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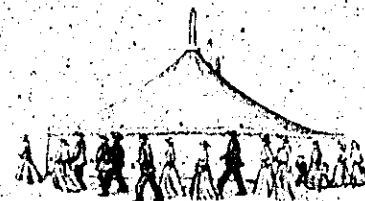
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THE NAZARENE ARCHIVES

Since 1936, the General Secretary of the Church of the Nazarene has been mandated by the General Assembly to maintain the denominational archives. As of 1984, the archives maintains approximately 1000 cubic feet of materials spanning from the 1870s to the present. The collection documents the rise, development, and movement of the Church of the Nazarene through photographs, correspondence, audio recordings, periodicals, minutes, sermons, personal papers, etc. The archives generally does not collect library or book format materials, theses, or dissertations. These are available to researchers at the the library of the Nazarene Theological Seminary in Kansas City, Missouri. The archives also does not collect materials broadly related to religious history or the holiness movement unless these materials would have a definite connection to the Church of the Nazarene.

The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908-) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.



Founding General Assembly, Pilot Point, 1908



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ACCESS TO THE NAZARENE ARCHIVES

Access to the collections of the Nazarene Archives is limited to recognized scholars, published authors, church projects, graduate theses or dissertation work, and genealogists. Church projects may include projects by any institution or office within the church. Term papers for graduate or undergraduate classwork are not generally permitted; however, the archives will be happy to work with research seminars of graduate or undergraduate students when certain criteria are met. The faculty of the Nazarene colleges might especially consider conducting seminars with the Nazarene Archives during their January interims.

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The Nazarene Archives is generally open by appointment during business hours. Copying services for documents, photographs, and audio recordings are provided for a fee. The archives has no research staff, but will respond to questions which can be answered in a brief letter. Larger requests may require either a visit by the researcher or the hiring of an assistant. The archives will be glad to recommend someone as a research assistant.



Founding General Assembly, Pilot Point, 1908

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THE PREACHER'S MAGAZINE

The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose . . . will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. Du Bois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.

In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."

THE NAZARENE PREACHER

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General Superintendents,
Church of the Nazarene



JULY, 1971

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CONTENTS

Sanctifying Our Summers, <i>General Superintendent Stowe</i>	1
The Bearing of Holiness on Social Issues, <i>Editorial</i>	2
Our Attitudes, <i>David J. Kealiher</i>	4
Leadership—Sources of Conflict, <i>Howard Doerle</i>	6
"He Shared His Secret with Me" (<i>Practical Points</i>)	9
John and Bona Fleming—as I Knew Them, <i>C. T. Corbett</i>	10
Should Preachers Preach upon Controversial Subjects? <i>Wallace A. Ely</i>	12
Reaching for Results in Leadership, <i>Harold E. Priddy</i>	14
Do Our Weddings Miss It? <i>Jim Christy</i>	15
That Telltale Image, <i>Author Unknown</i>	16
The Poise That Jesus Gives, <i>Mrs. B. Edgar Johnson</i>	33
Punctuating Death, <i>Wesley Tracy</i>	35
The Greatest Grace of All (No. 2), <i>H. K. Bedwell</i>	37
Gleanings from the Greek, <i>Ralph Earle</i>	38
God's Plentitude for Man's Poverty, <i>J. Lewis Ingle</i>	39
Sunday School Administration, <i>Asa Sparks</i>	43

DEPARTMENTS

Pastor's Supplement, pp. 17-32 • The Preacher's Wife, p. 33 • In the Study, p. 35 • Toward Expository Preaching, p. 37 • Gleanings from the Greek, p. 38 • Timely Outlines, p. 39 • Idea Sparks, p. 43 • Bulletin Barrel, p. 44 • Here and There Among Books, p. 46 • Calendar Digest, p. 48 • Among Ourselves, inside back cover.

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Sanctifying Our Summers

By General Superintendent Stowe

SUMMERTIME, AND THE LIVIN' IS EASY"—the songwriter couldn't have been thinking about the Nazarene pastor in 1971! These summer months have become so congested that some ministers have of necessity delayed their vacations until fall or winter. But this period offers unparalleled opportunity for evangelism and church growth. The alert pastor will take full advantage of these "summer specials."

I. Vacation Bible School

This concentrated effort offers tremendous possibilities for child evangelism. Most parents are very happy to have their boys and girls enroll in VBS if for no other reason than to keep them out of mischief. Gospel seed sown in this fertile soil will produce an abundant harvest. Many churches prefer to have their school at the end of the summer, so children can be channeled immediately into fall Sunday school activities and membership classes.

II. Children and Youth Camps

Any pastor who does not give full cooperation to his district's camping program robs his church of one of its most rewarding opportunities. Contrariwise, those who diligently recruit campers and volunteer to serve in the camps will receive meaningful dividends for their investment. Careful follow-up of the evangelistic results of these camps is imperative. Boys and girls who are old enough to go to camp and to accept Christ as Savior are old enough to be prepared for and received into church membership.

III. Camp Meetings and Revivals

Many districts are seeing a renewed interest in camp meeting. Better facilities are making an added appeal to laymen to combine their vacation with this time of spiritual renewal. Growing numbers of teen-agers are flocking to camp meetings to sing in the choir and fellowship with other young people.

Alert pastors on districts which do not have camp meetings are finding summer revivals most productive. Some of our best evangelists have time open and are delighted to come to smaller churches than they regularly slate during their "prime time." Advertised as "Indoor Camp Meeting" with the added attraction of air conditioning, summer revivals are often surprisingly well attended and fruitful.

Why not sanctify your summer, Pastor, by getting the maximum spiritual mileage out of it? Make it a surge rather than a slump!

The Bearing of Holiness on Social Issues

IN MANY WAYS the doctrine of holiness makes no unique contribution toward the solution of modern social ills. Not that it has nothing to say, but much of what it says is being said by evangelicals in general. It is one with all biblical Christians in perceiving certain elementary truths, among which are the sinfulness of man as the root cause of human distress, and the fact that every problem is essentially a theological one. This means that the right answer is God's answer. To seek solutions on a neutral and amoral base is to predetermine failure.

Furthermore, the Wesleyan position theologically is at one with biblical Christianity in general in affirming that God's answer is in Christ. This is true not only for the soul facing the judgment, but for man in community. A Christless society can never be anything but either a turbulent or an enslaved society. Therefore the need is not only for wise men to rack their brains in devising better systems, but more urgently for good men to search the Scriptures for Christ's word for the seventies. This must determine what the Church says. Unless the Church knows Christ well enough to speak for Him, it had better keep still.

Holiness doctrine is also in agreement with other evangelicals in certain additional postulates: the incalculable worth of the individual, the sanctity of marriage as a divine institution, the right of equal opportunity, freedom of religion, the priority of moral values over material, the social obligation and responsibility of every able person. These are Christian fundamentals, and they are profoundly relevant to the questions of population control, of law and order, pollution, drugs, mass media, and even abortion and euthanasia, to say nothing of the old perennials—war, disease, and poverty.

But does holiness doctrine have any special contribution to make? We believe it has. For one thing, it is essentially more optimistic. While it acknowledges man's profound sinfulness, it affirms the possibility of just as profound goodness. Man may be cleansed of his sin, and made like Christ by the Holy Spirit. There is in this simple fact the most significant and revolutionary implications for social theory. Christian doctrine which is non-holiness provides for holiness in heaven, but offers a less than thorough change for the sinner on earth. In other words, if even Christ cannot make men good through and through—and do it now; if Christians at their best are still sinful, then society on earth could never be anything but a sinful society, even if every man on earth became a Christian.

The practical implications of this become clear when we see the present impasse. Social theory that is realistic is compelled to resort to finding better methods of control. Education falls short; to compensate, government must be strong. So government must step in and control, by law and police agencies, almost every segment of our common life—finance, business, traffic, drug and food handling, race relations, and now it is moving into the area of ecology. Why? It is the only way to compel members of society to behave as members of society *ought* to behave voluntarily. Wouldn't it be incalculably better if men were inwardly motivated, without threat of law, to be fair, honest, and socially responsible—so that the businessman would refuse to manufacture or sell any harmful thing, industry would voluntarily seek ways to avoid polluting the environment, publishers and writers would seek the welfare of readers, educators would first be examples, public servants would be uncorruptible, and parents would be parents, under God?

