewart

The Nazarene Preacher

treats this crucial area of marital adjustment in a competent and comprehensive manner. He also deals with the subjects of pre-marital counseling, family counseling, group counseling, and family life education in the church.

This book could be of value to a pastor in several ways, namely (1) as a source book for understanding his own marriage better; (2) as a tool to enable him to be a more effective marriage counselor, and (3) as a guide for helping him to develop a family life education program in his church.

JAMES D. HAMILTON

### The Reconstruction of the Church—On What Pattern?

By E. Stanley Jones (Abingdon Press, 1970, 208 pp., Cloth, \$4.95).

E. Stanley Jones seldom fails to communicate his passions, and this book is no exception. Here he fervidly recalls the Church to the outward expression of her essential unity.

Taking the church at Antioch as his paradigm, Dr. Jones spends all but the last chapter of his book outlining the principles along the lines of which a revitalized Church ought to be constituted. He is impossible to fault here, unless one wants to say impracticality is a fault.

The ordinary Wesleyan pastor reading this book will "amen" his way through the first 95 percent of it, then feel rather certain the author has "quit preachin' and gone to meddlin'" in the last chapter. (Although it may be that some will be a bit uneasy all along about what sometimes appears to be a definition of "Christian" that is too broad.) You see, the last chapter talks about a federal union of the churches. This is a union in which each denomination retains all of its own beliefs and practices—as a branch—and over all there would be a super-superstructure, "The General Assembly of the Church of Jesus Christ in America." Its functions would include (1) development of a "strategy for evangelism, for education, for missions at home and abroad;

March, 1971

(2) a strategy for and program for social reconstruction at home and abroad; (3) the relationship of branch with branch; (4) all other subjects assigned to it by a Constitutional Convention." The analogy is the federal-state structure of the United States of America.

I submit that Jones' plan is weak. It would not stand against most of the typical arguments against unity that you and I already know. But I would also submit that we have not really taken as seriously as we should Jesus' statements concerning unity. This book opens the window widely on that issue, and does it well and compellingly.

PAUL MERRITT BASSETT

### One Way to Change the World

By Leighton Ford (Harper and Row, 1970, 121 pp., Cloth, \$3.95).

The brother-in-law and heir apparent of Evangelist Billy Graham is the author of a volume every alert and well-informed Nazarene pastor will want to have.

This is a clear, strong analysis of world conditions in the seventies. Yet it goes beyond analysis to make a number of practical, down-to-earth suggestions for meeting the issues of the times.

The theme of the book is expressed in three sentences: "Our world is going to have a revolution. Have no doubt about it. The question is, Which revolution: the revolution of hate and violence, or Christ's revolution of love and spiritual power?"

Readers will find a wealth of factual illustrative material, and a balanced presentation that avoids oversimplified solutions for complex problems. It is honest and realistic, and Chapter 10, with its description of the many ways various churches are going about to meet the modern age is, as they always say, "worth the price of the book."

I heartily commend this book to all who are concerned with a contemporary ministry informed as to today's needs.

W. T. PURKISER

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## When You Get to the End of Yourself

By W. T. Parkiser (Nazarene Publishing House, 1970. Paper, \$1.00).

No one is exempt from life's trials and shadows. These may be in the form of troubles, illness, job reversals, the problem of age, or a difficulty faced by a close relative. Dr. Parkiser, writing out of his own experience in the illness and suffering of his daughter, and from his contact with many others going through life's testings, has brought a much needed message of encouragement and comfort. *When You Get to the End of Yourself*, he says, "is sent forth with the prayer that its simple truths may encourage trust in times of trouble, and reliance on the God who is too wise to make a mistake and too good to be unkind."

With such universal appeal, this book was a best seller among our new books for 1970. Pastors will provide a wonderful ministry to their laymen by encouraging them to buy it, read it, and use it as a gift for a friend. "When God Hides His Face," "Why Did It Happen to Me?" "Turning Troubles into Triumphs," "In Sickness in the Will of God?" "Growing Old Gracefully," and "Thankful for the Thorns" are six of the 10 chapter titles, indicating the wide scope and note of hope running through the entire book.

### Expository Sermons on the Book of Daniel

By W. A. Criswell, (Zondervan, 1970. 147 pp., Cloth, \$3.50).

This is the second volume of sermons on Daniel by the popular Dallas pastor—this series covering Chapters I-III. There are 11 vigorous messages, including such titles as "Do or Die Decisions," "The Image of Gold," and "In the Fiery Furnace."

Since these sermons are stenographic transcriptions of live preaching, their spontaneous, human, personal warmth and color are preserved. Though there is some prophetic interpretation of Daniel (not all of

which we are bound to endorse), he does not get bogged down in technical details. This is preaching, all the way. It is interesting, gripping, Bible-believing, and Christ-honoring.

R. S. T.

# GIVE

**FROM YOUR HEART;  
CHRIST DID!**

.....

**EASTER OFFERING  
for world evangelism**

**CHURCH of the NAZARENE**

## CALENDAR DIGEST

### MARCH—

- 5 World Day of Prayer
- 7 Cradle Roll Sunday

### APRIL—

- 1 Palm Sunday
- 9 Good Friday
- 11 Easter Offering for  
World Evangelism
- 18 Home Department Enrollment  
Drive Begins
- 25 Nazarene College Day

### MAY—

- 2 Baby Day
- National Family Week Begins
- 9 Mother's Day
- 11 Seminary Commencement
- 30 Pentecost (Whitsunday)
- Memorial Day
- VBS Sunday

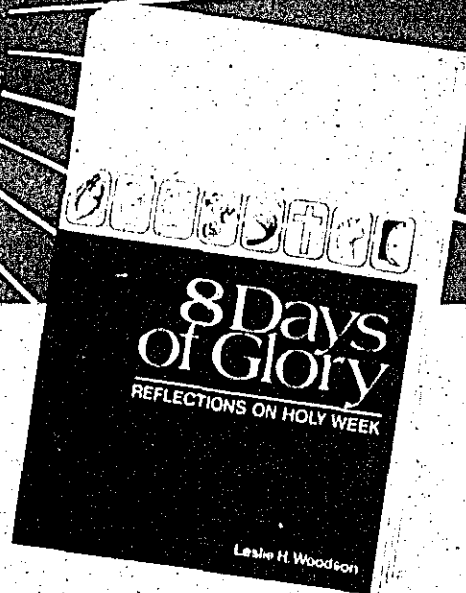
## AMONG OURSELVES

The word "Burden" on p. 32b reminds me of the booklet *Compassion—Can We Get It Back?* Have you read it? (NPH, 1970). . . . When Dean Wessels sent the Annual Questionnaire he included (I'm sure you noticed) the 1970 report of payments on the NMBF budget. I observed that Southwest Indiana District was in the Ivory Soap bracket. But Arizona, Minnesota, and Hawaii were Super-Ivory. Sixty-two of the 72 districts reached 90 percent, the double-coverage level. Thirty-three districts have gone over the 90 percent mark for six straight years. Only four districts missed it for the same six years in a row . . . O, Joe Olson tells us that people don't like to open mail that has been stapled shut (p. 21). Apparently the message of the staple is, "Keep out!" and recipients obligingly comply. But they will work just as hard, often, to open sealed first class mail. Maybe the effort people are willing to put forth to get something is determined by the value they attach to it . . . "I wonder why more people didn't put forth the effort to hear me preach last Sunday" . . . Perhaps Dr. Coulter's editorial should be reread about now . . . Recently a pastor asked me for guidance in finding helps for home Bible study groups. Last month some space was devoted to his problem in the book review section. Now Bennett Dudney calls our attention to the fact that one of the recommended books has been taken over by the NPH (p. 19) . . . I wish the choice of reading were only between the good, better, and best (p. 24); but unfortunately it is much more constantly between the good and the bad. And the bad is getting worse. But if lighting a candle is better than cursing the darkness, we must maneuver our people—young and old—into reading the 1971-72 missionary reading books. This can, in the long run, be as crucial a test of good pastoral leadership as paying budgets. Buying them is not enough. An unread book is as useless in dispelling darkness as an unlit candle . . . The interest a pastor shows in the Home Department may say something about the genuineness of his love for people (pp. 26-27) . . . Exciting evidence mounts that more and more pastors are holding missionary conventions. For basic perspective, plus tips on some do's and don'ts, be sure to read Stephen R. Beals's article (p. 4). The title could well become a denominational slogan. . . . Herbert McGonigle ascribes Bramwell's revival power to his herculean praying and faithful holiness preaching (p. 8). To say that the same will not work today is to say that this generation is too much for God. But is the problem really a baffled God or a prayerless pulpit? Anyway, how do we know what that kind of praying might do in the seventies? Until we have done the praying, we had better be humbly and discretely silent.

Until next month.

BT

Eleven  
Lenten-Easter messages  
focusing attention on  
the eight most  
spectacular and eternally  
significant days of  
all times



## Eight Days of Glory

by Leslie H. Woodson

*"Dr. Woodson has something to say and he says it in a most attractive and persuasive manner."*

CHARLES L. ALLEN, Author of *God's Psychiatry*

Each chapter emphasizes a different day of activities of our Lord from His triumphal entry to the Resurrection. Though events of some 2,000 years ago, Dr. Woodson finds in them pertinent truths vital to Christian living *today*. Of added interest is the harmony of the Gospels related to this historical week, the author's apologetic of Judas, and the account of Christ's supposed activities on Saturday while He was ostensibly in the tomb.

136 pages, paper \$1.95

*Price slightly higher outside the continental United States*

Time spent reading this book during the season of Lent can do much to prepare your heart and mind for a glorious Easter.

### BUILT-IN RESOURCES

*General Superintendent Young*

### THE SECRET OF CHURCH GROWTH

*The Editor*

### THE PREACHER'S TARGET

*Gordon Chilvers*

### WATER BAPTISM

*Arthur W. Fisher*

### JAMES BRYAN, GOD'S SERVANT

*Charles Ludwig*

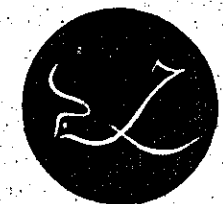
### GEOGRAPHICAL GROUPING FOR OUTREACH

*Robert W. Crew*

*Sermon of the Month*

### ROCK OF AGES

*Mark F. Smith*





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APRIL, 1971

Volume 46 Number 4

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## Built-in Resources

By General Superintendent Young

IN THE RIGHT SENSE the man of God is like a layman in business for himself—he can work as hard as he wants or be as lazy as he dares. But in the deepest sense, the real peril of the minister lies in the realm of the spirit and in the moral tone of his life. Here it is not enough to contend for moral purity. The man of God must also afford the contagion of radiance if his message and service are to be attractive. Who wants to hear a sourpuss, and who will continue to pay tithes and give offerings in return for the display of pessimism from the pulpit Sunday after Sunday? One man observed to the writer recently, "I don't have to go to church to be depressed. I can be depressed at home alone."

Discouragement is Satan's "solar plexus" blow. It often puts the man of God out of commission, at least for a time. But David in his day discovered how to cope with it when he "encouraged himself in the Lord his God" (I Sam. 30:6). Surely our light today is brighter than David's!

Discouragement is often a mood born of battle fatigue. Even the man of God should avoid serious decisions or changes when he is both hungry and tired. A sleep may be as necessary as prayer and fasting.

But discouragement sometimes rises out of bewilderment that comes from a sudden pileup of things. Then the mature individual needs to sort out the next thing (s) he must do. He must rely on the constant availability of God as well as on His power. Maybe he must slow down to a walk, but if the road is one of obedience, he can afford to trust. Then he confesses, "This I know, that God is for me." Soon his courage and faith spill over again on that people whom he serves.



## The Secret of Church Growth

THE CERTAINTY of the Resurrection combined with the baptism with the Spirit is an unbeatable combination. It is a fusion of two distinct sources of power, and the union increases the power exponentially. This is what made the Early Church so dynamic. It was God's "fusion bomb" in a pagan world.

But part of their secret was in their method as well as in their message and their inner motivation. Their method was governed by one simple principle: diffusion. Jesus had said "all the world"—and to all the world they went, as rapidly as possible. When they bogged down in merely intensive evangelism, and began to build big centers, as at Jerusalem, they were either mercifully scattered by persecution or died. As long as they kept going, to the next towns and to the next countries, the churches grew, in both number and strength.

This was Jesus' method before them. He refused to confine himself to saturation evangelism. No town in Israel had a right to a monopoly on His ministry as long as there were other towns that had not had His ministry at all. He exposed himself to as many as possible. In this constant lateral extension He was followed by his greatest missionary and church-planter, Paul.

But this was the method of our own forefathers also. They kept planting churches, not because they were trying to build a denomination or reach goals, but because they were moved by a conviction that the holiness message of full salvation was needed everywhere. Every town should hear. They were not even trying to start churches, *per se*. They were trying to spread "scriptural holiness," and churches were the result. This is the drive of powerful doctrinal conviction combined with burning love. Here too is the magnificent fusion: a risen Lord, the mighty Saviour, and the indwelling Spirit, the mighty Sanctifier.

Is it not, therefore, a symptom of decline when we become builders of institutions rather than restless heralds of the message? When we begin to consolidate inward and cease to branch outward? When bigness of churches becomes our aim rather than multiplication of churches? When as long as there are unsaved people in my town I can forget the hundreds of towns with no holiness witness at all? Thorough community evangelism is good. But let us not forget the next towns. There are "other sheep," too, which must be brought in.

Do we get the point? We are grateful for new plans, whether in home missions or in world missions. But the dynamic is not in the plan, but in the re-fusing of the old passion—to take the message of Christian holiness to every hamlet and every town and country in the world. We have something good. We aren't interested in building museums for its sanitized preservation. We want to share it with the whole world.

## Guarding Our Theological Trust

THE SCRIPTURE says that we have been given a deposit which we as ministers are to guard (II Tim: 1:14, Berkeley). The deposit is not only ecclesiastical and experiential, but also doctrinal. If we are not careful we will be like the man in the Old Testament who was given the responsibility for guarding the prisoner, but later had to confess: "While I was busy here and there, behold, he was gone." We may be ever so busy in the ministry and in our very busyness become heedless of doctrinal drifts, until by and by our integrity as a holiness denomination is gone. In the Old Testament account the man's carelessness cost him his life. In our case our carelessness may cost our souls personally, and our corporate carelessness will certainly cost our health denominationally, as a viable holiness church.

It would be easy for all of us to check on our alertness by asking a simple question: Have we carefully, and with genuine interest, followed through the course of articles by Ross Price on the nature of the "old man" and God's provision for it? I am afraid that, if the truth were known, too many of us not only failed to follow through with an intelligent grasp, but were thoroughly disgusted and bored, and wondered why so much space should be taken up by such a series. Yet the truth of the matter is that our future as a holiness denomination depends more on the issues discussed by Dr. Price than on the implementation of most of the articles in the front half of the magazine—which were probably read with keen interest.

And what shall be said in reply to the complaint, "I couldn't understand them"? No one would be too favorably impressed with a doctor who said about an article in the medical journal on the early diagnosis of tuberculosis, "I didn't bother to read it clear through because I didn't understand it." In reply it would be necessary to ask him the pointed question: "How did you get your sheepskin?"

Most of us are ordained elders. In order to be ordained we had to pass the study course, as a minimum. Then we don't have to know Greek in order to be able to follow such a series of doctrinal articles with basic understanding and benefit. As ministers, busy though we may be, let us not default our involvement and responsibility in the ongoing theological integrity of our church.

If preaching is to be healing  
it must present Christ

## The Preacher's Target

By Gordon Chilvers\*

WHEN WE THINK of next Sunday's sermons at church, our first thought is: What shall I choose for my theme? No sermon is likely to be effective unless it has a theme which we can state clearly and concisely. This theme needs to be plain enough for our hearers to grasp easily.

We have a compelling motive to make our sermons the best we can as we recall our Lord's words to Peter: "Feed my lambs . . . Feed my sheep" (John 21:15-16). These words have a contemporary ring about them. For pastors are the shepherds God has appointed that they may "feed the flock" which is among them (I Pet. 5:2).

As the people gather for the worship service in the sanctuary, they are the sheep waiting to be fed. They are looking up to the shepherds for the spiritual food which will nourish their spiritual life. Only this food will enable them to fight life's battles successfully. For the past six days they have lived in a world which created this hunger. It has sapped their strength and tried to squeeze them into its mold by urging on them its own motives and ambitions.

No one can live as a Christian in a world that "lieth in the power of the evil one" unless he is sustained by

adequate spiritual nourishment. Often the sheep have no energy, little time, and scarcely any inclination to search for their own food. They depend, possibly too much, on their shepherds to give them what is essential to keep them living for God today. Present conditions in the world increase that hunger. Life today is more exacting than it was even 10 years ago. Pain and grief become more intense. Strain advances side by side with increased physical comfort and security. Says one acute observer: "Civilization only internationalizes the trouble. We have fewer wounds, but more weariness. We are better cared for, but we have more care. There is less agony, but more misery."

When worshippers meet in the sanctuary they seek authentic answers to these problems. They are tired of man's mistaken guesses and want what is reliable and certain. Only from the Bible can we get these authentic answers.

Knowing the situation of the worshippers will point the way as we seek our theme. Great preachers of the past have made a consistent emphasis that is still contemporary. Dr. Parker repeated again and again: "Preach to broken hearts!" The testimony of Ian Maclaren is: "The chief end of preaching is comfort . . .

Never can I forget what a distinguished scholar, who used to sit in my church, once said to me: 'Your best work in the pulpit has been to put heart into men for the coming week!'" Dr. Dale, the famous British minister, urged: "People want to be comforted. . . . They need consolation, really need it and do not merely long for it."

For adequate comfort, for satisfying answers to life's problems, we shall need to go to the Bible and handle its big themes. For that reveals the grace of God that can master every situation and triumph in every trial. The preaching of the apostles gripped their hearers' hearts far more effectively than ours does today. As we examine the few sermons that have been preserved, we find these preachers concentrated on the major themes of the Christian faith.

To handle great themes adequately requires hard digging and many hours of work. Here is the preacher's temptation. He can decide that for lack of time or inclination he will take an easier approach. He will confine his attention to side issues such as some local incident or what is then exciting the interests of the press. But these days are too serious for us to spend our hearers' time on what is as irrelevant to them as the building of the pyramids. In any event, as J. H. Jowett put it so well, "You cannot drop the big themes and create great saints."

Especially we shall concentrate our attention on the central theme of the Bible, God's work of reconciliation in the death of Christ on Calvary. The Early Church knew that it was commissioned for what was more vital and incisive than vague talk about topical problems. It was sure it held something far more dynamic and effective than to propagate interesting ideas or to foster a new type of ethics.

We are commissioned by God today to confront men with God, to announce that in the life and death of Christ God has bridged the gulf between two worlds. He has shattered the massive tyranny of the powers of darkness. By bringing to light immortality, He has completely and permanently raised human hopes and the future of the world.

We must preach the Cross because of its power to draw men to the Lord. Jesus made this prediction: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Paul made the Cross the center of his preaching. "Christ died for our sins" (I Cor. 15:3), he assured men. He asserted that he was determined to know nothing among men save Jesus Christ and Him crucified (I Cor. 1:23). Courtland Myers used to say that the ideal sermon was one that began at the level of the people and always led them to the foot of the Cross.

Why this emphasis on the Cross? We must preach the Cross because that is the only way we can preach good tidings to the poor, heal the brokenhearted, preach deliverance to the captives, recovering of sight to the blind, and liberty to them that are bruised.

James S. Stewart explains: "God's deed in Christ touches life at every point. It speaks to every aspect of the human predicament . . . It burst through the narrow orbit of habitual thought-forms, hackneyed social attitudes, doctrinal predilections. There is no plummet that can sound its ocean's depth; no yardstick that can measure the length and breadth of this Jerusalem. And the surest way to keep your ministry living and vigorous and immune from the blight of spiritual lassitude and drudgery is to draw continually upon the unsearchable riches which in Christian doc-

\*Norwich, England.

trine are lying to your hand; and to remember that you—no less than the New Testament preachers—are commissioned for the purpose of *kerygma*, the proclamation of news, the heralding of the wonderful works of God."

With the Cross we shall couple the complementary truth, Jesus' resurrection. Peter preached it this way. You have taken Jesus "and by wicked hands have crucified and slain" Him; "God hath raised [Him] up, having loosed the pains of death; because it was not possible that he should be holden of it" (Acts 2:23-24). Men preached "Jesus, and the resurrection" (Acts 17:18).

Paul said that the gospel he preached was: "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). He adds: "So we preach, and so ye believed." When Paul was indicted before Festus and Agrippa, the main accusation brought by the Jews against Paul was this: "One Jesus, which was dead, whom Paul affirmed to be alive" (Acts 25:19). The resurrection of Jesus was an essential part of the Christian message which the first

preachers gave to the people.

Preaching the Cross and the subsequent Resurrection does not mean that we shall say much the same thing each week. There are various aspects of this truth and one sermon gives the preacher no more time than he can use to develop one side of this truth. These aspects will all be branches coming from the same trunk of the tree, though branch will differ from branch.

From these twin truths of death for sin and resurrection spring the great doctrines of the Christian faith. These themes include the forgiveness of sin and its peace with God with regeneration to the divine favor and fellowship; the gift of the Holy Spirit as He enlightens, guides, and purifies our hearts; the grace of our Lord Jesus Christ that enables us to live for Him in today's world; the power of God that enables us to serve Him and overcome temptation; the hope of Jesus' return; victory over death and the certainty of entering our eternal home that Christ is now preparing for us.

When we preach on one aspect of these great themes we can expect our hearers to see additional evidence of God's greatness, a fresh view of Christ's love, and have another revelation of their personal need as the Holy Spirit shows them their own hearts and the Bible's message.

Will not such doctrinal preaching be dull or monotonous? "We may call that doctrine exhilarating," writes Dorothy Sayers, "or we may call it devastating; we may call it revelation or we may call it rubbish; but if we can call it dull, then words have no meaning at all."

Our difficulties are great as we prepare to preach on such themes. What help is available to us? We can go to the throne of grace in importunate prayer and find help in our

need. There we shall be assured that the Trinity has all that is necessary for us to preach Christ. The grace of our Lord Jesus Christ will enable us to exalt Him. The love of God will enable us to see the greatness of Christ. The fellowship of the Holy Spirit will prepare the hearts of the listeners to receive the message of Jesus, who is both Lord and Saviour.

We shall not forget the newspaper as we prepare our sermons. But we shall not take our themes from it. We shall restrict its use to our application of the truths which we draw from the Bible. In this way, we shall try to see every situation from the throne of God, rather than from the minds of men.

We shall make a point of being relevant to the contemporary scene. Yet we do not have to make the Bible relevant; it is always so already. Our task is to show to men how the great themes of the Bible are relevant to their present position.

The Scottish preacher, Dr. Alexander Whyte, used to go for regular Saturday afternoon walks with Dr. Marcus Dods. He declared: "Whatever we started off with in our conversations, we soon made across country, somehow, to Jesus of Nazareth, to His death, and His resurrection, and His indwelling." We start with different texts each Sunday, but before we have finished our sermon we shall have arrived at Jesus Christ.

True, we need to be alert to the needs of the moment. We must catch the interests of men. Yet it is not by sensationalism, but by preaching Christ, that we shall feed our hearers today.

When a Christian visitor came to England, he was not particularly impressed with C. H. Spurgeon's oratory. But as he left the tabernacle he said: "What a wonderful Savior we have!" May that be said of each

of us when we preach Jesus Christ next Sunday!

**Practical Points** that make a difference

### He Used His Head—and Won Some Young People to Christ

Dear Son:

We have just closed a revival and Jim, one of our finest Christian men and the high school football coach, had his "big" game last Friday at 8 p.m. He attended every service—even the noonday Bible studies and prayer fellowship.

I wondered what our evangelist would do, since most of our people followed our Christian coach, who meant so much to the community and the teen-agers of the city. Should an evangelistic service be changed for a football game? One evangelist "panned" the congregation for attending and ended up with a handful of people in service.

But you know what that wise evangelist did? He started the Friday evening service 30 minutes early. He promised a service of one hour and encouraged the people to go with him to the last half of the game.

Son, do you know what the results were? That evening saw the largest attendance of the week with the auditorium nearly full. When the invitation was given, there were more seekers than in any other service.

Yes, the evangelist used his head, and God honored his wisdom with souls!

I pray constantly that God will give you wisdom. For you see, the method is not the end, but winning men to Christ is the superlative end!

Love,  
Dad

**GIVE**

**FROM YOUR HEART;  
CHRIST DID!**

**EASTER OFFERING  
for world evangelism  
CHURCH of the NAZARENE**

Does the spiritual rule  
out the sacramental?

## Water Baptism

By Arthur W. Fisher\*

WHILE WE HAVE RETAINED IT in our church *Manual* and in our theology books, we are drifting away from water baptism in *preaching, teaching, and practice.*

A recent survey of catalogs from all the major holiness publishers reveals a dearth of literature on this subject. How long since you have heard a sermon on Christian baptism? How long since your church has had a baptismal service? There are several reasons why the fundamentalist churches tend to ignore a doctrine so prominently featured in the New Testament.

1. Because of reaction against baptismal regeneration. This is the belief that baptism has a saving power; or that if you have been baptized, you are saved, and that without baptism, you cannot be saved.

2. Because of fanaticism about the mode of baptism. There has been much emphasis on the *môde* at the expense of the baptism itself. Many would sacrifice the practice altogether rather than see it administered by a method differing from their own shibboleth.

Winds concerning the mode of baptism have been both contrary and violent. Among the modes are: immersion in Jesus' name only, immersion in the name of the Trinity, immersion three times in a forward motion (once for each of the Trinity), sprinkling, pouring, combination of sprinkling and pouring. To some, no mode is valid unless it is administered by a priest of apostolic succession.

\*Taylorville, Ill., recently deceased.

There has been less tolerance exercised here than at any other point of our evangelical faith.

The *Manual* of the Church of the Nazarene states that water baptism may be administered by immersion, sprinkling, or pouring according to the choice of the applicant.

There is no room for intolerance about the mode of baptism in a church where each person may have the mode demanded by his own conviction. Many of us are prone to expand our personal conviction into a universal law.

3. Because of the inconvenience of an outdoor baptismal service, with its lack of adequate dressing quarters, as well as the embarrassment of wet, clinging, and suddenly transparent garments. However, many churches with beautiful baptistries have not used them in several years.

Since baptism is not a saving ordinance, many have come to believe that it is not necessary—this in spite of the fact that in the 14 recorded cases of salvation (after Pentecost), none are without water baptism.

Our English word "baptize" comes from the Greek *baptizo*. This one word has been variously translated to convey the idea of immersion, dip, wash, bathe, and to merely moisten. Cruden defines baptism as "the outward ordinance or sacrament wherein the washing with water represents the cleansing of the soul." Dr. Hodges says, "Baptism is a sacrament or ordinance instituted by Christ, and always consists of two elements: (1) an outward visible

sign, and (2) an inward grace thereby signified." Dr. Pope says, "Baptism is a seal of union with Jesus Christ, and of participation in the Christian covenant." Dr. Shedd says, "Baptism is like a seal on a legal document. The important thing is the document itself, but the seal declares the genuineness of the document." Baptism is a seal, declaring the genuineness of our salvation, or as Dr. Wiley states, it is a "sign and seal of the covenant of grace."

Baptism is a symbol of the death and resurrection of Jesus, as well as of our own passing from death to life (Rom. 6:3-5). It is a pledge of fidelity similar to a vow of marriage. What kind of man wants the girl but not the ceremony? An unbaptized Christian has not yet done everything recommended to the early Christians.

By assuming the unimportance of this doctrine, we have failed to develop any literature on the subject. This has resulted in more neglect of the teach-

ing, and practice, as well as in fostering ignorance about it, causing some to be baptized without realizing the significance of it.

In His great commission Christ commanded the disciples to carry the good news to all nations, and to baptize the converts.

Again quoting Dr. Wiley (*Christian Theology*, Vol. III), "Two things concerning baptism stand out clearly here: (1) Its universal and perpetual obligation, (2) its sacramental import."

The "universal and perpetual obligation" is indicated by two things—our Lord's express command (Matt. 28:19-20) and the apostolic practice (Acts 2:38-41; 8:12). Baptism is a solemn ordinance which should be strictly observed. It is clearly evident from the above scriptures that the apostles administered baptism immediately upon profession of faith; and if it was deemed necessary then, it can be no less so now.

Are we as Nazarene pastors—

## Bearing Burdens or Casting Stones?

By Samuel L. Hindman\*

WEDNESDAY had been a typical but busy day of pastoral activity. With the flu "bug" on the rage, and the hospital and pastoral calls to make, little time was left to prepare mind or soul for the evening service. I gulped down the evening meal and hurried to the study to search through my tattered notes of previous days. Only about 45 minutes until

the evening service, I observed. Whew! I searched and prayed simultaneously. Eureka! A "sermon starter" that had served me well in the past: "Things We Should Do for One Another." Thank You, Lord! I prayed that God would bless it to our hearts, for it contained some lessons that we needed to learn, or at least review.