Because this inward character is lacking—or at least deficient—social theory has no alternative but to think in terms of improved systems. By "improved" is meant "foolproof." Almost any system will work for the good of all if good men work it. But if the good men are too few, then there must be stricter laws and closer inspection and stiffer penalties and all sorts of devices for plugging holes. But as self-controlled and benevolent men become scarcer, the straitjacket of law is laced tighter, until the result—which threatens us right now—is total collapse; all because there aren't enough good men either to obey the law or enforce it.

What then could be more relevant to modern problems than the message of holiness? Because the holiness churches have not come forward with pat formulas for any particular problem, in practical details, superficial observers accuse them of being indifferent. No holy man could be indifferent to the human suffering around him. But neither is he easily fooled. He perceives many of the roads to reform to be mere blind alleys. He is for any plan which will improve even a little, and give some bedeviled outcast a fairer chance in life; but he cannot work up much enthusiasm for humanistic, godless panaceas, whether "right" or "left"—chiefly because he has something infinitely better. And preachers, especially, should be smart enough to see through scientism, educationism, and the social nihilism which parades as revolution, and turn with wholehearted enthusiasm to the only message which justifies optimism—Christian holiness.

And the holiness preacher should glory—humbly but with conviction—in the edge he has. For he proclaims a Christ who can make good citizens by making saints. Not all members of holiness churches are living proofs. But a wholly holy man is. Such a man is neither a briber nor bribable. He is conscientious as a taxpayer, as a driver, as an employee, as an employer, as a professional man, as a teacher or journalist. If he is not, he is not holy. And it is the job of the holiness preacher to tell him so.

Why can we be so sure? Because the holy man is governed by love for God and his neighbor. And love fulfills the law—from the heart.

Our times are desperate. Harassed city governments are turning to more and better trained police. We have a better way—holiness evangelism. It is God's answer for these distraught days. If we could see this with New Testament perspective and Spirit-opened eyes, as we should, we would be thrust by the fire of our vision into a new crusade for the Christianizing of Christendom with scriptural holiness.

Helping others out of
the imprisonment of their defense

Our Attitudes

By David J. Kealiher*

BY DEFINITION, an "attitude is the tendency to respond positively (favorably) or negatively (unfavorably) to certain persons, objects, or situations, to react emotionally in one direction or another" (Clifford T. Morgan and Richard A. King).

We each possess certain attitudes which we express in our various circumstances of life. Many of them were passed on to us from families, peers, and others with whom we have had contact, without much selectivity on our part. Indeed, during the earlier years of life we were very limited in the ability to make this sort of discrimination. What we felt and experienced seemed to produce a predetermined response; so we came out of childhood with an assortment of furnished attitudes.

Furthermore, attitudes tend to become fixed, and we come to have a predictable pattern of feeling and expression. This pattern, moreover, tends to be either negative or positive in its development. Phillips Brooks

*Pastor, Williston-Alexander Parish, Williston, N.D.

expressed this when he said, "You know how out of every complicated condition of affairs one man naturally appropriates all the elements of hope, while the other invariably gathers up all that tends to despair."

Many negative attitudes originate for the purpose of protecting self, or the ego. Certain relationships are perceived to be threatening which may produce such feelings as the fear of rejection. These feelings seem to require a position that will supposedly defend against the threat. This may be evident when one overreacts to a situation, or even when there is an opposite response. A person may appear to put "blindness" beside his eyes to simply ignore the realities of life which have painful possibilities.

In either case, defenses tend to distort a person's world-view. He develops a philosophy which prevents him from coping with life. Defensive attitudes thus limit the potential for growth. They inhibit the will to assume the risks which are necessary to full development as a person, and life itself is lost. How true the max-

im that Jesus uttered, "Whoever will save his life shall lose it!"

In any case, as long as there is threat, whether real or simply perceived that way, a person will have great difficulty in removing his defenses. It is important, therefore, to understand how to change from negative attitudes. Although advice is often asked for, it is questionable that a person can improve his attitudes from advice. (But how wise we think others are when they come to us for advice!) By giving advice too freely, we may simply demonstrate to the one receiving it that he does not live up to our expectations and thereby reinforce his need to be defensive. It may also deprive him of his responsibility to make decisions and commitments. In short, what started out to be free advice may well end up being very costly.

Before defenses can be removed, one needs to experience a relationship which can demonstrate to him that there is no real need to keep them. For this, outside help is needed, both divine and human. Since a person's negative attitudes causes others to respond in much the same way, a vicious cycle is created, unless someone is mature enough to break it. Therefore, what is most often needed is for someone to accept the negative person without conditions, or objections to his negative expressions; to even be willing to be the object of his hostility, and still to "return good for evil." Perhaps the world will then not seem so threatening, nor his defenses so important. And hopefully, it may also provide the needed example for positive development.

Jesus Christ demonstrated this helping relationship. He was the object of hostile attitudes and was willing to accept this rejection without returning so much as one nega-

tive expression. It was not that He was weak, for all power was given to Him. Nor was it that He failed to stand for what was right, for He was the most righteous of all. But He understood our need, and at great cost to himself was willing to provide the kind of relationship which would bring our salvation. Although, theologically speaking, Jesus did what we can never do, the need for us to express empathy, compassion, and self-sacrifice is the same. He entered into our troubles; now He can "be touched with the feeling of our infirmities." He came defenseless, because He was motivated by compassion rather than self-exaltation. He became the least of all that He might become the Servant of our salvation. He gave himself to utter rejection. He understood and cared enough to suffer silently as we rejected Him, for in this way He won our devotion and restored our hearts.

Not only is this the clue to helping others, but it appears to be the basic characteristic of a positive life pattern. Ideally, it is the condition of a heart purified to love perfectly without fear, and is represented by a sincere desire to serve others. Where there is perfect love, there is no fear (I John 4:17-18); and where there is no fear, there is no need for defensive or negative attitudes. A person with positive attitudes can be acceptant of others and serve willingly, for he is free of the oppressing fear which gives rise to inhibiting defenses.

The genuineness of this positive and spiritual condition will surely be expressed in such terms as to motivate some worthy desire in the hearts of others. They too will wish to break down the inhibiting defenses (or fences) and enter into the more abundant life of trust in God.

It is pathetic when the preacher is the main source—and doesn't know it

Leadership—Sources of Conflict

By Howard Doerle*

ONE OF THE REALITIES that should be faced in advance of grappling with the problems of gaining cooperative action is the fact that there exist certain very real blocks to such cooperation. Such blocks are not a result of present mechanics as they are set up, but by the tendency of the leaders and those for whom they serve to make serving difficult for each other.

Those involved in the services to be rendered might be freshly encouraged if they fully realized that leaders have difficulty keeping their common objectives clear and uppermost.

Mutual distrust

In obtaining cooperative action between church leaders—whether they be general, district, pastoral, or local lay officers—there must be the concerted effort on the part of both of the leaders and of those they serve to remove those blocks which hinder a fully united action for the betterment of the spiritual community.

At the risk of oversimplifying the

problem, it may be said that the real hindrance to happy working in a given situation is mutual distrust. In the local church relationship it may be a pastor-laity distrust, or a pastor-official board distrust, or an official board-congregation distrust. In extreme cases some may openly verbalize this situation. The pastor will declare that the board and the congregation are unqualified to understand or serve in a certain situation. This is also reflected at times by the church board in their capacity as leaders. And the feeling is reflected in the congregation by a distrust of their leaders. Usually the congregation will take the position that the leader is power-hungry. Neither of these accusations is necessarily true. They are misunderstandings that need to be clarified if full cooperative action is to evolve.