1. Pray one for another (Jas. 5:16)
2. Confess your faults one to another (Jas. 5:16)

\*Pastor, Dothan, Ala.

April, 1971

3. *Love one another* (I Pet. 1:22)
4. *Bear ye one another's burdens* (Gal. 6:2)
5. *Comfort one another* (I Thess. 4:18)
6. *Teaching and admonishing one another* (Col. 3:16)

I prefaced my remarks with some references to Paul's comparison of the Church to the human body (I Corinthians 12), giving some illustrations from my own experience, and continued on into each point of the outline. I omitted my planned comments on point six because God had seemed to settle down on the service as I came to point four, "Bear ye one another's burdens"; and point five, "Comfort one another." Time had almost elapsed, for the people had responded well in the discussion, and I was grateful that the service had been as successful as it was under the circumstances. I breathed a sigh of relief, had some testimonies, and the benediction, turned out the lights, and went home. My thoughts as I left the service were, Thank God for the *Nazarene Preacher*, that has helped rescue this preacher, and for the Lord's presence that made the service complete.

Saturday afternoon came, and again I was in my study attempting to polish those notes for the Sunday services. Suddenly the wail of a siren pierced the still air, and I looked curiously out the window to see if it came from police, ambulance, or fire truck. An ambulance whizzed by with red light flashing, while anxious neighbors filled their lawns to see or learn of the excitement. I'd like to follow that thing, I mused, and settled back to work on my sermons, content—or forced—to wait the news from a neighbor or the evening paper. But my phone rang about that time and my work would have to wait for a while. "Can you come at

once, Pastor? We have found my husband in bed, and he is either real sick or dead—we don't know which yet!"

I went immediately. The doctor and the ambulance personnel were with him as I entered the room. He was dead—an apparent heart attack.

As the events of the next few days unfolded I began to understand better the previous Wednesday evening service. This man's family was in that service. "Bear ye one another's burdens," "Love one another," "Comfort one another." "If any member of the body experiences pain, the whole body is affected." I thought, Now is the time to practice what has been preached. And we did! I witnessed my people experience pain together, weep together, comfort one another, and bear the burdens of the day together. Now I understood and appreciated anew the midweek service. God had, in a measure, prepared us for these events.

But I also witnessed something else in our midst. Questions were asked, "Did he make it?" "After all, he wasn't the most faithful member we had." "He didn't measure up to all the rules of the church." I confess that these same thoughts—as well as others—had confronted me too, for I was his pastor. But I also was left wondering along with others, Did I do my best to bring him back into the fold? How much light had been revealed amidst the thunder? Had I practiced what I had preached? Had my love been all that it should have been?

A member is dead, stricken suddenly, and he died alone. We don't know what his last moments were like; we can only hope. We lost a member, but did we also let a soul slip out into eternity unprepared? Had we been merely casting stones toward him like the scribes and

Pharisees advocated for the woman taken in adultery? Or had we sought to bear his burdens "and so fulfill the law of Christ" (Gal. 6:2)?

Through this experience in my ministry, I have learned that burden bearing brings better blessings when fewer stones have been cast.

This kind of "social gospel" we can endorse!

## James Bryan, God's Servant

By Charles Ludwig\*

IT WAS A LITTLE LATER than usual when Brother Bryan slipped out of church and headed for home. While he was in the act of crossing a dark alley, a gun was shoved in his face and a rough voice barked: "Hands up!"

Bryan's hands leaped upward. Then quite methodically the bandit stripped him of his watch and what little money he could find. The moment he had finished, Bryant said: "Now, Brother, let us pray." As Bryan prayed, his voice tender with kindness, the gun slowly went down. The thief listened respectfully, and when the prayer was finished he returned the loot and told his victim he could go. Brother Bryan of Birmingham was respected by everyone!

James Alexander Bryan, minister of Birmingham's Third Presbyterian Church for over half a century, was one of the most dedicated men to ever lift his voice in a pulpit. Some have even compared him to St. Francis of Assisi.

Having heard of Brother Bryan for years, I stopped in Birmingham and re-

traced some of his steps. I wanted to know whether or not the amazing stories that have been told about him were really true. Sainthood is remarkably easy to exaggerate!

I started my journey at the church—on the corner of Twenty-second and Avenue G. The building itself is quite ordinary. It seats less than 300, and is quite typical of the smaller buildings with circular sanctuaries built at the turn of the century. But when I stepped into the pulpit, I began to get the feel of this extraordinary man. A brass plate on the pulpit desk said in bold letters: "We would see Jesus." This was indicative of the man!

From the church I went to the *Birmingham News*, and then to a restaurant that he frequented. I talked to another Presbyterian minister and to a church secretary. And their answers convinced me that Brother Bryan had fully lived up to the legends that have grown around his name.

Brother Bryan never attempted to preach a great sermon. He was not interested in the turn of a phrase or the balance of a sent nce. His study usually contained only two books: the

\*Tucson, Ariz.



Bible and the telephone directory! His goal in life was to be as Christlike as possible and to reach as many people for Christ as possible.

If while out visiting he happened to find a drunk lying in the snow, he took off his own coat, laid it on the man, and then arranged for help.

The pulpit at Third Church was merely the hub of his activity. Sunday morning always found him up early. After prayer he rushed over to the church to see that everything was in order. Next he went down to Five Points and proceeded to gather a congregation of visitors. Then at about eleven o'clock he led them into the building. If some appeared penniless, he pressed a coin into their hands to place in the offering. And after the sermon, he invited all of them to stay for lunch.

On one occasion a cornered one-legged newsboy sought to excuse himself by saying: "I must go home to see my mother." Knowing this was not really true, Bryan replied: "If you'll come, I'll give you a quarter." The boy started attending Sunday school and church. Soon he was saved. Then he felt his call to the ministry. Bryan then helped pay his way through college and seminary. That lad is now Rev. James Cantrell, and is the present pastor of the church.

By Monday morning Bryan had selected a text for the following Sunday. Then at about 6 a.m. he started on his rounds—preaching it in all the places he had arranged during the years. He had a special love for firemen and would go to all their stations with his sermon. He also called on the police, the hospitals, the depots, the factories, and any other place where he could find a welcome. In addition to this, he would make half a dozen radio broadcasts during the week, publish a message in the *Birmingham News*, and turn out items for several other papers. Frequently during a single week he spoke 30 times.

Bryan was seldom refused the privilege of speaking. The owners or man-

agers knew his message would be short and to the point. Moreover experience had taught them that Brother Bryan would put a song in their hearts—a song that would last.

Calling at a hospital, he visited some streetwalkers who were dying of social disease. He spoke kindly to the outcasts and assured them that they could find pardon from Christ. Years later, one of these women sent an anonymous letter to the newspaper, telling how Bryan's interest had led to her reform, health, and salvation.

Because of its many industries, Birmingham attracted a large foreign population. Bryant felt especially drawn to them, for, as he once explained at a ministers' meeting: "Ever since I have been a pastor my work has partially been among the needy folk. If there are no poor in the congregation, my humble advice is to get another charge or shut your doors. Social service alone will not solve the problems of the poor and hungry, nor can it fill the need of the breadless and bedless and jacketless . . ."

Bryan's notebooks reveal that he worked with 27 language groups. Many of these could not understand English. But all of them understood helpfulness and *agape* love. After preaching the funeral of a Hungarian's wife, he showed the man the way of salvation. Then he asked if he understood. Through hot tears, the brokenhearted man replied, "Mr. Bryan, I understand; sure, Jesus is Boss." And after this, whenever Bryan passed his fruit stand, he insisted that he take a bit of fruit.

When the depression settled on America, the industrial centers were especially hard-pressed. In Birmingham tens of thousands were out of work. Many were cold and hungry. Brother Bryan established missions to care for the needy. When asked where he would get sufficient money for his projects, he replied: "God will send it."

Businessmen and anonymous donors helped. But Bryan often found himself completely out of funds and with hundreds of people to feed and clothe. Fre-

quently on such occasions he would sink to his knees and pray for a wedding. And usually after such a request a happy couple would show up in a matter of minutes.

Altogether, Bryan had around 10,000 weddings and even more funerals. But he didn't marry just anyone who came along. If he had any suspicions at all, he would say to the groom: "Do you drink?" If the nervous young man answered that he did, Bryan would reply: "You'll have to call on someone else, for I won't marry a girl to a whisky jug!"

His wedding fees varied from an all-time low of a soup bone through 40 cents, a dozen eggs, and up to \$50.00.

Everyone in Birmingham loved this busy man, and many groups claimed him as their own. Once a year the firemen arranged to "kidnap" him. By careful planning he would be seized, led to a crimson car, and with sirens wailing, rushed uptown to an exclusive clothing store. There he would be completely outfitted with a new suit, shirts, shoes, and all that he would need. If there was any money left over from the amount the firemen had raised, it would be presented to Mrs. Bryan. The men knew that if Bryan got hold of it he would give it to the first needy man he met.

In 1934 the PWA commissioned the  
(Continued on page 16)

## Bottleneck or Channel?

By Wilson R. Lanpher\*

Sometimes a pastor feels that if he can protect his people from legitimate church appeals, he will strengthen his local program. But just the opposite is the usual result. When he subtly down-plays the great missionary offerings, the needs of his own college, the home mission program of the district, somehow hoping that by giving these avenues of outreach a light touch he may increase his local resources, he in the end has the exact opposite effect—and this by the simple law of sowing and reaping.

It has been proven that trust and confidence throughout our denomination has resulted in vigorous growth, evangelistic outreach, heartwarming missionary enterprises, and an educational system succeeding in the face of national trend.

It is possible to present a church-wide project with such lack of enthusiasm that it is given the "kiss of death," or it is possible to present it with enthusiasm and warmth and thereby convey approval and support. Over a period of time, congregations learn to interpret a pastor's enthusiasm or lack of it; but what the pastor forgets is that the law of sowing and reaping, and the way God has ordained that life should be an echo, usually come back to haunt him in his local program. Eventually a congregation comes to believe a pastor when he talks or acts small and overprotective.

On the other hand, an average congregation with limited resources can grow in vision and liberality as they sense the vision and liberality of their own pastor. And inevitably, this generosity and liberality will reflect itself in his support both in spirit and in salary. How many of us have used the illustration of the Dead Sea being lifeless and sterile in contrast to the Sea of Galilee being productive and useful? If we as pastors drift into the lure of holding down, holding back, and becoming a bottleneck for legitimate vision and outreach, we too will become sterile and unproductive. But if we stretch our hearts and minds to be channels of information, blessing, and growth, it will be amazing how our people will grow to our estimate of them just as they will shrivel to match our protective, dwarf-producing spirit.

World missions, college appeals, seminary offering, district projects need not "die on the desk." They can be open-door channels to bless others, and in the process, bless us.

\*Superintendent, Kansas City District.



Facing the problems  
of the megalopolis

## Geographical Grouping for Outreach

By Robert W. Crew\*

MODERN CIVILIZATION is challenged by the phenomenal growth of the world population. This growth is dramatized most keenly in the United States of America, where present-day methods of travel and communication keep us informed of the great masses of people that are on the move. The great shift in our population from rural life to urban life is being measured by politicians, industrialists, businessmen, educators, and churchmen every year. The fact that we are experiencing a geographical revolution within our country need not be debated.

The book *The Challenge of the Megalopolis*, by Wolf Von Eckardt, is a graphic presentation of the urbanized northeastern seaboard of the United States. August Heckscher, director of the Twentieth Century Fund, the sponsor of the original study, says: "Megalopolis—meaning the huge string of central cities, suburbs and satellite areas that stretches along the eastern seaboard of the United States from north of Boston to south of Washington is the largest, wealthiest and most productive urbanized region on Earth." The report further states: "No other region of the United States has such a large concentration of people, living so close to-

gether, spread over such a large area of land." The region is the most densely populated area in our country. The study revealed that: "In 1960 the average population density of the area came close to 700 inhabitants per square mile. The national average was 51. Even the crowded western half of California approached only 210."<sup>1</sup>

In the spring of 1967, I answered the call of God and the church to move from a city of 34,000 in Eastern Kansas to the southern part of the megalopolis, better known as Washington, D.C., with a metropolitan population of 2,750,000. I soon discovered several important facts: (1) that the constituency of the church covers a radius of 40 miles; (2) that the active membership resides in Maryland, Virginia, and the District of Columbia; (3) that the metropolitan area is increasing in population at the rate of about 100,000 annually.

What a challenge for the Church! Convinced that the Church can have an efficient and effective outreach in such an urbanized community, I went first to outline the distinct purpose, objectives, and goals of the Church, as follows:

I. *Purpose*: To set forth the evangelistic mission of the Head of the Church—Jesus Christ.

II. *Objectives*: To translate into action the evangelistic mission of Christ through preaching the Word, teaching the Word, and witnessing in a dynamic, personal way to the Word.

III. *Goals*: To bring sinners to Christ and to provide meaningful ways of channeling the optimum potential of the constituency into the total evangelistic mission of the Church.

To achieve our stated goals meant that we had to mobilize for maximum outreach with a minimum of time in travel. After many hours of work the entire constituency of the church was divided into 26 geographical areas which were labeled Centers of Evangelism. The Centers were established by the following criteria: (1) geographical location, (2) numerical strength, (3) potential for spiritual development.

The geographical size of the Centers ranges from three to 10 miles across. The numerical strength averages 25 persons per Center with no Center exceeding 30. When a Center grows beyond 30, a division is made. Each Center is so organized as to have the following types of the constituency involved: (1) active church members, (2) semi-active church members, (3) Sunday school enrollees, (4) prospects for the church. Each person within the group is also identified with the different organizations within the church: young adults, missionary chapter, etc.

The broad functions of the Centers of Evangelism are numerous, such as:

1. Visitation (lay and ministerial)
  - a. Absentee
  - b. Personal evangelism
2. Prayer cells
  - a. Church-wide cottage prayer meetings
  - b. Specific needs of the Center
3. Bible study
4. Transportation sharing
  - a. Bible school
  - b. Teen activities
  - c. Other church programs
5. Fellowship within group
6. Area church meetings
7. Possible nucleus for new church.

Some specific examples of the functioning of the Centers are:

1. *Communication*. One of the most noted improvements has been in the area of communications. This improvement was dramatized during the April, 1968, riots that brought looting and burning within two blocks of our church facilities. When advised by the police precinct captain that church services should be canceled, the entire constituency was notified of the decision and given alternative location for worship in about one hour. Three Centers involving about 50 gathered for Sunday school and an abbreviated worship service at the parsonage.