There are several practices found among leaders that lend credence to the suspicions of the congregation. Let us look at some of them:

Reluctance to admit weakness

First is the apparent unwillingness of leaders to admit weaknesses in ad-

ministration or practice. This is perhaps the most prevalent source of conflict. In leadership meetings or associations these officials may willingly admit such weaknesses; but at home before the congregation, whether personally or publicly, the emphasis is nearly always on the great things being accomplished. If success is not apparent, it is because of hindrances from higher leadership, or the lack of cooperation by the congregation. In listening to some in leadership positions it might be assumed that all that was needed for adequate success was more power for that particular leader.

It is not difficult to understand the need for public sympathy and understanding, but little understanding can be actualized by failure to admit the facts of any situation, whether good or bad, and above all, one's personal limitations and bungling.

Secrecy and rigidity

This brings us to a second practice by leaders that causes distrust in the congregation: the tendency towards secrecy. The practice of secrecy is present in church government, even though we are hesitant to face it. It takes the form of covering or burying critical reports, and keeping on file certain data which would give a bad picture of the present administration. It is amazing how much negative data can be resurrected when a crisis occurs and public help is needed, and how little is available when routine operations are according to desire.

Probably one of the reasons for this is that the person in charge does not feel that the majority of the congregation are trustworthy enough to draw their own conclusions from the facts. This may at times be true. However, many of our constituents

are of the opinion that the administration does not want itself examined too closely.

Closely associated with this is the habitual resort by some officials to the use of their own private channels in securing changes. Some have an objectionable way of getting what they want by ignoring the normal procedures and disregarding the wishes of the people.

One of the hard facts that must be faced in this problem of cooperative service to God is that leaders may at times give lip service to the "masses" without being willing to pay the price of getting "congregational participation." A part of that price is involving them in the operation consistently and not just when help is needed for a critical issue.

Tendency to dominate

A fourth practice that blocks efforts to gain public support for spiritual programs is the effort by the pastor or other leader to dominate the decisions of the congregation regarding specific objectives and priorities. Nothing else so dampens an interested person's enthusiasm as to present a problem, only to receive the apathetic official reaction that the problem really is not too important and that there are others needing a prior solution.

The fact that the official may be right only serves to amplify the conflict. Apparently neither the official nor the individual likes to be told that he is putting emphasis where it does not belong. It is best for the one in the position of leadership to support the keen, even if misguided, interest of those in the congregation regarding certain problems which may be emotionally very near to them. This could be the case even if

*Pastor, Gallon, Ohio

they are remote from the primary interests of the leadership responsibility. Leaders must keep reminding themselves that support is a two-way affair.

There are undoubtedly other examples of practices that arouse distrust and block cooperation with leader-lay relationships. They certainly include the desire to receive exclusive credit for accomplishments.

Some lay weaknesses

There are equally shortsighted practices among laymen that give church officers reason to question their good judgment. It could well be that leadership has a direct responsibility to help overcome the handicaps of laymen and to make them more effective and loyal to the cause of the eternal Kingdom.

Ignorance of Legal Limitations. A matter of first concern is the fact that the average layman who is involved in church situations is only dimly aware of the rigidity of the legal framework under which the church functions. Laymen should clearly understand that no official can "speak the word" and the deed is done. There is a proper framework of operation in every church organization. Leaders are not always free to do as they please—or as their constituents would desire. The suspicion that the average congregation is poorly informed on this point is often justified.

Hastiness. Perhaps as an outgrowth of the preceding arises the problem of the layman who jumps to hasty conclusions before he masters the facts of the situation. To most Christians, church difficulties are either black or white, and a person thinks he must be either for or against something. The motive for a person

being for or against usually has an emotional base, and this is quite proper. But the member of the local congregation has a responsibility to be sure he understands as many of the facts as possible before he launches into public or private criticism of the leadership. Too often the facts are lacking and the emotions predominate. It is difficult to see how officials can work closely with individuals or groups under these circumstances.

Prejudgment of Motives. A third factor which induces pastors and other church leaders to doubt the judgment of laymen is the often unjustifiable assumption that officials are characterized primarily by partisan action. Sometimes it is the layman himself who has an "axe to grind."

A leader might be tempted to spend his time reviewing these basic problems and casting blame. But such action would only be destructive, both to the leader and to those being led. The solution does not lie in pulling further apart with mutual expressions of distrust. What is actually needed under these circumstances is an even closer working partnership, including an understanding that each individual is privileged to draw his own conclusions from a given set of facts.

Officials must realistically discount the "human" characteristic of personal aggrandizement and go into partnership with the total group, regardless of this drive for credit and recognition.

Rules to follow

Since our great problem in spiritual activity is member apathy, our task is to arouse the church. This cannot be done merely by more program-

ming. This is the Spirit's work within the person and as such must be a voluntary development. But leadership can develop a climate that fosters individual participation for spiritual betterment.

Here are some rules that may be helpful in achieving such a climate for cooperative service.

1. *Trust the individual,* even though he makes many mistakes. Encourage, do not obstruct, his service.

2. *Tell your story straight;* give all the facts, good and bad, and forget "propaganda." The congregation will understand your mission better by seeing you do a job than by hearing you tell about it.

3. *Do not disillusion* the church by too much talk on the realities of denominational politics. Most of them are already too well aware of this. Let the member act on the basis of his ideals and convictions even though he does not understand the church's methods or goals.

4. *Involve the laymen* in determining new goals and objectives. Do not give validity to the criticism that officials want cooperative action only when they are under fire.

Encouragement of member participation is a legitimate and important function of leadership. This can best be accomplished by those who have conviction that democracy is at its best when people know and understand the nature of the human problems they face, and can see at firsthand how the members and the leadership can work together to solve them.

The average member of the denominational group will respond to the call for cooperative action if he is helped to gain a genuine understanding of and a sense of partnership with his leaders.

July, 1971

**Practical
Points**

*that make
a difference*

"He Shared His Secret with Me"

Dear Son:

The first time our new pastor met our board, he prayed for every one of us by name—and I was amazed and delighted at both his wisdom and his memory! I wondered how he was able to do such in a short time without ever meeting most of the 22 men and women who make up our board. He shared his secret with me 10 years later before he left for another charge.

He said, "John, it was simple. You will remember that I always led in a devotional before business. Then we prayed on our knees. I had every name written on a card placed in the fold of my Bible."

Did it pay off? You know that it did! The pastor had us all in the palm of his hand before the board meeting started.

It was not a gimmick—but a wise and genuine gesture of concern and friendship. He was a sagacious man—our pastor.

The little things make a big difference in a pastorate. This whole area of human relations offers a vast opportunity for Christian service. Give our love to Mary and the children.

Love,
David

Better be a rustic giant
than a polished pygmy

John and Bona Fleming—as I Knew Them

By C. T. Corbett*

THE BROTHERS were born in Kentucky of Irish parents. Their mother was straight from Ireland and a Roman Catholic, with plenty of fight and go in her—an element that two of her sons possessed in abundance in the work of the Lord. John was the third and Bona the sixth of the seven Fleming children. They attended no church and knew nothing of the Word of God. As liverymen they lived a wild life of the world.

Then Rev. and Mrs. W. W. Hanks, missionaries from the dark continent of Africa, came to Willard, Ky., to seek out dark hearts that needed the Lord. The revival started and soon the meetinghouse was crowded with people.

One night Mrs. Fleming was converted and she went directly to John to invite him to Christ. John came at once and prayed out loud from one end of the altar to the other. He struck holy fire and everyone knew that John Fleming had been converted. He became an exhorter. Right and left he led people to the Lord.

*Commissioned evangelist, Bradley, Ill.

His brother Bona did not escape his fiery exhortations, and in a short time was redeemed as he drove a two-horse buggy. The brothers made restitution, cleaned out their supply of tobacco, dumped out their whisky, and sold their horses and barn. They made a clean slate of everything with everybody. Like his brother, Bona became an ardent soul winner. They became students of the Bible and held meetings in empty churches and schoolhouses.