2. *Videotape*. Another example of evangelistic outreach was portrayed when a recent convert, Mr. C. G. McGraw, while convalescing, opened his home for several to gather and view a 30-minute videotape of the evangelistic service. Mr. McGraw was strengthened spiritually and the gospel was proclaimed to the unsaved.

3. *Vacation Bible school*. After several years without a vacation Bible school, the decision last year to conduct a school was strengthened by the needs revealed in our Centers of Evangelism. The Centers organization greatly increased the efficiency of the school. For instance, over 25 car pools were organized, prospects were easily identified, many people became involved. The school was a success.

4. *New families*. New families moving into the area are immediately identified with a Center of Evangelism. The family is visited by a pastor or layman within the Center. Information is given about the church, and the family is assured that they are needed by the church. The importance of the individual is paramount.

5. *Home for Incurables*. There is also a Center within a Center. Once a month an evangelistic service is held at the Home for Incurables. The name of the home clearly indicates the patients' prerequisite for admittance to the home. From 12 to 25 invalids are brought into the parlor for a service aided by video-

\*Pastor, First Church, Washington, D.C.

taped church services and special programs of evangelism. Groups from the church help by singing and testifying. This ministry is totally administered by laymen. One woman paralyzed from the neck down has been saved and united with the church by profession of faith.

Future plans for the Centers include increased personal evangelism. Center captains will assume the responsibility for promoting and training for personal witnessing within the Center. The future usefulness of the Centers of Evangelism is limited only by our imagination and willingness to work.

We are not "home free" with our Centers of Evangelism, but I believe we have found an organizational tool that is helping us to reach people for God and the church. In the first 24 months of operation 53 people have united with the church by profession of faith and a good-sized class is now ready to join our fellowship.

The Church has been tempted to "Idealize Suburbia" and to "Evilize the Core" of the great metropolitan areas of

our nation. We need to be reminded that rebels to God and the Church reside in both places. Jesus came to seek and to save the lost, and we can do no better than to follow His example. The Church is "God's plan" for presenting the gospel of Jesus Christ to needy men. I suggest to you that the city has become the "frontier" in our society. The Church of the Nazarene can and must find ways of advancing the kingdom of God in this "frontier" with its teeming millions of unsaved. In the great cities of our nation we must have strong holiness churches to provide centers of evangelism. The kingdom of God has never been advanced by men's convenience, but by men of conviction—conviction that is shot through with the redeeming love of our Saviour—redeemed men who will face the facts and be faithful. St. Augustine said: "It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds."

Wolf Von Eckardt, *The Challenge of the Megalopolis* (New York: The Macmillan Company, 1961), pp. 3-8.

### James Bryan, God's Servant

*(Continued from page 11)*

sculptor George Bridges to create a work of art for the city. After long and sometimes heated discussion, it was decided to make a statue of Brother Bryan—even though he was still alive. In order to get the right motif, the sculptor attended the Third Presbyterian Church and studied the pastor. His conclusion was that Bryan's most characteristic pose was that of prayer.

He chiseled the statue out of fine white marble and placed it at Five Points for all to see. But today the statue stands in an even more important place. Thankful friends carried it to the top of Red Mountain and placed it in the shadow of Birmingham's gigantic monument to Vulcan. There—

at Prayer Point—it broods over the city. Each year it is visited by thousands who come to meditate, to think, to remember, to pray.

When Bryan first came to Birmingham, fresh out of Princeton, he was Mr. Bryan. A little later he was Rev. Bryan. And then he was Dr. Bryan. Finally he became Brother Bryan—and this was the title he loved most.

Brother Bryan, born in South Carolina in 1863, gave his entire life to Birmingham—his adopted city. He passed away in 1911 while still in the harness.

Characteristically, at the time of his death, his bank balance was only \$180. He lived for others, and he lived well—extremely well!



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Bennett Dudley, Editor

## RADIO (COMMUNICATIONS)

YOU CAN CREATE GREAT NEW INTEREST IN YOUR CHURCH THROUGHOUT YOUR ENTIRE COMMUNITY BY USING

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COMMUNICATIONS COMMISSION

H. Dale Mitchell, Executive Director

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- 5 Teachers' Manuals - provide easy-to-follow schedules with how-to-teach helps
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- Promotional Items - Theme Button, Pencil, Bulletin, Name Tag, Pupil Certificate
- Publicity Aids - Poster, Dodger, Postcard, Balloon
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V-471 A \$9.98 value \$5.95

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Quantity		
_____	V-471 Introductory Packet	\$5.95
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_____	V-1171 Nursery Teaching Aid Packet*	\$1.95
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_____	V-5571 Young Teen Teaching Aid Packet*	\$1.95
_____	VBS—Why, What, How?	\$1.50
	(CST handbook—6 or more, 10 percent discount)	
	<b>TOTAL</b>	

Add 3 percent for postage and handling.  
\*Lesson correlated visual aids and activities.

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 City \_\_\_\_\_ State \_\_\_\_\_  
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young men and women who  
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service, you can help them  
keep their faith in Christ  
and their love for their  
families by giving them  
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valuable resource for  
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STEWARDSHIP

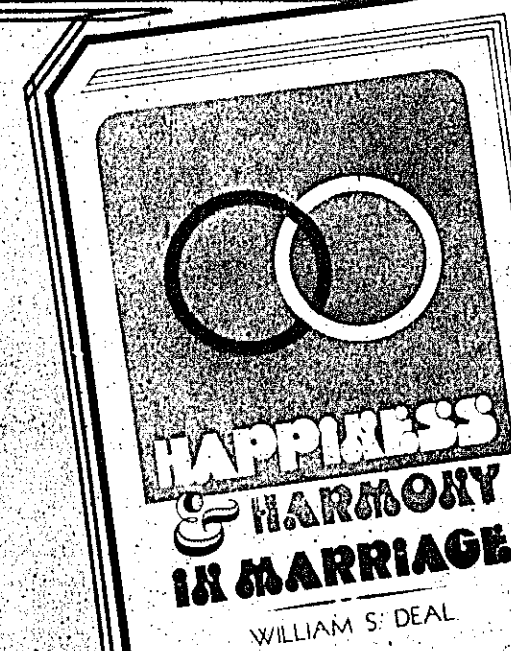
If every member of our church (not including those on World Mission fields) gave the price of one coffee break a day (10c) for 100 days, we could go over our Easter Offering goal with \$1,213,830 to spare!



**EASTER OFFERING GOAL**  
**\$2,750,000**

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An elective for adults during the fall quarter, September, October, November, 1971

Unit 420b, "Guidance in Christian Home-making"

Order on your next church literature order blank

If your church desires an alternate text, you may use *THIS HOLY ESTATE*, by John Riley.

A Practical Approach to  
Your New Assembly Year

Annual  
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A faithful companion throughout  
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**FOR WEEKDAY**—  
A six-day work-  
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**OTHER FEATURES**—Monthly Expenditure Reports, Membership and Subscription Record—*identical to the "Annual Report of Pastor" form*. Also includes calendars, sheets for recording children dedicated, funerals, marriages, baptisms, names and addresses, and summary of year's activities.

All material comes in a quality, fine-grained, leatherette, six-ring binder with handy storage pocket in back. Pocket-size: 7 1/4 x 4 1/8 x 3/8", 1/2" rings with "push open" button at end. Takes 7 1/4 x 4 1/8" six-ring fillers.

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**PERCENT PAID ON THE 2% NMBF PROGRAM\***  
**Assembly Year 1969-70**

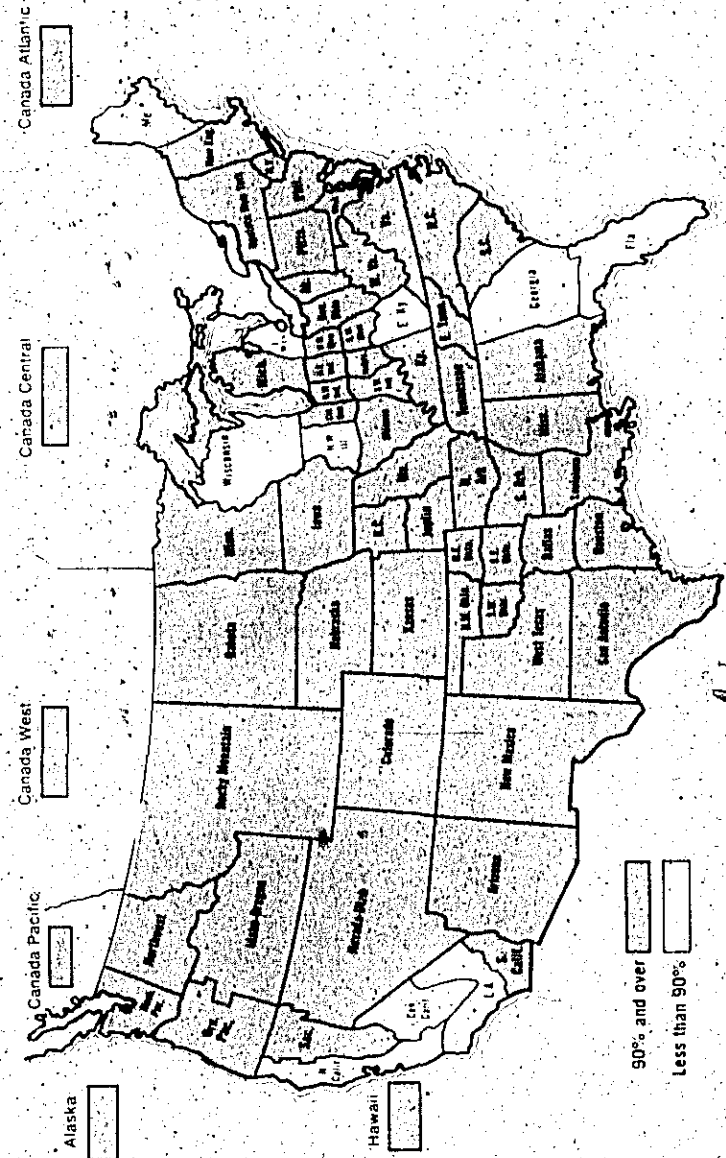
DISTRICT	PERCENT	DISTRICT	PERCENT
1. Hawaii	104.45	39. Kentucky	90.98
2. Minnesota	100.38	40. Southwestern Ohio	90.87
3. Arizona	99.66	41. Upstate New York	90.64
4. Southwest Indiana	99.44	42. Illinois	90.59
5. Alaska	98.16	43. Chicago Central	90.58
6. Virginia	97.16	44. Northeast Oklahoma	90.51
7. Kansas	97.03	45. Southeast Oklahoma	90.51
8. Dallas	96.78	46. San Antonio	90.44
9. Pittsburgh	96.55	47. Canada Atlantic	90.35
10. Sacramento	96.35	48. Canada Pacific	90.21
11. Washington	96.11	49. Rocky Mountain	90.06
12. Northwestern Ohio	96.10	50. Akron	90.02
13. Philadelphia	95.62	51. Joplin	90.01
14. Southwest Oklahoma	95.56	52. South Arkansas	90.01
15. Nebraska	95.06	53. South Carolina	90.01
16. Idaho-Oregon	94.66	54. Canada Central	90.00
17. Southern California	94.36	55. Colorado	90.00
18. Louisiana	94.30	56. Indianapolis	90.00
19. Dakota	94.26	57. Iowa	90.00
20. Mississippi	94.19	58. Nevada-Utah	90.00
21. Northwest	94.13	59. North Carolina	90.00
22. Kansas City	94.07	60. Northwest Indiana	90.00
23. Northwest Oklahoma	93.89	61. Washington Pacific	90.00
24. Central Ohio	93.43	62. West Virginia	90.00
25. Missouri	93.10	63. Central California	83.48
26. Houston	92.93	64. Florida	82.97
27. New England	92.36	65. Eastern Kentucky	80.63
28. North Arkansas	91.87	66. Wisconsin	79.53
29. Canada West	91.82	67. Eastern Michigan	79.06
30. Oregon Pacific	91.68	68. Georgia	79.06
31. New Mexico	91.58	69. Los Angeles	78.10
32. Alabama	91.55	70. Northern California	77.94
33. Michigan	91.47	71. Maine	76.85
34. West Texas	91.32	72. Northwestern Illinois	75.46
35. Northeastern Indiana	91.28		
36. East Tennessee	91.11		
37. Tennessee	91.03		
38. New York	91.01		

*Denominational Average—90.60%*

\*The "2%" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year. (2% of the sum of Column 25, less Columns 1 and 2, in the pastor's annual church financial report.)

**1970 Summary of 90% Districts\***

*Nazarene Ministerial Benevolence Fund*



\*Ministers on districts paying 90 percent or more of the 2 percent formula budget for NMBF are eligible for double coverage during 1971



# 1970 LEADERS IN HOME MISSIONS

Sixty-four percent of the districts increased home missions budgets in 1970. We are committed to an eventual goal of 5 percent of total raised for all purposes as a fair budget for district home missions. The leading districts in each category, based on total raised for all purposes, are shown below:



Fifty-two districts have organized new churches in the period July 1, 1968, to December 30, 1970. We are hopeful that in 1971 153 additional churches may begin. Leaders to December 30, 1970, are shown below:

	Raised 1970	Assigned H.M. Budget 1970	%
<b>GROUP I</b>			
Middle Europe	\$ 58,846	\$ 2,934	5.0
Can. Atl.	159,100	6,024	3.8
Can. Pac.	200,737	6,500	3.2
Australia	90,316	2,709	3.0
<b>GROUP II</b>			
Maine	579,990	23,665	4.1
Can. Cent.	578,000	17,672	3.0
Wisconsin	498,569	14,540	2.9
<b>GROUP III</b>			
Can. West	670,297	22,500	3.4
S. Arkansas	757,187	21,868	2.9
<b>GROUP IV</b>			
Iowa	1,366,952	43,620	3.2
Sacramento	1,177,524	35,982	3.1
New England	1,236,616	33,506	2.7
<b>GROUP V</b>			
N. California	1,512,293	52,828	3.5
N.E. Indiana	2,166,782	56,089	2.6

A FAIR GOAL FOR DISTRICT HOME MISSIONS BUDGETS IS . . . 5 PERCENT OF TOTAL RAISED

## 5 NEW CHURCHES ORGANIZED

Alabama  
Colorado  
Florida  
Kansas City

## TWO to FOUR NEW CHURCHES ORGANIZED

Arizona—2	Kentucky—3	N.W. Ohio—2
Canada Central—2	Maine—2	Oregon Pacific—2
Central Ohio—4	Michigan—3	Philadelphia—2
Dallas—2	Mississippi—2	Tennessee—2
East Tennessee—4	Missouri—2	Upstate New York—2
Georgia—2	New England—2	Virginia—2
Houston—3	N. California—2	Washington Pac.—2
Joplin—3	N.W. Illinois—2	Wisconsin—2

## ONE NEW CHURCH ORGANIZED

Alaska	Iowa	South Africa
Australia	Kansas	South Arkansas
British Isles N.	Los Angeles	South Carolina
Canada West	Louisiana	S.W. Indiana
Chicago Central	N.E. Oklahoma	S.W. Oklahoma
Eastern Kentucky	N.W. Oklahoma	S.W. Ohio
Illinois	Pittsburgh	Washington
Indianapolis	Sacramento	West Texas



## EVANGELISM



### Why Use Full-Time Commissioned Evangelists?

1. They have a sense of being *called* to full-time evangelism.
2. They have *prepared* themselves for full-time evangelism.
3. They are *acquainted* with the latest evangelistic means and methods.
4. They are *commissioned* by the district assembly and *approved* laborers in full-time evangelism.
5. They offer *specialized* skills in soul winning.
6. They *understand* pastoral responsibilities.