About this time a traveling salesman came to Willard and told the boys of their need of sanctification. They sought and found the blessing and became firebrands for the holiness cause. As these men were a terror in the world of sin, so they became a terror against Satan for the cause of Christ.

Early in their ministry they joined the Pilgrim Holiness church. Together they were ordained by Rev. George B. Kulp, general superintendent. In 1920, Bona united with the Church of the Nazarene, and General Superintendent J. W. Goodwin granted him Nazarene elder's orders. The year following, John

joined the church and General Superintendent R. T. Williams recognized his elder's orders. For many years these evangelists made their home in Ashland, Ky. John was a member of the First Church of the Nazarene there for 14 years, until his death in 1935. Bona was a member there almost 40 years.

The Fleming brothers had an ample supply of native ability. They knew human nature and the bonds of sin which enslaved men. Their application of gospel truth so pointedly proclaimed was very effective. They preached fearlessly and with holy unction. There was nothing nebulous about their Bible standards of holiness. Their illustrations, dramatically told, had moving results and brought many to salvation. These "sons of thunder" also knew the "checks of the Spirit" and obeyed them. All their efforts pointed toward the altar call.

While they held hundreds of revival meetings in churches, and some

home mission campaigns, their real strength was brought to bear as they labored in camp meetings. These camp meeting pulpits became their launching platforms from which they rocketed forth the flaming gospel truths, loaded with divine unction that gave thrust and direct aim, striking the very inner needs of the human heart. They produced only one book. It had 15 of their best messages, taken in shorthand as they preached them. This volume, entitled *Truth on Fire*, is rightly named. To read this book is to sit in a Fleming revival again in all of its enthusiasm and happiness.

Bona Fleming told me that he had preached in all 48 states of the Union and in Canada, averaging 450 speaking services per year. This would add up to nearly 20,000 gospel messages delivered by him in his 43 years of active evangelism. A safe estimate is that upward to 200,000 souls sought the Redeemer under his ministry. Good work, indeed!

A Superintendent Appeals to His District

There are some words I dread more than "establishment" and "religious square"—they are "coward," "unfaithful," "unprofitable servant," "clouds without water," "indolent," "indifferent," "calloused," "self-centered," "powerless," and "fruitless." Don't expect me to make peace with the status quo. Time is too short and fields are so white for harvest, we can't settle for a mild holding operation.

I shall patiently, lovingly, and sometimes fearfully press you to spiritual excellence and district growth. Our personal salvation depends on uncalculating obedience. Our attraction to a sated, overstimulated generation with or without gaps is not being a pale shadow of anything else or of edging fearfully to the attractive wisdom of the world; it is in our unsophisticated faith—our loving focus on the Son of God—our growing patience with a halfhearted brother. It is in our determination to resist mediocrity, and sterile, dry-eyed self-preservation.

—Wilson Lanpher

(Taken by editor from the annual report to the assembly)

Not doing it is much
easier than doing it right

Should Preachers Preach upon Controversial Subjects?

By Wallace A. Ely*

WHEN WE ASK, "Should preachers preach upon controversial subjects?" we had as well ask, "Should a preacher preach the full gospel of Jesus Christ?" Too, we had as well ask, "Should a preacher preach simply to please his hearers?" It will prove impossible for any preacher to preach strictly according to his convictions and not meet with people who differ with his interpretations of the Scriptures. Indeed, someone will differ with most every sermon he preaches, whether they express their difference or not.

Jesus preached upon so many controversial subjects so many times that those who violently differed with Him succeeded in bringing Him to the death on the Cross.

When wars and rumors of wars that could extinguish the human race within a short period of time plague all mankind, preachers should preach that we are told to love our enemies. When alcoholic beverages reduce multitudes of people to alcoholism, preachers should not fear the power and influence of the millionaires who go all out to silence their condemna-

tion of alcoholic drinking. When divorce courts are dissolving homes at a rate never before known in our nation, ministers of the gospel should inform those who hear them what the Bible says about this matter. Then there is racial strife, material-mindedness, sensuality, and many other sins that obligate preachers to warn their fellowmen of their ruinous effect upon any and all who indulge in them.

Preachers will do well to read and ponder Ezekiel 33:7-9. As the watchman on the wall, the preacher must give a certain sound. Yes, he must expose sin, warn of its awful consequences, and tell of the sure remedy for sin. The ghosts of personal and collective sins haunt the lives of those to whom the preacher ministers. He will be untrue to his high and holy calling if he says, "Peace, peace," when there is no peace.

Preachers of today will do well to remember what John Wesley said many years ago. He said, "The gospel of Jesus Christ knows no religion but social, and no holiness but social holiness." In other words, the Christian religion governs the daily behavior of true Christians. He also

said, "Faith working by love is the length and breadth and depth and height of Christian profession. The commandment we have from Christ that he who loves God will love his brother also; and that we manifest our love by doing good unto all men, especially to them that are of the household of the faithful."

W. O. Harper, a missionary to Africa, experienced embarrassing moments when he had to tell Nigerian young people who planned to visit America that they would not be welcome in the churches that sent them the missionaries. I John 2:9 tells us, "He that saith that he is in the light, and hateth his brother, is in darkness even until now." This seemed to tell the youth of Nigeria that members of the churches that sent them the gospel light were themselves in darkness. All of this chapter gave the Nigerian young people who knew the Bible the impression that our mission effort is only the blind trying to lead the blind.

The above is one of the most controversial subjects that the people of our nation face. Should preachers remain silent about it, or should they tell our confused and emotionally disturbed people what the will of God is in this matter?

When preachers preach upon controversial issues, their words and attitudes should leave no impression of

domination over the people. Their passion should not simply be to expose evil and to condemn evil doers. It should also be to effect good and to turn evildoers from their evil ways. It is most necessary for preachers to be as wise as serpents and harmless^{as} doves when they preach on controversial subjects. Their effort should not be to offend anyone, needlessly, but to turn all the erring from the error of their ways. Not even our Lord always succeeded in this true and laudable purpose. Neither can preachers of today always succeed.

Preachers must perfectly control their emotions when they preach upon controversial subjects. Words spoken out of prejudices, passions, and self-will usually kindle the wrong kind of fires. Preachers whose major motive is to get something off their chests will often find that the same something that they got off their chests will prove a boomerang. This something will often rebound, strike them hard, and leave them crippled in the ministry.

When preaching upon controversial subjects, preachers should be scrupulously fair with all who differ with them. If in their zeal they make untrue statements, and say things that are plainly designed to injure the persons who differ with them, their efforts will likely have a reverse effect for the cause of Christ.

Measure your possibilities, not according to what you see in yourself, but according to what you see in God for you.—Selected.

*Pastor, Methodist church, Texarkana, Ark.

Reaching for Results in Leadership

By Harold E. Priddy*

For a certain district superintendent was about to leave on a trip to Kansas City for a Book Committee meeting, and he called some of his preachers together and gave them charge over certain churches in the district.

To one he gave a church in a large metropolitan area, to another a church in a more suburban area, and to another a church in a rural area; to each a church in proportion to his own personal experience and ability. Then he departed and left for the general headquarters.

Now he who had received the call to the large metropolitan church went at once and began to preach and pray and call, and plan and enlist and persuade, and, lo, before long 30 members were added by profession of faith.

Also, he who had received the call to the smaller suburban church went at once and began to preach and pray and call, and plan and enlist and persuade, and, lo, before long he had 15 members to add by profession of faith.

But he who had received the little church in the country went and looked it over and decided he had not had much consideration from the district leadership, so he would just mark time until some other district superintendent recognized his abilities and gave him the promotion he deserved.

Now after his visit to the Book Committee meeting, and his acting as an evangelist on another district camp meeting, and a shorter visit to a meeting of the trustees of the college of the zone, the district superintendent re-

*Pastor, First Church, Winchester, Ind.

turned and decided to check on his preachers to whom he had entrusted some of his churches.

And he who had been given the church in the large metropolitan area approached and brought the names of 30 new members he had received by profession of faith, and said, "Brother Superintendent, you entrusted me with this large metropolitan church. See, here I have 30 brand-new members that I have taken in by profession of faith."

The superintendent said to him, "Well done; you are upright, honorable, admirable, and a faithful pastor. You have been faithful and trustworthy over a little; I am going to see to it that you are on my list of successful pastors as I go to other churches to make pastoral arrangements. Enter into and share the joy that your district enjoys when the reports are given at the assembly."

And, also, he who had been given the church in the smaller suburban area approached and brought the names of 15 new members he had received by profession of faith and said, "Brother Superintendent, you entrusted me with this suburban church. See, I have 15 brand-new members that I have taken in by profession of faith."

The superintendent said to him, "Well done; you are an upright and faithful pastor. You have been faithful and trustworthy over a little; as I go to other churches, I am going to see to it that you are on my list of successful pastors. Enter into and share the joy that your district enjoys when the reports are given at the assembly."

Then he who had been given the lit-

tle church in the country approached, and he did not have a single name of a new member to present. In fact, he had lost two members by board removal. He said, "Brother Superintendent, I had an inkling that you would be coming around. I also have gathered the idea that you keep a rather exhaustive and cumulative record as to the progress of your pastors. I really don't believe I was given much of an opportunity. The pastor ahead of me didn't do much either. In fact, I feel I have done pretty good to keep this church together and lose no more than I have. I guess maybe it would be better if I would resign and turn the church back to you. Here it is, almost as good as it was when I came."

The superintendent looked at him, and said, "I think you are right. You knew that there would be records kept showing the degree of your success, and that I would be approaching you about it. You should have applied yourself as the others did; then at my coming, you too would be able to report a gain comparable to the size of your church."

"So we will take the church and give it to someone else, and rest assured, little mention will be made of you in the assembly report. We will, however, have much to say about the man who had 30 new members and the one who had 15 new members to report."

"For to everyone who has will more be given, and he will be furnished richly so that he will have abundance, and transfer this good-for-nothing pastor to some other district where not so much is required as to records and brass-tactics leadership."

(So reads through verse 30 in Priddy's version of Matthew 25.)

(Devotional message—Matt. 25:15)

INTRODUCTION: In every parable Jesus sought to teach a central truth. Lost sheep, lost coin, prodigal son—the truth of individual worth. Flowers of the field, five sparrows—truth of individual care. In this above—truth of individual responsibility.

July, 1971

- I. Notice the distribution of the talents.
 - A. Each one according to his several ability.
 - B. Each one received his amount for the same purpose.
 - C. Each received something to use for the Master's business.
- II. Notice the treatment of the talents.
 - A. Each man was tempted.
 1. Five-talent (exceptional) tempted to get by with less than his best.
 2. Two-talent (average) tempted to slide by with the crowd.
 3. One-talent (limited) tempted to excuse himself on inability.
 - B. The two men would not yield to temptation—were successful.
 - C. The third man yielded—and failed.
- III. Notice the day of reckoning.
 - A. Judgment was not on basis of returns, but on faithfulness.
 - B. The Master's disposition of us is based on our disposition of Him and His work here.

Do Our Weddings Miss It?

By Jim Christy*

The usher seated me about halfway up the left section of the church. As I sat there, getting acquainted with the decor of the room, my lips began wording the tune sounding from the organ. Why—it was from a Broadway hit several years back! By the time I had adjusted to Broadway hit music, my eyes, in their search for identity in a strange place, rested on the focal point of the room: a massive collection of candles and flowers.

*Pastor, Rochester, Mich.

The minister marched in and the service began. No invocation, no congregational singing, no preaching of the Word were included. Special music was chosen from a collection of modern pop songs. Two long prayers were read by the pastor. From the very first, the central figures were human. A sense of sacredness did exist, but no particular spiritual food was offered except for the reading of Psalms 23.

During one of the lulls in the service, I surveyed my fellow worshipers. Directly in front of me sat an old man who later said this was the first time in 10 years that he had attended church. To my right sat a young couple who three

weeks before had filed for divorce. A good-looking teen boy with piercing blue eyes shared the pew. I wondered how many were attending the church for the first time.

Later, heading the car homeward, my mind churned with thoughts: Was I right in expecting spiritual food in a church service? Will that man ever be in church again to hear the Word? Could that young couple have been searching for help and hope? Did that teen judge Christianity by services like that?

I looked again at the name of the church. First Church of the Nazarene. The occasion—a wedding.

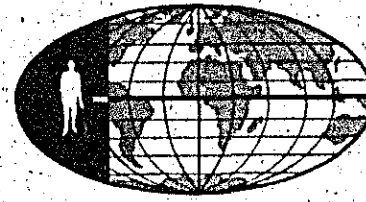
That Telltale Image

Be under no illusion, you shall gather to yourself the images you love. As you go, the shapes, the lights, the shadows of the things you have preferred will come to you—yes, inveterately, inevitably, as bees to their hive. And there in your mind and spirit they will leave with you their distilled essence, sweet as honey, or bitter as gall, and you will grow into their likeness because their nature will be in you.

As men see the color in the wave, so shall men see in you the thing you have loved most. Out of your eyes will look the spirit you have chosen. In your smile and in your frown the years will speak. You will not walk nor stand nor sit, nor will your hand move, but you will confess the one you serve, and upon your forehead will be written his name as by a revealing pen. Cleverness may select skillful words to cast a veil about you, and circumspection may never sleep, yet you will not be hid—no, never.

As year adds to year, that face of yours, which once, like an unwritten page, lay smooth in your baby crib, will take to itself lines, as the parchment of an old historian who jealously sets down all the story. And there, more deeply than acids etch the steel, will grow the inscribed narrative of your mental habits, the emotions of your heart, your sense of conscience, your response to duty, what you think of God, of your fellowman, and of yourself. It will all be there. For men become like that which they love, and the name thereof is written on their brows. There is one revelation of you which must be made. **BE UNDER NO ILLUSIONS, YOU SHALL GATHER TO YOURSELF THE IMAGES YOU LOVE.**

(Author unknown)



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

Bennett Dudney, Editor

YOUTH

TO EVERY TEEN ON OUR CHURCH'S RESPONSIBILITY LISTS, ADULT TEEN SPONSORS AND TEACHERS, THE PASTOR, SCHOOL AND PUBLIC LIBRARIES, HOSPITALS, YMCA'S, MEDICAL OFFICES, BARBERSHOPS...

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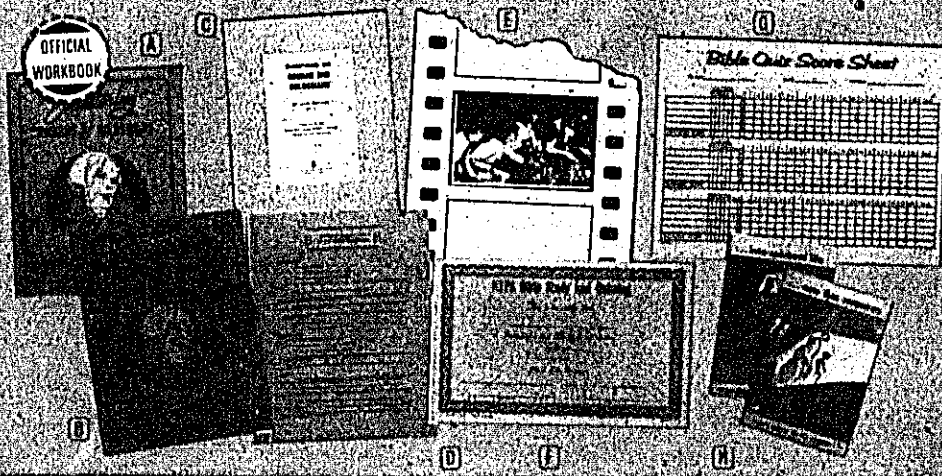
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July, 1971

19

The Little Tie That Binds

THE CHURCH NEWSLETTER at its best is personal journalism with a wide influence.

Some pastors consider it their most important communications link. It strengthens the church family. It unites all in the church program of outreach.