**Support your full-time evangelists this year!**  
Contact your district superintendent for an  
"Open Date Listing" of evangelists.



## CHURCH SCHOOLS

May 2 is more than just another date on the calendar. It is **BABY DAY**, and your opportunity to reach young couples, widen your church's ministry to families, and improve your church and Sunday school potential now and for the future. Moms and dads are being won by pastors with a concern for homes where there are babies and young children.

If you need help in planning a Baby Day emphasis, order *Baby Days in the Church*, Number 2 (MP-2, 75c), or write Mrs. Betty Bowes, 6401 The Paseo, Kansas City, Mo. 64131.

### NAZARENE INFORMATION SERVICE It Happened This Way

**I**N A CITY of 100,000 population, the pastor of the lone Church of the Nazarene showed understanding for the task of the church editor. When ministerial brethren criticized, he spoke in the newsmen's behalf.

In almost weekly visits to the newspaper office with news items, the pastor struck up a warm friendship with the church editor, who was a Christian. The pastor met other reporters and even the managing editor.

The church editor attended several Nazarene services while remaining active in his own church. The newsmen became associate director in the downtown Teen Challenge Center, a gathering place for youth. He was used by God to lead two reporters to Christ.

Time came for the pastor to accept a call last year to another Nazarene church in a neighboring state. The

church editor, as a token of esteem and friendship, arranged to have a picture taken in the Nazarene church.

It showed the pastor's three small children kneeling in thanksgiving with a painting of "Christ at the Door" on the wall as background.

The picture and caption covered a quarter-page and ran on page 1! The pastor wrote:

"It pays to cultivate news contacts, but only if you cultivate them honestly and sincerely for Christ and the Kingdom in the best and truest sense. Obviously this has had the by-product of great local newspaper coverage far out of proportion for this 45-member church.

"Thanks for telling us at the seminary to pay frequent calls on the newspapermen. My life has been enriched."

O. Joe Olson

NAZARENE PUBLISHING HOUSE

*Choral Choir Arrangements for*

**PENTECOST SUNDAY**

**May 30**

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this anniversary day?

AN-1149	LET THE FIRE FALL	By Floyd W. Hawkins	15c
AN-1130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	20c
AN-1145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	20c
AT-1001	OLD-TIME POWER	Arr. by Jerry Kirk	25c
AT-1002	PENTECOSTAL MEDLEY	Arr. by Hope Collins	23c
AN-1602	THE COMFORTER HAS COME	Arr. by Eleanor Whitsett	25c
AN-2221	THE DAY OF PENTECOST	By Floyd W. Hawkins	30c
AN-1129	WAITING ON THE LORD	Arr. by Harold J. Smith	20c
AT-1017	YE SHALL BE WITNESSES	By Jerry Kirk	25c

Examination copies are available to any choir-leader requesting them. Send for them **RIGHT AWAY**, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both morning and evening services.

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PRAYER MEETING  
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PRESENTATION

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

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NAVCO

Do the people in your community know?



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Stock No. TV-7005. 13 1/2 minutes. Sound-color. Rental, \$13.50.

## CHURCH SCHOOLS

OPPORTUNITY

# CAMP TIME

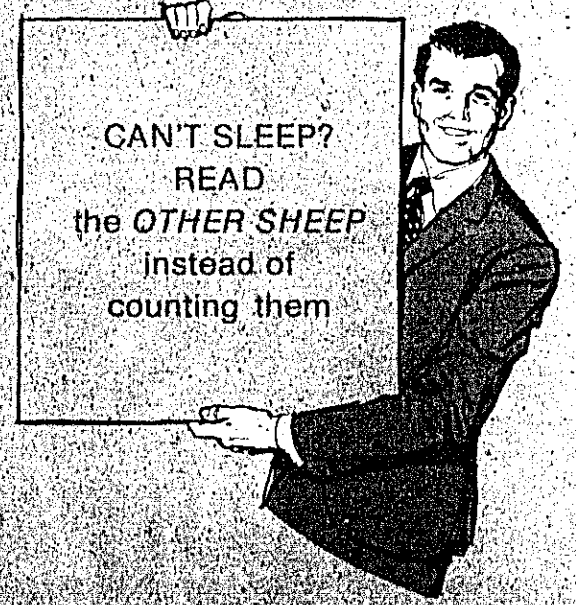
Each summer these words become synonymous



- ★ You send campers
- ★ You volunteer as a worker
- ★ You help recruit others
- ★ You support the director

## NAZARENE WORLD MISSIONARY SOCIETY

- I. Pastor, you can help by
  - a) referring to something you read in the *Other Sheep*
  - b) encouraging your laymen to not only subscribe to the *Other Sheep*, but to read it as well



## 1971 OTHER SHEEP CAMPAIGN SCHEDULE

Group 1	Group 2	Group 3
Pick up new subscriptions for TWO years—\$1.00	Major campaign subscriptions for THREE years—\$1.50	Pick up new subscriptions for ONE year—50c
Canada Atlantic	Alaska	Akron
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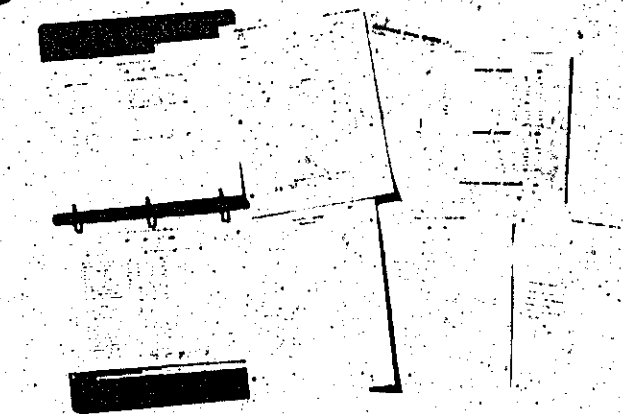
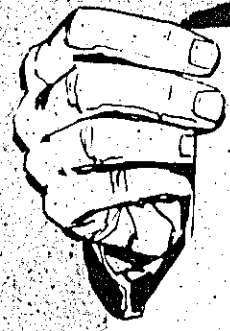
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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## The Canaries Teach

By Anne P. Root\*

AS USUAL I had already plumped into my favorite rocker. It wasn't exactly fatigue—just sheer nervous exhaustion from hauling around an over-size load of worry. It is much better to sit down when one worries. If one is doing a good job of fretting, nothing will get done anyway, so why wear out already over-tired feet?

Well, there I was, and I was heavy with child, and the chair was low, and getting up was such an effort. My birds were twittering anxiously again. I should have fed them yesterday or had one of the children do it. There would be no danger of forgetting—the way they were complaining tonight. I took time out to watch them.

She was a nearly weightless ball of yellow fluff, but she was certainly having her "say." Every millimeter of her was the picture of righteous indignation as she stood with wings akimbo and mouth wide, berating her mate.

How I did enjoy hearing him sing! It had never occurred to me that it was possible to hear golden sunshine. He looked it too. Yellow sunbeam with distinctive black markings. At the moment,

though, he was not singing. He was being henpecked.

And only then could I rouse myself. Umph! I must get out of my chair. No way out of it. Let's see, regular mix and conditioner today. Oh, yes, my little birds, fresh water too. . . . Now the only sound is the high-speed clicking of bills expertly shelling seeds—millet, sesame, oats, rye. I can read in peace.

How foolish you are, little biddy! Your pretty little mate didn't provide for you at all. You are my captives and that makes me responsible.

Captives? Love captives. We are His love captives. He is responsible. "But my God shall supply all your need according to his riches in glory by Christ Jesus." That was the way Paul's God did things. And that is the same God I love and am trying to serve.

Foolish mother, then. Bird-brained mother, to have no more sense than to fuss and worry at your pastor-husband! "Are not two sparrows sold for a farthing?" (Matt. 10:29), and ". . . five sparrows for two farthings, and not one of them is forgotten before God? . . . Fear not therefore; ye are of more value than many sparrows" (Luke 12:6-7).

How often do I have to be reminded? As often as those musical, minute canaries need food.

\*Pastor's wife (and mother of 10). Appleton, Wis.

April, 1971

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# IN THE STUDY



SERMON OF THE MONTH

## Rock of Ages

By Mark F. Smith\*

"That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. 1:10).

"Upon this rock I will build my church" (Matt. 16:13).

While I was pastoring in Louisville, Ky., Roy Keram George, aged 24, was facing trial on a charge that he had raped a 12-year-old child. His three attorneys started their defense by asking Criminal Court Judge Frank Rapke to remove a framed copy of the Ten Commandments from the courtroom wall. They said, "They should be honored and respected, but they do not belong in a courtroom; it's prejudicial. Religion is a wonderful thing, but it belongs in the church, synagogue, or chapel."

The same lawyers in a previous case had objected unsuccessfully to reference to God in the oath given by witnesses. They stated that they had nothing against religion. "We just object to its being used in the courtroom." The smiling judge overruled their motion to have the Ten Commandments removed, saying, "The Ten Commandments have been on the walls of the two criminal courtrooms of this city for more than 40 years, and I feel that the people believe in them."

In this hour when many people cast aside the Bible, the Ten Commandments, the teachings of salvation, the doctrines of heaven and hell, and the roles of their church, I come to give a message on what I believe our church believes.

1. *We believe that the Bible is the Word of God.* The word used in the Articles of Faith is "plenary [complete, full] inspira-

\*Pastor, Aurora Church, Seattle, Wash.

tion of the Holy Scriptures." Every word of them. All 66 books. We don't understand it all, but we believe that "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:22), and that "all scripture is given by inspiration of God" (II Tim. 3:16).

It does not need our vindication, defense, protection—or even the archeologist's spade—to prove its statements, though we welcome them. God's Word is able to take care of itself. About the time mankind sets it buried, the corpse has a way of coming alive again, much to the surprise of everyone. The Bible is not a myth, but a miracle. On this Rock of Ages, I stand.

2. *We believe that Jesus Christ is the Son of God, and that He was virgin-born and that He made full atonement, sufficient for every individual of Adam's race who will come to Him in repentance and faith.* He is more than a teacher, example, or martyr. He came as a Redeemer, a Saviour. "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). On this rock, I stand.

3. *We believe that Christ died for our sins.* "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2).

Our main problem is sin. One may go to the U.N. in New York and listen a long time and not be told what man's main problem is. One may go to Washington, D.C., and attend sessions of Congress a long time and not learn what man's main problem is. They are all trying to get rid of the cobwebs, but no one says anything about the spider. Christ died to save men

from their sins. Many people want church-ianity. Just to belong to a church means absolutely nothing, so far as man's personal salvation is concerned. Men must be born again (John 3:7). We believe in a converted church membership. On this rock we stand.

4. *We believe in the Holy Spirit, the Third Person of the Trinity.* That He is active in the world today, convicting un- saved men of their sinfulness and need of a Saviour; regenerating those who turn to Christ in repentance and faith, and guiding believers in daily Christian living. He came on the Day of Pentecost to cleanse the heart of believers who seek a deeper spiritual life and who desire a life of holy living. He eradicates the sinful nature of men, bringing them into a state of entire devotion to God and full obedience. His abiding presence empowers believers for service and action.

Dr. Andrew Bonar of Scotland once was asked, "Is conscience a safer light than the Holy Spirit?" Bonar replied, "Is a sundial better than the sun?" The sundial is made for the sun, not the sun for the dial. Suppose we look at a sundial by moonlight. It might read ten o'clock when the time was actually two in the morning. If we hold a candle or a flashlight above the dial, it may be made to tell any hour at the whim of the one who holds the light. Conscience is reliable only when it is illumined by the Holy Spirit. On this rock I stand.

5. *I believe in the bodily resurrection of Jesus from the grave.* The world knows that He died. Herod and Rome saw to that. The Hebrew church saw to that. Earthquake and darkness testified to more than 2 million people gathered for the Passover Feast from all parts of the world. This thing was not done in a corner. The world knew that He died.

The Church knows that He arose. He could have put on a tremendous, fantastic demonstration for Pilate, Herod, and the Temple priests, but He chose to reveal himself only to the Church, who are to live in the power of His resurrection.

6. *We believe that Jesus is coming back personally to reign on the earth.* Man has made a hopeless mess of government. Christ will provide divine leadership. The Jews say the Shekinah was once here—it will return. The Protestants say Christ was once here and He will return personally. "Even so, come, Lord Jesus." On this rock I stand.

7. *We also believe in water baptism, the Lord's Supper, divine healing, the judgment, hell and heaven.*

Shall we do away with the code of rules in the church today? The old Hebrew church had more than 600 rules in the day of Christ. In our day of situation ethics and permissive morality, some would dissolve all codes and let every person do that which seems pleasing to himself.

I find it wholesome, happy, and satisfying to have codes that have guided people across the centuries. History has shown some help along this line to be valuable. Mankind needs guidance and wisdom, available from the past, that he may choose wisely. A river that has no banks or channel becomes a swamp. To abandon boundaries means anarchy. My church provides for me a code of seven general rules to help me avoid evil of every kind and seven general rules enabling me to embrace faith and positive practice.

Ezek. 46:9 has a worthwhile word for us. "When the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate where he came in."

On the south, warm side are the flowers of love; on the north, shaded, cool side is the justice of God. To see both sides makes for balance and thoroughness. I know this is old-fashioned, but so is the sun. Without it, men grope in darkness. So is the air. Without it men gasp and die. So is water. Without it men go mad.

Recently in New York there was a power failure. People sat up all night and waited for the sun to come up. In Los Angeles an unusual spell of smog occurred and millions coughed and sneezed, just waiting for the wind to blow. Drought came to the Midwest and multitudes wondered just when it would rain. With all of man's gimmicks, man is helpless, still dependent on sun and air and water.

Old-time religion is good enough. Joseph Parker once preached a sermon on "The Stupidity of the Specialists." His text was, "The stone which the builders rejected, the same is become the head of the corner" (Matt. 21:42). "If the foundations be destroyed, what can the righteous do?" "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). On this Rock, I will stand.

# GLEANINGS

from the Greek

By Ralph Earle\*

## II Tim. 2:16-26

### "Vain Babblings" or "Empty Chatter"?

The noun *kenophonia* (v. 16) occurs only here and in I Tim. 1:16. It is compounded of *kenos*, "empty," and *phono*, "sound." So it literally means "empty sounds." Perhaps the best translation is "empty chatter." NASB.

In both passages where the word is found it is preceded by *hebelos*, "profane." Arndt and Gingrich would combine this adjective with the compound noun and translate the whole expression as "foolish chatter." This is what we are told to avoid.

### "Canker" or "Gangrene"?

The word *panagraia* (v. 17) is found only here in the New Testament. Thayer defines it as follows: "A gangrene, a disease by which any part of the body suffering from inflammation becomes so corrupted that unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones." Abbott-Smith calls it "a gangrene, an eating sore." Arndt and Gingrich say, "Gangrene, cancer of spreading ulcers, etc. (medical term since Hippocrates)." They note that it is used figuratively here, as in Plutarch. The one-volume Hastings Dictionary of the Bible (rev. ed., 1963) defines *panagraia* as "a medical term for spreading ulcers." Since it is not a doctrinal term it is not discussed in Kittel's *Theological Dictionary of the New Testament*.

The moot question is: "Can we translate this term as 'cancer'?" In spite of Arndt and Gingrich's use of that word, it seems that the safer rendering is "gangrene." This appears to be the correct medical term to say.

### "Sure" or "Solid"?

The word is *sterEOS* (v. 19), which has been taken over into English for stereo records and record players. The original meaning is "firm, solid, compact, hard, rigid," and is used here to describe a founda-

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tion it means "strong, firm, immovable" (Thayer). The correct translation here is "firm" or "solid."

### "Earth" or "Earthenware"?

The adjective "of earth" is *ostrakinos* (v. 20), found only here and in II Cor. 4:7. It means "made of clay." Today we speak of "earthenware" dishes. The plural noun *ostraca* has been taken directly over into English for potsherds, or broken pieces of pottery that are found in archaeological excavations. The last clause of this verse is best translated, "some for great occasions and some for ordinary use" (Goodspeed).

### "Meet for Use" or "Useful"?

The adjective *euchrestos* (v. 21) occurs only here, in 4:11, and in the seventh verse of Philemon. It means "useful, serviceable."

### "Follow" or "Pursue"?

Timothy is admonished to flee from youthful lusts but to "follow" good things. The Greek word *dioko* (v. 22) literally means "pursue." Furthermore, it is in the continuous present. So it means "keep on pursuing" (cf. "go in pursuit of," Goodspeed).

### "Unlearned" or "Ignorant"?

The adjective *apaidetos* (v. 23) is found only here in the New Testament. It comes from *a-*, negative, and the verb *paideuo*, which means "train a child" (país). So the adjective means "without instruction and discipline, uneducated, ignorant, rude" and here indicates "stupid questions" (Thayer). Arndt and Gingrich translate the phrase "stupid speculations." Probably "ignorant" (ASV, NASB, NEB) is better than "unlearned."

### "Gender Strifes" or "Breed Quarrels"?

The KJV rendering of *genosion machas* is certainly correct. But "breed quarrels" would be more contemporary. The KJV is also right in using "strife" in verse 24 for *machesthai*, since the noun and verb have the same root. "Be quarrelsome" (v. 24) would fit better now.

### "Patient" or "Forbearing"?

Paul says that the Lord's servant must not be quarrelsome, but "gentle" (or "kind") and "apt to teach" (or "skillful in

teaching"; see I Tim. 3:2), and "patient."

The last word is the rendering of *anerlakos*, found only here in the New Testament. It is compounded of *anecho*, "hold up," and *lakos*, "bad" or "evil." So it means "holding up under wrong." That is something more than just being patient. Thayer defines it as "patient of ills and wrongs, forbearing" (cf. RSV). Arndt and Gingrich suggest "bearing evil without resentment" (cf. Goodspeed, "unresentful"). Grundmann (Kittel's TDNT) says it means "tolerant of evil or calamity" (cf. NEB, "tolerant"). The NASB uses a phrase, "patient when wronged." This is needed, perhaps, to convey the full sense of the compound term in Greek.

### "Instructing" or "Correcting"?

The verb *paideuo* (v. 25) literally means to "train children." But it is also used in the Septuagint and in the papyri in the sense of "correct." That is the meaning given for it here by Thayer, as well as Arndt and Gingrich.

### "Those That Oppose Themselves"

In the Greek this is simply the definite article with the participle *antidiatithemous* (only here in NT). The verb is a double compound, composed of *anti*, "against," *dia*, "through," and *tithemi*, "place." So it means "place oneself in opposition" (Thayer). Arndt and Gingrich would translate the article and participle "his opponents."

### "Acknowledging" or "Knowledge"?

The term *epignosis* is a compound of *gnosis*, "knowledge." It means "precise and correct knowledge" (Thayer). For this passage Arndt and Gingrich give "knowledge" or "recognition." Actually, the phrase here in the Greek, *epignosis aletheias*, "the acknowledging of the truth," is exactly the same as in I Tim. 2:4 and II Tim. 3:7, where it is translated as "the knowledge of the truth." That is the best translation here. It must be admitted that Paul seems to use *gnosis* and *epignosis* interchangeably.

### "Recover" or "Come to Their Senses"?

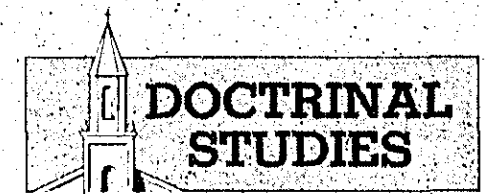
The verb *ananepho* (v. 26) occurs only here in the New Testament. It literally means "return to soberness." Thayer suggests that the meaning of the passage here is: "To be set free from the snare of the devil and to return to a sound mind [one's sober senses]." Arndt and Gingrich say

the compound verb means "come to one's senses again" and offer this translation: "Come to one's senses and escape from the snare of the devil" (cf. NASB). The addition of "escape" seems necessary for smooth English. However, Bernard (CGT) offers this translation: "And may return to soberness out of the snare of the devil."

### "Taken Captive" or "Held Captive"?

The verb *zograo* is found only here and in Luke 5:10. It is compounded of *zoos*, "alive," and *agreuo*, which means "to catch or take by hunting or fishing" (Abbott-Smith). So it literally means "to take alive." Then it came to have the more general sense of "catch" or "capture." But Bernard (CGT) writes: "*Zograo* only occurs elsewhere in N.T. at Luke v. 10 where it means 'to catch alive,' as it does here."

Both Bernard and Ellicott (on Greek text) think that "his will" means "God's will." But we prefer the interpretation of Arndt and Gingrich: "Held captive by him (the devil) to perform his (the devil's) will." The fact that the verb *zograo* is here in the perfect passive participle suggests that "held captive" is more accurate than "taken captive." The devil holds as captive everyone he can.



By Ross E. Price\*

## The "Old Man" of Ephesians 4:22-24

(Concluding article in a series of 15)

The Apostle Paul knew how to resolve great doctrine into wise and practical counsel. Thus he wrote to the Ephesian Christians saying:

*Apothesthai humas kata ten proteran anastrophēn to palaion anthrōpon ton phtheironeron kata tas epithumias tēs apatēs, ananeousthai de tō pneumatō tou noos*

\*District superintendent, Rocky Mountain District, Billings, Mont.



*hucōn, kai endusasthai ton kainon anthrōpon ton kata theon ktisthenta en dikaiosunē kai hosiōtēti tēs alētheias.*

"Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness" (Eph. 4:22, RSV).

*Apathesthai*, put off, is the second aorist middle infinitive of *apathein*, used in a command and commonly called "the imperative infinitive." *Anastrophēn* is accusative feminine singular of the noun *anastrophē*, meaning "manner of life," or "conduct." This noun is derived from *anastrephō*, the verb meaning "to overturn, throw down, turn back, return." In the middle voice it signifies "to abide, spend time, to live, or conduct one's self." Hence the noun *anastrophē* signifies "department, manner of conduct, mode of life, conduct, a turning about." The King James Version translates it *conversation*, but the trouble here is the change of meaning which has taken place in this English term over the past 350 years since the KJV translation was made.

*Tou palaiou anthrōpon*, "the old man," as we have noted in the previous articles, is the key phrase of our concern. We have sufficiently analyzed its meaning. Since the term *anthropos* is a generic term and may cover both of the human sexes, Paul's definite article and the adjective here narrow the scope to a specific type and nature. Some of the older writers used to say, "This applies to the old woman as well as the old man." And, of course, they were right. The apostle now goes on to spell out the nature of this old man.

*Tou phtheironenon* is an articular participle, in the accusative masculine singular, present middle form of the verb *phtheirō*, "to spoil, to ruin, to corrupt or render morally depraved." It is what is called an adjectival ascriptive participial, standing in the attributive position and modifying our concept of the old man. Its present tense would indicate a continuation of the process of corruption. It explains for us the fact that the old sin nature moves constantly in the direction of corruption and depravity. Hence the validity of the translation, "which waxeth corrupt" (ASV).

Paul now explains the process of corruption as being *kata tas epithumias tēs apatēs*, "according to the lusts, the deceitful [lusts]." *Kata* is followed by the accusative case and thus its meaning is "with reference to." *Tas epithumias* is the ac-

cusative feminine plural of the articular noun *epithumia*. This noun is derived from the verb *epithumēō*, "to set the heart upon; to desire, to long for, to lust after or have earnest desire for." The verb is itself compounded from the preposition *epi*, meaning "upon," and the verb *thumō* (sometimes spelled *thumō*), which means to "rush or dart along." Hence the noun, as we have it here, speaks to us not only of "earnest desire," but irregular and violent desire; specifically impure desire or lust. A simple definition for *lust* is "the 'I must have it at once' attitude."

But our apostle further explains to us the exact nature of these lusts through which the old man waxeth corrupt. They are "the lusts of deceit." *Tēs apatēs* is the articular noun in the genitive feminine singular, standing in the attributive position in relation to the aforementioned lusts. *Apatēs* is from *apate*, "deceit, deception, delusion." Its verb form is *apateō*, "to deceive, to cheat, to seduce into error, to beguile, or to lead astray." Hence the propensities of the old man which move him increasingly to corruption are deceptive and seductive. Such is the deceitfulness of the sin principle (Heb. 3:13). Its desires are deceptive and the process moves from bad to worse.

Verse 23 opens with *ananeousthai de, And be renewed*. This is the present passive infinitive used as an imperative and exegetical of "the truth as it is in Christ Jesus" (Eph. 4:21). This form is from the verb *ananeōō*, meaning "to make new (young) again." It is compounded from the prepositional prefix, *ana*, meaning "up, back, again," and the simple verb *neōō*, "to renew, to renovate, to change." The passive voice indicates that it is to be on the receiving end of the action. The present tense indicates that it is to be an ongoing and continuous process.

*Tō pneumati* is the dative masculine singular of the articular noun for "spirit." The case is more properly designated as locative, since it locates the place wherein the renewal is to occur—the human spirit. *Tou nous* is the articular noun in the genitive masculine singular for "mind." *Nous* is the nominative. Hence our form of it is to be translated "of the mind." We call this an objective genitive since the noun in the genitive case receives the action. *Nous*, of course, indicates "the intellect" or "faculty of understanding." Among the ancient Greeks it is a most significant term and has reference to the divine and immortal reason implanted in the nature of

manhood by the deity. "But go on being renewed in the spirit of your mind," says Paul.

Verse 24 opens with another command. *Kai endusasthai* is the conjunction *kai*, followed by the aorist middle infinitive of *enduo*—used as an imperative. "And put on once and for all," is the significance of Paul's aorist tense used here. *Ton kainon anthrōpon* is the definite article with the noun for "man" with the adjective for *new in quality* (which might be translated "brand-new"). Hence Paul says: "And put ye on once and for all the brand-new man!"

*Ton kata theon ktisthenta* is the apostle's clause which defines for us the nature and quality of this brand-new man. The definite article, *ton*, here points backward to the preceding phrase, *ton kainon anthrōpon*, but it also points forward to an entire clause which explains what manner of being or nature this new man really is. He is one "who, according to God has been created"—preposition *kata* with the accusative of the noun for "God" (*theos*) and the aorist passive participle, accusative masculine singular, of *ktizo*, "to call into being, to create." Here the aorist tense indicates the instantaneous creation of such a new man—"that hath been created after the likeness of God" (cf. RSV). *En dikaiosunē* is the preposition *en* followed by the noun for "righteousness" in the locative case, which may be regarded as the "locative of sphere," for the limits suggested are logical rather than temporal or spatial. The case confines the new man, to which it has reference, within the bounds of righteousness. And this term *dikaiosunē* specifies "the doing or being of what is just and right." In the broad sense, it refers to "the state of him who is such as he ought to be, i.e., the condition acceptable to God." It may be illuminated by the use of such synonyms as "integrity, virtue, purity of life, uprightness, correctness in feeling, thinking, and acting."

*Kai hosiōtēti tēs alētheias* is the continuative conjunction, *kai*, "and," followed by another noun in the locative case, as just noted. *Hosiotes* means not only "holiness," but "godliness and piety," also "fidelity in observing the obligations of piety." But the apostle now adds *tēs alētheias* to emphasize its reality and genuineness. *Tēs*, the definite article, is genitive feminine singular, and the noun *alētheias* (same location) specifies "truth, reality, validity," etc. Its case may be noted as the descriptive genitive standing out boldly in its significance

and indicating that both the righteousness and the holiness mentioned here by the apostle are true, i.e., they partake of reality and are genuinely valid.

So the new man is a new creation of God after God's own likeness with righteousness and holiness unfeigned and without any sham.