Alert to the News

One writes: "We give the highlights of our progress and plans in the newsletter. Our members like to keep up on the news in their own church. We also write it up for the newspaper when it has community value."

Some pastors mail the newsletter to a wider circle. They include friends, many visitors, and also exchange copies with other churches.

One pastor in a small midwest church is enthusiastic.

"When we came here in June, 1970," he wrote, "we averaged 25 persons in service. We started a newsletter. In less than seven months we averaged 65 and a steady growth continued. I attribute a part of this growth to our newsletter."

Notes into Idea File

Any pastor can make a newsletter live if he will jot down bits of information, stories, and ideas each day as he goes along. If he will drop these notes into the newsletter file, he will have "grist for the mill" when it is time to prepare his copy.

An important factor in a strong newsletter is for the pastor (or editor) to know and to write for his readers.

Robert Young, star in TV's "Marcus Welby, M.D.," seen by 40 million persons weekly, is said to "always think in

terms of his audience" in interpreting the script.

He attracts youngsters because he keeps trying to find out what interests young people and they find he demonstrates the qualities of love, understanding, and trust.

Pastors (editors) strive for the same rapport with their congregation (readers) in preparing the newsletter.

So far this year there has been an increasing use of material from the "Pastors' Exchange" compiled and mailed by N.I.S. There have been two mailings and more are contemplated.

Response to Services

More than 100 pastors wrote in for information following the article "Report on Newsletters," last March.

Most of them enclosed sample copies of newsletters for study and constructive criticism.

The offer by N.I.S. to assist pastors in this area of church communications still stands:

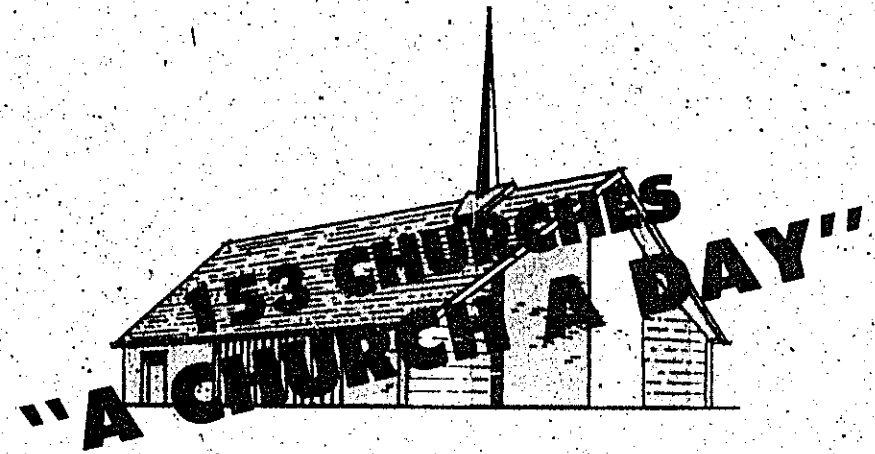
- 1) We will mail free on request a sampling of newsletters for study of layout and content.
- 2) Any who wish constructive criticism of their publication may send two or three copies.

Also, pastors who wrote in earlier may secure another batch of selected newsletters by mailing a card.

Write to: Joe Olson, Nazarene Information Service, 6401 The Paseo, Kansas City, Mo. 64131.

O. JOE OLSON

Nazarene Preacher



June 1 through October 31, 1971
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September 5—November 28, 1971

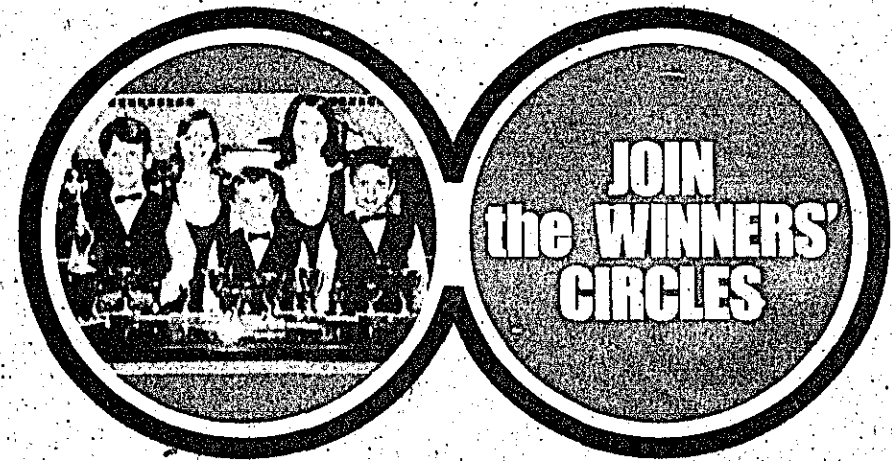
An all-church attempt

- To win the unsaved members of church families to Christ
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The Department of Evangelism
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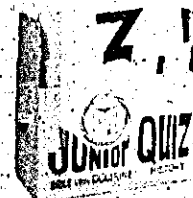
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H. Dale Mitchell, Executive Director



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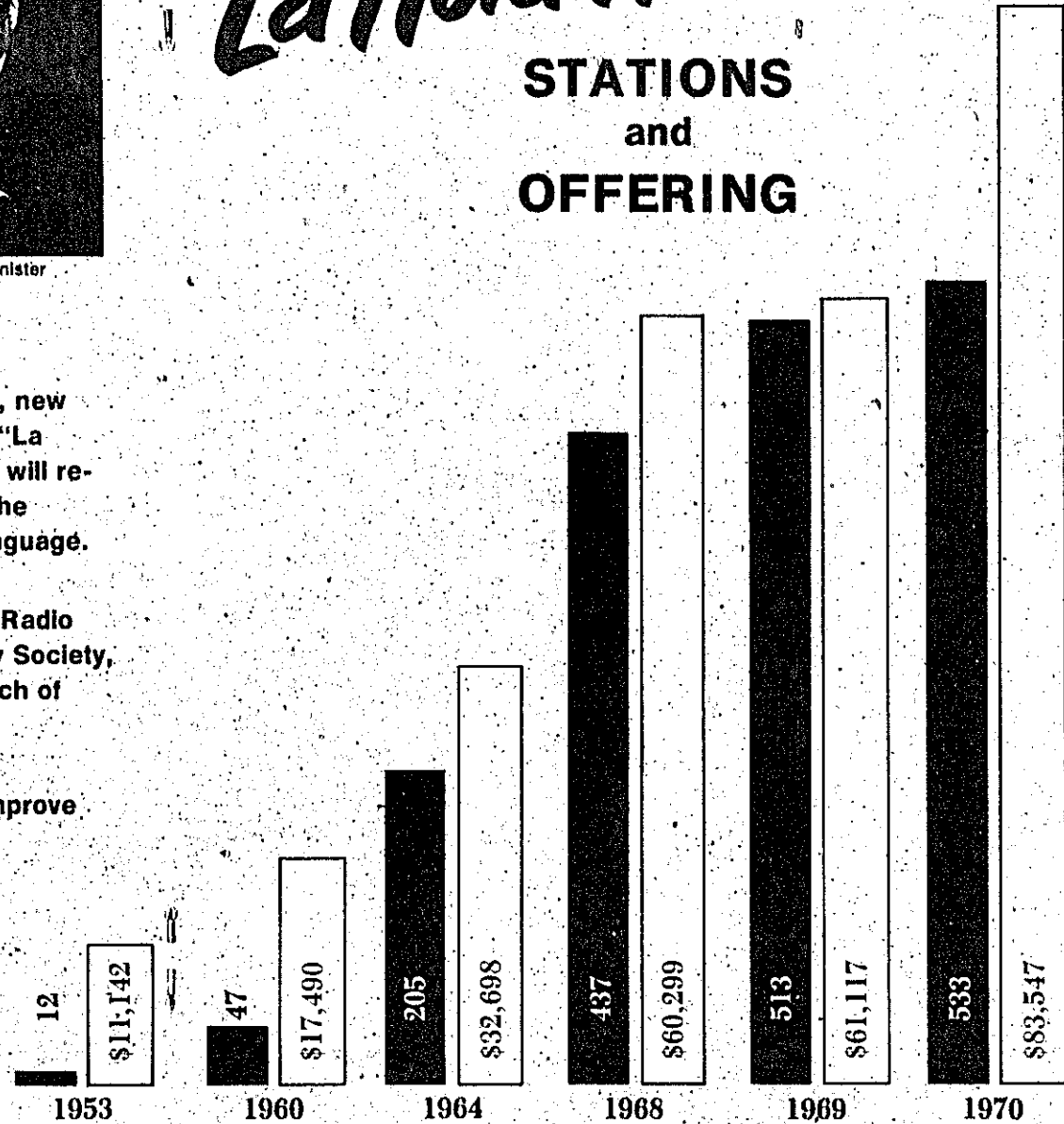
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STATIONS and OFFERING

Blessing, salvation, encouragement and strength, new churches—and more and more. That is the record of "La Hora Nazarena" as reported in our mail. Only eternity will reveal all the good that has come from this broadcast, the world's largest evangelical program in the Spanish language.

This ministry, made possible by the July Spanish Radio Offering and raised by the Nazarene World Missionary Society, is no doubt one of the greatest carried on by the Church of the Nazarene.

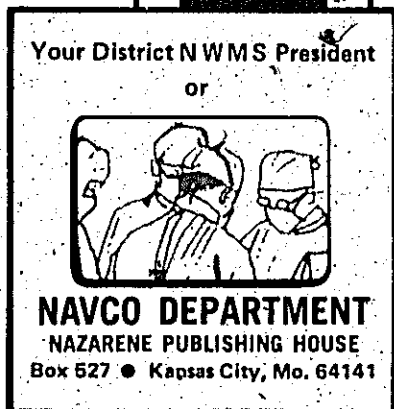
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Check: "Herald of Holiness" () ; "Other Sheep" () ; "Nazarene Preacher" () ;
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Alabama						
Alaska						
Arizona						
Canada Atlantic						
Canada Central						
Canada Pacific						
Canada West						
Central California						
Central Ohio						
Chicago Central						
Colorado						
Dakota						
Dallas						
East Tennessee						
Eastern Kentucky						
Eastern Michigan						
Florida						
Georgia						
Hawaii						
Houston						
Idaho-Oregon						
Illinois						
Indianapolis						
Iowa						
Jonlin						
Kansas						
Kansas City						
Kentucky						
Los Angeles						
Louisiana						
Maine						
Michigan						
Minnesota						
Mississippi						
Missouri						
Nebraska						
Nevada-Utah						
New England						
New Mexico						
New York						
North Arkansas						
North Carolina						
Northeast Oklahoma						
Northeastern Indiana						
Northern California						
Northwest						
Northwest Indiana						
Northwest Oklahoma						
Northwestern Illinois						
Northwestern Ohio						
Oregon Pacific						
Philadelphia						
Pittsburgh						
Rocky Mountain						
Sacramento						
San Antonio						
South Arkansas						
South Carolina						
Southeast Oklahoma						
Southern California						
Southwest Indiana						
Southwest Oklahoma						
Southwestern Ohio						
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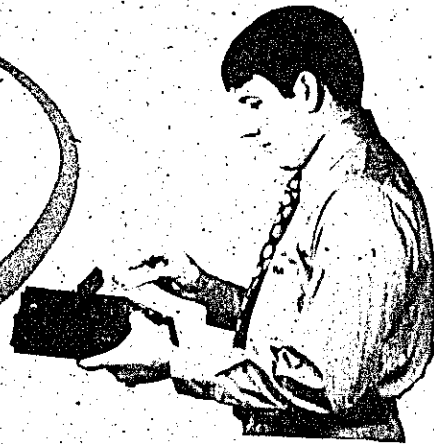
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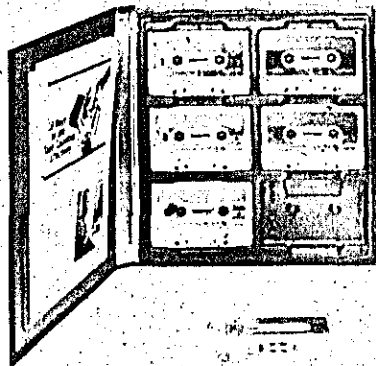
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

The Poise That Jesus Gives

OUR SIXTH-GRADE CLASS in school was definitely out of control—noisy and misbehaving, wickedly aware that our teacher was becoming increasingly exasperated. Suddenly she strode to the blackboard and printed in bold letters the word "poise." She sharply underlined it, then wheeled around and turned accusing eyes on us. As we grew quiet she "spit" out the word in a hard tone, "Poise!" Slowly and deliberately she spelled it—"P-o-i-s-e"—and declared, "This class doesn't even know the meaning of this word!" (Thinking back, I suspect our misbehavior had robbed her of a bit of her own.)

She was correct, in my case at least—I wasn't sure what the word meant, but being duly impressed, I went home to look it up in the dictionary. I learned that poise was "balance . . . stability . . . ease and dignity of manner, carriage; bearing, self-possession, assurance, confidence, calmness, tranquility, serenity, grace."

How desirable! How we admire those who demonstrate this confident, this assured manner, those who seem never to lose composure!

A fortunate few seem to be endowed with a natural poise. I have observed even young children who displayed an unusual degree of poise. One of my former pastors' wives had this natural poise—never flustered, always the lady. I remember thinking that if someone should suddenly give a fire alarm she surely would calmly arise and leave the

burning building with all grace and composure.

There is a poise that develops naturally with maturity and experience.

There is also a poise that comes from training or cultivation. Some young ladies attend "charm" classes to learn those qualities that contribute to poise. Surely those of us who are less endowed naturally with poise would do well to try to cultivate it. We often feel inadequate because of clothes, manners, background, physical disfigurements, undue shyness, lack of education. And this is understandable. Much has been written on this from the human point of view—books on etiquette, attitudes, building confidence, "how to win friends and influence people," etc. Certainly some help for improvement can be gleaned from these.

However, besides the innate poise of some, and the poise that comes with maturity, experience, and training, I believe there is another source, and another sort. Poise seems to stem from "security," and lack of it from insecurity—along many lines.

There is, I believe, a Christian poise that is implanted with the new birth, and increases with entire sanctification and Christian maturity. I have observed this development, and have also experienced it. This poise comes from the "security" within.

Now Christian poise doesn't make identical models of all Christians, because we all differ in our personalities

and temperaments. To be poised doesn't mean we all have to move slowly, act with deliberation, or be contemplative. Where then would be those with great enthusiasm, sharp wit, those with vivacious personalities, those who are naturally fast moving, impulsive? We are all individual, but no matter the temperament, we can have the "poise that Jesus gives."

The very fact that we shift from the self-centered to the Christ-centered makes all the difference in the world.

This past year I heard of a prominent and talented Christian who arrived in a new situation in which she seemed a threat to the other professionals represented in the group. Immediately some began to make snide remarks and indulge in small cruelties. Observers wondered how the newcomer would counterattack. She didn't. It was as if she really didn't hear, and continued on naturally and unself-consciously. Soon she actually won the friendship and admiration of her agitators. Later someone who had been amazed at the whole process of events, complimented this woman and asked her how she was able to do it.

"My life is given over to God," she answered; "I'm not in-charge of it anymore. So you see I can never consider other people as threats."

What greater security! If God is ordering my life, who can ever be a threat? This is the basis for Christian poise. Perfect love casteth out fear.

One earnest Christian lady told me that there was a period when she was utterly frustrated by insecurities resulting from her bowed legs. She became so miserably self-conscious that she felt everyone was conscious of her imperfect ankles, even as she walked down the street. After she became fully indwelt by the Spirit, she laughed at her former "insecurities." They seemed so absurd.