Commenting on this passage, R. C. H. Lenski states: "The first and third infinitive are aorists; to put off the old man and to put on the new are punctiliar actions done once, done once for all; the second infinitive is present and durative; the renewing is continuous and progressive. These tenses express neither past nor present time, they express *aktionsart* [kind of action], aorists are punctiliar, momentary (here not constative), the present is durative, continuous. To overlook the force of these tenses of the infinitives is to understand Paul's thought but partially.

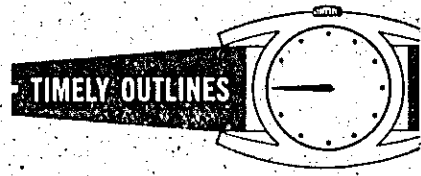
"In v. 22 we have the negative side, in v. 24 the positive, but there is no interval of time; the old man is put off when the new is put on; either is impossible without the other. 'That you put off or away from yourselves (middle) once for all the old man' refers to a definite and permanent break. Paul's aorist views it as being nothing less."

So let us translate our passage now in its entirety:

*Put off forthrightly from yourselves, according to the former manner of life, the old man which is waxing corrupt according to the lusts of deceit, and go on being renewed in the spirit of your minds, and put on the brand-new man which after the likeness of God has been created in genuine righteousness and holiness.—R. E. P.*

We trust that from this detailed study of the apostle's Greek the validity of our previous studies has been substantiated. Our exhortation would be that none try to water down the revelation to the level of a lesser state of grace, but rather that each shall seek the grace that brings enablement for the conforming of one's experience to the revelation. God wants each of us holy in His own likeness, but there is no probability of this unless our old man is crucified or stripped out and off once for all. Let each of us pray to God that he may really experience this death of the corrupt nature and this renewal unto valid holiness.

R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians* (Columbus, Ohio: Wartburg Press, 1937, 1946), p. 563.



## The Message of the Cross

**TEXT:** Matt. 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

**INTRO.:** There are four principles in God's Word which, after conversion, will lead to entire sanctification and happy Christian living. These principles are implied or stated in the text.

### I. THE CROSS SPEAKS OF LOVE (implied by the text).

The *attitude* of Christian living is love. Jesus stated this principle very clearly in John 14:15, 21—"If ye love me, keep my commandments, and keepeth them, he it is that loveth me . . ."; and Matt. 22:37, 39—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . Thou shalt love thy neighbour as thyself."

- A. The call of love—motive.
- B. The demand of love—action
- C. The service of love—method

### II. THE CROSS SPEAKS OF CONSECRATION ("deny himself").

The *strength* of Christian living is consecration. Consecration could be simply stated as a prayer: Lord, reveal and remove anything in my heart and life that displeases You; then reveal and place within my heart and life everything that pleases You.

This principle is given in Rom. 12:1-2—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It is reflected in Phil. 4:13—"I can do all things through Christ which strengtheneth me."

- A. The benefit of consecration—releases faith

- B. The acceptance of consecration—God's will
- C. The results of consecration—spiritual power

### III. THE CROSS SPEAKS OF RESPONSIBILITY ("take up his cross").

The *victory* of Christian living is responsibility. This principle is reflected in Jas. 1:22—" . . . be ye doers of the word, and not hearers only, deceiving your own selves"; and also in 2:17.

- A. The exercise of responsibility—working faith
- B. The direction of responsibility—spiritual growth
- C. The result of responsibility—spiritual stabilization

### IV. THE CROSS SPEAKS OF INVOLVEMENT ("follow me").

The *joy* of Christian living is involvement. This principle is reflected in Eph. 3:20—"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

- A. The need of involvement—channel of God's power
- B. The fulfillment of involvement—expanded joy and peace
- C. The result of involvement—spiritual satisfaction

**CONCLUSION:** When we observe the life of Christ, we find these same four principles. In Christ we find: love in coming, consecration in Gethsemane, responsibility in going to the Cross, and involvement in becoming sin: He asks us to do nothing which He has not done for us in the words of the text.

LEROY DAVIS  
Haysville, Kans.

## The Rent Veil

**TEXT:** Matt. 27:51

**INTRODUCTION:** The death of Christ on Calvary was accompanied by a number of striking events. The earth quaked, the rocks rent, the graves were opened, the sun was darkened, and according to the text, "the veil [sanctuary veil] . . . was rent in twain from the top to the bottom."

The Nazarene Proacher

### I. LET US NOTE THE MEANING OF THE RENT VEIL.

A. *For one thing it meant the termination and passing away of the ceremonial law.*

The sacrifices and ordinances were no longer needed. From the moment Christ died there was no more need of an earthly high priest, the mercy seat, a sprinkling of animal blood, an offering up of incense, and a ceremonial yearly Day of Atonement. The true Lamb of God is now slain. He is our Mercy Seat, Altar, Sacrifice, High Priest, complete Savior.

B. *It also meant the way of salvation was now open to all mankind, Jew and Gentile.*

C. *The deeply spiritual meaning is clearly stated in Heb. 9:1-14; 10:19-22.*

Dr. H. Orton Wiley points out that the word translated "cleans" or "purge" is the same word that is found in Matt. 3:12, where it is said, "He will thoroughly purge his floor." He says, "The Blood not only cleanses from actual sins, but purges the very sin nature."

### II. LET US NOTICE THE NECESSITY OF THE VEIL OF SIN BEING REMOVED FROM OUR HEARTS.

A. *The veil of ignorance, unbelief, and disobedience must be removed.*

B. *Pride, self-will, uncleanness, or carnal nature must be destroyed (Rom. 6:6; Gal. 2:20).*

C. *That we may, "enter into the holiest by the blood of Jesus, by a new and living way" (Heb. 10:19-20).*

- 1. Beyond the sin question.
- 2. We may obtain and retain the fullness of the Spirit (Gal. 3:14, Eph. 5:18).
- 3. Complete sanctification and preservation is provided (I Thess. 5:23-24).

**CONCLUSION:** Let us now enter within the holy of holies.

E. E. WORDSWORTH

## The Glorious Fact of Christ's Resurrection

**TEXT:** I Cor. 15:20

### I. CHRIST WAS ACTUALLY DEAD AND BURIED.

- A. Some modern cults deny this fact.
- B. His death was a public execution.

April, 1971

- C. The soldiers would not break His legs.
- D. Pilate gave circumstantial evidence.
- E. Placed in Joseph's new tomb.
- F. Scriptures say Christ died (Matt. 27:50).

### II. THE RESURRECTION VALIDATES THE PREACHING OF THE GOSPEL (I Cor. 15:14).

The apostles preached Christ and His resurrection.

- A. Peter on Day of Pentecost (Acts 2:24)
- B. Paul at Athens (Acts 17:18)

### III. THE RESURRECTION GIVES A POSITIVE NOTE TO CHRISTIAN TESTIMONY (I Cor. 15:15; Rom. 15:29; II Tim. 1:12).

- A. It gives assurance of salvation from sin (I Cor. 15:17).
- B. It brings light and hope to the tomb; Paul's departure (II Tim. 4:6-8; I Cor. 15:16-18).
- C. It presages a coming golden age (I Cor. 15:23).
- D. It guarantees the ultimate triumph of Christ (I Cor. 15:25-28).

E. E. WORDSWORTH

### SUGGESTED EASTER SERMON TITLES:

- THE TRIUMPH OF THE RESURRECTION
- THE CAPTIVITY OF CAPTIVITY . . .
- THE DEATH OF DEATH . . . WHO MOVED THE STONE? . . . THE RESURRECTION FLOWER . . .
- BODY, ROCK, AND TOMB . . . THE MAN WHO CAME BACK . . .
- DECAY AND DELIVERANCE . . . BREAKTHROUGH . . . REUNION IN GALILEE . . . FREE AT LAST . . . RESURRECTION FEAR AND JOY . . . THE GREATEST NEWS OF ALL . . . SONG OF THE SOUL SET FREE . . . BINDING THE STRONG MAN.

From Decision

## Jesus' Secret

How was Jesus able to accept the Cross with such courage and self-control?

- I. *He knew how to take misunderstanding.* He rebuked the disciples for cri-

teizing Mary's extravagance of love, for He felt Mary's pain with her.

II. *He knew His mission.* It was a mission to bleed: "Take . . . this is my blood . . ."

III. *He knew His men.* He predicted Peter's denial . . . and restoration, strengthening the brethren.

IV. *He knew His might.* It was not by swords and clubs, for His resistance was not that of a thief. It was the response of love as a Saviour.

V. *He knew a mistake when He saw it . . . and avoided "Save thyself."*

WILBUR W. BRANNON  
Orlando, Fla.

For Nazarene College Day

## Our Vision for Christian Education

SCRIPTURE LESSON: Prov. 1:20-2:22

SELECT PASSAGES: Prov. 29:18; Acts 26:19;  
Exod. 19:5-6

TEXT: Rom. 11:16

### INTRODUCTION:

1. Our Nazarene colleges are the property of God and the church. They do not belong to Satan nor to the state.
2. The vision of our early pioneers was one of "holiness education."
3. Here are some things which are a part of the divine plan for our colleges:

### I. WHAT CONSTITUTES A HOLINESS COLLEGE?

- A. *It must first be a real college.*
  1. With entrance requirements
  2. Full-calibre courses
  3. Up to valid standards
- B. *It must be a real HOLINESS college.*
  1. With deep spirituality combined with a high scholarship.
  2. Where every professor and staff member has the "blessing."
  3. Where the Holy Spirit is honored and obeyed. "As soon as

over 50 percent of the church is not sanctified, that church ceases to be a holiness church."

—J. B. CHAPMAN.

### C. *It must be a center of spiritual light and power.*

1. For a college is the church's power plant.
2. Where truth is taught and experienced.
3. Holiness constitutes its uniqueness.
4. Only a really holiness college can keep faith with a holiness church.

### II. WHAT CHARACTERIZES A HOLINESS COLLEGE?

#### A. *Permanence*

1. In its building program
2. In its faculty members
3. In its education procedures

#### B. *Practicality*

1. Not a mere camp meeting. Real study!
2. Not a monastery of recluses. Redemptive outreach!
3. Not spiritual asceticism. Recreational activity!
4. Not a group of reactionaries. A vision for our day!

### III. WHAT COMES OUT OF A HOLINESS COLLEGE? The acid test of any production line is the finished product.

#### A. *Well-rounded, trained, integrated, thoroughly Christian persons.*

1. Not lopsided eccentrics
2. Filled with a dynamic for service

#### B. *This necessitates:*

1. Finding one's calling in life
2. Patient preparation
3. Studious application
4. Teachability and adaptability (You cannot educate those you cannot evangelize.)
5. Genuine salvation
6. Growth in skills and Christlikeness
7. The fellowship of the Spirit (living by the rules of the game)

#### *Holy Christian character*

1. Prepared unto every good work
2. The showpiece of Christian education.

### CONCLUSION:

1. The church will receive only what it prays for, plans for, and pays for.

2. Each local church must support its college with its prayers, its young people, its dollars.

3. The college welcomes constructive criticism.

4. Have you prayed for your college today? It is more than an institution; it is your church's training camp.

Ross E. Fater

## When God Calls

Scripture: I Sam. 3:1-10.

Introduction: Give setting of God's call to the child Samuel. God still calls today.

### I. He called Samuel in the temple.

- A. He will often call in the church sanctuary.
- B. Consistent attendance does pay big dividends.

### II. He called Samuel in the night.

- A. He still calls in the night
  1. Of sickness
  2. Crisis time
  3. Tragedy
- B. He may permit difficulties to come in order to speak to us.

### III. He calls by name—"Samuel, Samuel." He knows you intimately.

### IV. When He calls, you probably know what He wants—

- A. Sins
- B. Same old ways
- C. Coasting—uncommitted.
- D. Need for heart cleansing

### V. His call is often repeated.

- A. He called to Samuel three times.
- B. He may have called you many times.
- C. Tonight He is calling again. Let your answer be, "Speak, Lord; for thy servant heareth."

STANLEY McELRATH  
Tempe, Ariz.

April, 1971

By Asa H. Sparks\*

## Letters

In a day of mass mail usage, here are some letter-writing ideas that will attract attention:

1. *Try short one- or two-paragraph copy*, with lots of white space.
2. *Prepare a letter with poster-style brevity and perhaps, if you can do it, mod art.*
3. *Try us for a headliner* from Ideas Art (30 E. 10th St., New York, N.Y. 10003) or National Creative Sales (435 North Avenue, New Rochelle, N.Y.) instead of a letterhead. Letters from Kansas City are often found on this type of material.
4. *To build for a special day*, try a series of postcards mailed out every other day.
5. *Elizabeth Benson* says that a pastor with a good children's program will often try a letter with a special shape to emphasize the theme of that letter.
6. *To send a really "red-hot message,"* run your letters off on the mimeograph and then char the edges of the paper with a blowtorch.
7. *Take your Gestetner postcard* and punch it full of holes, or cut off a corner to indicate something missing—you. Federal law will not allow you to do this to a regular nickel postcard.
8. *Put a penny in your next letter* and begin, "A penny for your thoughts."
9. *Type your mimeograph stencil* so that the paper can be cut on the diagonal. The letter begins, "You may have missed the first half but . . ."
10. *The company that makes the Gestetner Mimeograph machine* also makes postal cards for running through mimeographs. These are three to a strip. These postal cards can be used to pub-

Pastor, Gastonia, N.C.

licize information that applies directly to your church.

11. *Try a letter with gum* taped to the top, beginning, "Something to chew on." Other novelty items that can be put to good use are lobby pins, vitamin pills, and matches. Be sure to use paper matches that will not ignite of themselves in the envelope.

12. *For that special promotion letter*, take a package of golf tees and write a letter saying, "Don't you be an absentee." Be sure not to write the letter at any point in the letter. —Robert L. Smith, Akron Ellet Church.

13. *Gadget letters* are probably the finest means of getting people to read your mail. For a great variety of gadgets try Howie Marvic, 861 Manhattan Ave., Brooklyn, N.Y. 11222.

14. *To write the irresistible letter*, type the letter as usual on your mimeograph stencil, but place it upside down on the machine. For offset, flip the negative in making the plate. The result is a reverse letter that must be held up to a mirror to be read. Curiosity will do it.

### Aldersgate Ministries

The National Holiness Association has chosen "Aldersgate Ministries" as the program name for the total scope of cooperative functions between its member organizations. This decision issued from a special conference held October 7-9, 1970, in Indianapolis, at which nine NHA commissions and action groups met to review and plan further their cooperative efforts.

For over 10 years various NHA publishing and mission projects have been successfully undertaken cooperatively. Aldersgate Ministries have been broadened to include evangelism, education, social concern, and laity action, along with the former projects in missions and in publishing. Participation in each project is voluntary and will be determined by each member body in accordance with its particular needs.

The district Aldersgate Ministries format will enable the present NHA organization to conserve its traditional 104-year role as a canopy under which all bodies holding the Wesleyan-Arminian view of Christian holiness may fellowship whether or not they are participants in the cooperative projects.

Under Aldersgate Ministries the conference gave approval to numerous projects, among which are these:

—a graduate-theological training center for Latin America.

—an International Evangelism Conference for holiness bodies to be held in conjunction with the one hundred fifth National Convention of the NHA at Indianapolis in April 1972.

—an increased level of ministries to students on university and college campuses.

—a broader role for laity action in future NHA conventions and programs.

—intensified efforts in inner-city ministries.

The NHA Board of Administration took action to initiate a new constitution which will recognize the international scope of the association. The new constitution will allow for more board representation for interdenominational or non-denominational member bodies.

The 1971 Convention of the National Holiness Association is scheduled for Kansas City on April 14-16. This will be the one hundred fourth annual convocation.

## BULLETIN BARREL

### EASTER

*The great Easter truth is not that we are new after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever, as that we are to live nobly because we are to live forever.*

—PHILLIPS BROOKS

The Nazarene Preacher

### Offering for World Evangelism

Give as you would to Jesus,  
If you met His searching look.  
Give as you would of your substance  
If His hand your offering took.  
The resurrection of Christ is mentioned  
108 times in the New Testament . . . God  
does not uselessly make repetitions in His  
Book.

### A THOUSAND EASTERS

*There have been a thousand Easters,  
Since the Man of Galilee  
Came to write the crowning news of  
history,  
But I never knew an Easter  
Like that glad first dawn could be—  
Till the Lord of all the Easters lived  
in me!*

*There have been a thousand Easters  
With their glory breaking through;  
They have made a thousand thousand  
hopes come true,  
But you'll never know an Easter  
Like those first disciples knew  
Till the day the Lord of Easter comes  
to you!*

—LLOYD M. HEARN  
Log of Good Ship Grace

### EASTER

The time, the blessed time that came  
When I looked up to behold  
The Cross in all its paradoxical  
splendor!  
The darkened horror that seemed  
At first glance to be full of sorrow,  
Of weeping and causing the mind  
And body to bow in dejection,  
Was but a veil to be torn and  
ripped asunder  
So the glory and beauty were exploded  
Forth in rapturous, unspeakable wonder.  
No crying for me as I look at the Cross.  
The Christ I serve is not there;  
He goes  
Before me into Galilee, and I follow  
To partake of the food He has prepared  
for me  
Beside the Sea of Galilee.

—Allyne Harrison

April, 1971

### THOUGHTS FROM THE CROSS

*Our crosses are hewn from different  
trees,  
But we all must have our Calvaries.*

*The Cross is God's plus sign to a needy  
world.*

*The Cross is the only ladder high enough  
to touch heaven's threshold.*

### HAVE YOU FILED YOUR INDIVIDUAL INCOME TITHE RETURN?

Form Stewardship 1971

Year beginning 1/1/71; ending 12/31/71

Name \_\_\_\_\_

Address \_\_\_\_\_

Enter all wages, salaries, and other in-  
come

Employer Wages

1. \$ \_\_\_\_\_

2. \$ \_\_\_\_\_

Enter Totals

"THE TITHE . . . IS THE LORD'S" (Lev. 27:  
30).

"I WILL SOBERLY GIVE THE TENTH UNTO  
THEE."

3. Enter 10 percent of lines  
1 and 2

4. Enter amount given to  
God's work

5. Subtract line 4 from 3

6. If tithe (3) is larger  
than amount given in  
(4), ENTER HERE

This is the amount due your Lord  
through your church.

1. I do not believe in tithing.

2. I have my own ideas.

3. I will pay balance of  
line 6.

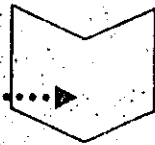
Signature \_\_\_\_\_

KEEP THIS REPORT



# HERE AND THERE

## AMONG BOOKS



All books reviewed can be ordered from

Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

### Dare to Discipline

By James Dobson (Tyndale House, 1970. Cloth, \$3.95.)

Two kinds of pastors should buy this book: those who are parents, and those who preach to parents. But come to think of it, that just about takes us all in.

This is not a collection of sermons, but it is filled with illustrative material from beginning to end, and practical answers to questions being asked by those dealing with the young. Each chapter is outstanding, but the most meaningful to me were: "Teaching Respect and Responsibility to Children," "Discipline in Morality" (the "new morality"), "Discipline Gone to Pot" (the use of drugs), and "A Moment for Mom."

Dr. Dobson's professional qualifications are unsurpassed. He is a graduate of Pasadena College with a Ph.D. from the University of Southern California. Yet he writes simply, directly, and with perfect good humor. Four "Dobsonisms" will illustrate:

"Permissiveness has not just been a failure; it's been a disaster!"

"We cannot expect desirable attitudes and behavior to appear if we have not done our early homework."

"The proper time to begin disarming the teen-age time-bomb is 12 years before it arrives."

"When you are definitely challenged, win decisively. When the child asks, 'Who's in charge?' tell him. When he mutters, 'Who loves me?' take him in your arms and surround him with affection."

None of us can buy every book. But I strongly urge you don't miss this one. Dr. Dobson makes more sense than any Ph.D. in psychology I have ever read. I could wish this to be required reading for all parents with young children, all public school personnel, all Sunday school teachers, as well as all pastors.

W. T. PERKINS

### The Meaning of the City

By Jacques Ellul, translated by Dennis Pardee (William B. Eerdmans Publishing Co., 1970. Cloth, 299 pp., \$5.95)

No one can predict where God will find a man who hears His creatures need to hear His word in a fresh form. In this instance God found a man in the law faculty of the University of Bordeaux, France. This Protestant layman of the French Reformed church, according to some scholars, is "destined to become the Protestant thinker of note during the decade of the '70's."

Ellul is both a sociologist and a theologian of some competence. In 1964 he published a volume entitled *The Technological Society*, in which he postulated that the environment that now encloses the activities of individuals and communities is essentially different from the environment of 50 years ago. This environment is a technological one and it determines every ideological expression and value-system in every corner of the world. Ellul goes so far as to say

that this environment of technique has altered the direction, but not the nature, of the witness of Christians and Christian communities. Needless to say, he warns the Church not to succumb to the ideological pressures and thereby lose the distinctiveness of her witness.

*The Meaning of the City* is Ellul's biblical counteractive composition to his sociological writings. In it he endeavors to show "the contradiction between the evolution of the modern world (notably the technical evolution) and the biblical content of revelation." This volume is his theological analysis of the contemporary social and moral situation. The heart of it is a dogged, sophisticated, and sometimes tedious exposition of the meaning of the city in the Bible. Ellul analyzes and reflects upon nearly every reference to the city in the Bible—from the time of Cain and Nimrod through to Babylon and Jerusalem.

Ellul theorizes that the city symbolizes the supreme yet conceited work of man and as such represents man's ultimate rejection of God. The city is the sign of human rebellion, and of diabolic destruction of the human being for the sake of human works. The city is therefore a sign of power, and all wars are generated from it. For that reason the city is cursed by God. Man might think that he can rearrange, ameliorate, moralize the life of the city and thus make it acceptable but his efforts will all be in vain.

The central issue with the city is that it is an expression of the pride of man. Where is salvation then? In moving to the country? Impossible! God's redemptive will is to separate the power of man from the city. This he has done objectively in Jesus Christ through the Cross, by which the principalities and powers have been dealt a deadly blow. Thus, "the message of the cross must be taken to the center of man's autonomy." Christians must live in the city but not "build" the city. They must care for its welfare and pray for its deliverance, which in Ellul's understanding is solely within the hands of God. Praying Christians are part of the counter-creation of God and to that extent aid in the removal of the divine condemnation upon the city. Their task is to represent Jesus Christ in the city and consequently through His power the city will be transfigured. In God's time the New Jerusalem will appear by divine action and the city will no longer be the expression of the prideful power of rebelling man but of the glory and redemptive beauty of God.

The comprehensiveness and devotional

character of this volume stifles the spirit of criticism, and especially so when one reads Ellul's description of the New Jerusalem in the final chapter, which is so majestic in its insights and eloquent in its language. However, one question keeps pleading for articulation: Are we justified in placing so much theological weight upon this sociological phenomenon—the city? Man's sinful nature seems all too ready to express itself through whatever sociological and cultural structures are available at a given time. The sociology scholars are more competent than I to offer a critique of the role of the city in human history. I can only say at this juncture that the strands of biblical theology are much more intertwined than this study suggests.

Nevertheless, Ellul's book merits careful reading. Hardly a page lacks some fresh way of looking at particular biblical passages.

WILLARD H. TAYLOR

### Some Helps on the Cults

#### So What's the Difference?

By Fritz Ridenour (Regal, a division of Gospel Light Publications, 1967. Paper, 168 pp., 95c.)

This volume is written for high school level study, and therefore is within the reach of all groups, but is helpful for the pastor and more mature student as well. At the end of each chapter there are summaries comparing the cult with the Bible and also references for further reading in that particular cult. Not only are the typical American religions included such as Mormonism, Christian Science, Jehovah's Witness, and Unitarianism, but also there is a study of Roman Catholicism, and non-Christian religions such as Judaism, Islam, and Buddhism.

The opening chapter is a statement of the orthodox position. This is fairly well done in emphasizing the deity of Christ, the atonement through His death, His bodily resurrection, and the inspiration of the Scriptures. The weakness here is that the Calvinistic interpretation of the atonement is assumed, as is also the Calvinistic approach to the problem of sin. However, this does not rob the book of its value in fulfilling the basic function. A number of



helpful cartoons are included. The tone of writing is fair and respectful.

### What Does the Book of Mormon Teach?

By Gordon H. Fraser, (Mbody Press, 1964, 120 pages, paper, 50c.)

This second book about the cults deals primarily with an examination of the historical and scientific statements of the *Book of Mormon*. There are 21 chapters including the conclusion. Rather than concentrating on the sordid history of the Mormons, and the personalities involved, such as Smith and Brigham Young, this book analyzes the *Book of Mormon*, on which the religion is supposed to rest. Its analysis is done obviously by one who has carefully studied the book and also knows the facts of history and archaeology. The numerous errors, some vicious and some ludicrous in the *Book of Mormon*, are convincingly pointed out, so that it becomes impossible for an honest and intelligent person to take the book seriously, even if one could accept, in principle, the idea that God might give a supplementary revelation in this age.

R. S. T.

### Can You Tell Me?

By Dena Korfker (Zondervan, 1970, 96 pp., paper, \$1.95.)

These days when young parents are eager for guidance in the rearing of their children, pastors are just as eager to find helpful material which they can heartily recommend. One such possibility is this volume covering 39 questions which children at the age of intellectual awakening and inquiry are apt to ask. The questions are divided into several categories, as follows: Can you tell me about myself? Can you tell me about the world in which I live? Can you tell me about the animals of the world? Can you tell me about God? Can you tell me about heaven? The answers given are direct, simple, clear, and interesting. Best of all, they are theologically conservative and faith-building. The author has devoted her life to teaching kindergartners in the Christian school, and the book developed out of her teaching experiences.

R. S. T.

## Preachers' Exchange



WANTED: Copies of *The Preacher's Sermon Builder*, by Chandler. Publication. Write Curtis E. Bryant, R.D. No. 3, Everett, Pa. 15537.

WANTED—Gospel song from Stanhill, "None to Compare." Will buy or borrow. Ross R. Cribbis, 236 Andover St., Peabody, Mass. 01960.

FOR SALE—*The Pastoral Ministry in Our Time*, Sweet and Sweet, \$1.00; *Gospel According to Mark, Gospel According to John*, both by G. Campbell Morgan, \$2.00 each. Ross R. Cribbis, 236 Andover St., Peabody, Mass. 01960.

## CALENDAR DIGEST

### APRIL—

- 1 Palm Sunday
- 9 Good Friday
- 11 Easter Offering for World Evangelism
- 18 Home Department Enrollment Drive Begins
- 25 Nazarene College Day

### MAY—

- 2 Baby Day
- National Family Week Begins
- 9 Mother's Day
- 11 Seminary Commencement
- 30 Pentecost (Whitsunday)
- Memorial Day
- VBS Sunday

### JUNE—

- NWMS Prayer and Fasting Emphasis
- 20 Father's Day
- Home Missions General
- Church Loan Fund

## AMONG OURSELVES

In the *American Bible Society Record*, February, is the heartwarming story of George and Edith Palmer, who for many years sought out the most neglected areas in the U.S. as Bible colporteurs. Worth remembering is their honest testimony: "We are pioneers. We did not try to make something for ourselves. We tried to make it for the Lord. If somebody else could take hold, we'd just pull out and go and hunt for another field" . . . Reminds me of Sergio Franco's comment: "A sanctified man will not take advantage of a situation for his own selfish benefit." . . . 219 years of such unselfish service were represented on the platform at General Board meeting in January when Secretary Phillips presented plaques to six retiring missionaries: Dr. and Mrs. Wm. C. Esselstyn, Rev. and Mrs. John Anderson, Miss Irene Jester, and Miss Mary Cooper. It was hard to picture the slight, shy Miss Cooper knocking about in a Land Rover, supervising 53 churches in Mozambique, Africa . . . Not all the pioneers are on the mission fields. When a man is associated with one institution for 41 years, 22 of them as president, he has earned the right to start thinking about kicking off his shoes and heading for the big, black-leather recliner. When instead he and his courageous wife accept the challenge of a new job, bringing to it the wisdom of experience and the enthusiasm of youth, and move to the faraway, "foreign" Midwest, that man and his wife deserve a special salute. So we honor Ed Mann, still in his first year as executive secretary of the Department of Education. And we sit up and listen when he says: "No institution in the church operates in such hazardous insecurity as our colleges." And when we think about it, we pledge ourselves to pray more . . . "Come in and find your way out" (p. 32) is catchy for the outsider. For the insider, it could be: "Go out and find your way in"—to the hearts and homes of those who as yet won't come in to find their way out . . . Secretary Knight tells of the Nazarene pastor who, inspired in a regional evangelism conference, went home to put his new vision to work, and in a few months had won 23 to Christ, in their homes, and taken them into membership. His complaint: "How come I have not seen this before!" Maybe it was because he was long on saying, "Come in," and short on going out.

Until next month

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