Then there was the lady who spent hours worrying about her skin, her hair, her clothes and general appearance, until the worry was eroding her spiritual life. She phoned me one day

after having attended a spiritual retreat where she had made a complete consecration and experienced a wonderful witness of Christ's indwelling. She testified that, as she looked in the mirror a few mornings later, the Holy Spirit seemed to speak back to her and say, "You no longer have to impress others. I am your Security now, and your Defense. You don't have to worry about your appearance. My love, My Spirit within will be your attraction." She said she felt such a tremendous release and exultation—as though a great burden had been taken from her. I've seen her many times since—never dowdy, always attractive—but her self-conscious obsession is gone; she is liberated, for her security is based on something deeper than outward appearance.

Years ago I confess to feeling very self-conscious and uncertain when entering a room full of people. But after my "baptism of love" and subsequent growth in love, I was delivered from this self-consciousness—because I wasn't so conscious of self. I really didn't need to make an impression, nor enter into any competition. Persons might be "higher," or "lower" on the "social ladder," or Christian or non-Christian, or young or old. I was joining them to love them—to be useful if possible. Jesus said, "Owe no man any thing but to love . . ." What a relief! No one is a threat. How can I feel inferior? I do not order my own life. What a different feeling to approach a group with the thought, I come with love! Lord, to whom would You direct me? Social status is leveled, and competitiveness unnecessary when you love. Some of the most loved folk in the world use faulty grammar, don't know all the protocol. The Holy Spirit gives a sense of the "fitness" of things, and you feel at ease and "in love."

One final word: As love leaks out, insecurities and competitiveness seep in. Does your "poise" need polishing? Check to see if God orders your life—or if you still bear that frustrating responsibility.

Oh, the "poise that Jesus gives"!

IN THE STUDY

SERMON OF THE MONTH

Punctuating Death

A Funeral Message

By Wesley Tracy*

WE SPEND OUR YEARS as a tale that is told," wrote the Psalmist (90:9). And as we write the "tale of life" we must pause here and there to properly punctuate the story. Without punctuation marks, the story is jumbled and meaningless. The punctuation adds meaning and we punctuate as we interpret life.

Death has come near us all again. What marks of meaning will you give the passing of this loved one? How will you punctuate death in the tale of life? You cannot ignore it or evade it; you must punctuate it. And how you do so will reflect your interpretation of life, death, destiny, and God.

I

Shall we punctuate this juncture in the existence of our friend with an exclamation point?

No, for exclamation points denote articulation of surprise. And while we spend our lives as a tale that is told, and sometimes come to the last page sooner than we expect, still we know that death is as natural as birth.

The Bible makes us face the fact that men are mortal: "It is appointed unto man once to die." As Bryant M. Kirkland has written, "It is the certainty of night that heightens the function of any day and the certainty of death that adds direction to

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all of life." Death is not a surprise, so the exclamation point will not do.

II

Shall we then punctuate death with a period? A period means the end, finish, it has been said. Those who would answer the ancient question, "If a man die, shall he live again?" with a brazen, "Of course not," are those who would say he was born, he suffered, he died, period—the end. Centuries ago a young man stood on a dock and looked out over the Mediterranean Sea. In his hand he held a coin. He looked at the coin and then at the sea. On the coin was a picture of the Straits of Gibraltar. Under the picture were the Latin words, "Ne Plus Ultra," which roughly translated mean, "There is nothing beyond." The young man, however, would not settle for that popular belief—he dreamed of worlds beyond Gibraltar. His name was Christopher Columbus.

Some people who are more visionless than Columbus look out to the horizons of life and see death and "nothing beyond." They place a period to mark death as the end. But something within us cries, No, not a period, not the end! Somehow we know what Tennyson knew when he wrote:

*I know transplanted human worth
Will bloom to profit elsewhere.*

Then our faith rises tall and matches the faith of Daniel Webster when he ordered the epitaph, "I still live," to be carved on his gravestone.

III

The question mark—perhaps this is the proper punctuation for death. We often hear, "Why, Why?" at gatherings such as this. This mark expresses confusion, uncertainty, bewilderment. And this is just why it is inadequate. There is no question mark of uncertainty about the destiny of those who "die in the Lord." And with no question marks in our minds we are assured that the soul of our brother has gone home to be with Jesus, for

*God's grace was in [his] patient eyes,
God's words were on [his] tongue.*

Further, my friends, be ye well-assured that the death of this good man plants no question mark upon the character of God. It does not indict God's holiness, love, or goodness. We are so very inept at trying to figure out the providences of God from our "knothole" view of the universe.

In Mark Twain's *The Mysterious Stranger* there is a scene in which an "angel" explains to a young man how he has been changing the course of events in the lives of certain people so that things would turn out better for them. Presently he tells him how he is going to bring about a two-minute delay in the life of Nikolaus, a good friend of the young man through whose eyes we see the story. The angel explains that 12 days hence Nikolaus is to be strolling along the river-bank. He is to hear cries for help and is appointed to save the life of a little girl floundering in the water. By making him two minutes late, the angel explains, the child will have struggled out into deeper water and both she and Nikolaus will be drowned.

The young man protests against such cruelty by "angels," and the angel then pulls back the curtain of the future. If Nikolaus is not late, and does not drown, he will catch a serious illness from the drenching, and will lie an invalid unable to speak, hear, or see for 46 years, praying night and day for the blessed relief of death. The little girl, if she were saved, would live to the age of 36 and then be executed for a long list of shameful crimes.

The angel then put the question to the young man: Shall there be a two-minute delay resulting in drowning, or shall we allow the rescue to occur? The young man agreed to let them both drown. The child's mother, however, knowing nothing of these intricate providences, got so angry with God for allowing the apple of her eye to

drown that she made an angry vow never to pray again, which, according to the story, she kept to her own detriment.

Rather than trying to analyze the complex providences of God, and rather than planting question marks on His character, let us today trust in a God who is too wise to make a mistake and too good to be unkind. After Calvary, God has a right to be trusted.

IV

Shall we then punctuate death with a semicolon? As you learned in grade school, the semicolon joins together two equal clauses.

Surely we know that death does not divide one's existence into two equal parts. Heaven, with its freedom from the pain and loneliness and limitations that our friend knew only too well in this world, must be called something far above "equal" with this vale of tears.

Suffice it to say that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

V

If we are not to punctuate death with the exclamation point of surprise, nor with a period as the end of it all, nor yet with the doubt and bewilderment of the question mark, or the equality of the semicolon, how shall we then punctuate it? Simply with a COMMA. A comma means that there is more to come. If a sentence ends with a comma something remains unsaid, something is not yet finished.

Faith writes a comma on the loved one's tomb. The sentence is not finished. The grave does not end all; it is only a gateway to eternal life. Edward Kuhlman has put it this way:

*For when our last page has been turned
And death takes from our hand the pen,
He does not write beneath the lines
As sceptics fain would hope, "The End."
But there, instead, we find the words,
"To be continued," plainly penned.*

So we punctuate the pause of death in the existence of our friend and loved one with a bold comma and add the note, "To be continued in heaven."



TOWARD EXPOSITORY PREACHING

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 2 Three Mountain Peaks

Before using the microscope in order to discover and delight in the hidden beauties of this superb poem on Christian love, let us take the telescope and scan it in its broad perspective. It will be seen at once that this great chapter presents to the eye of the mind three towering mountain peaks of truth which challenge us to scale their heights, and to enjoy the glorious view from their summits. These three peaks are:

I. Love as the INDISPENSABLE GRACE (vv. 1-3)

Chapters 12 and 14 are occupied with the merits of spiritual gifts. They are special endowments of the Spirit for efficient work in the Church. They are good, for they are God's gifts and they are needed for the building up of the Church, but without love they are useless. Love activates and enhances the gifts. Paul insists that love is indispensable. He declares that—

A. *Eloquence without love equals nothing*—"Though I have the gift of prophecy . . . and have not charity, I am nothing."

B. *Prophetic powers minus love equals nothing*—"Though I have the gift of prophecy . . . and have not charity, I am nothing."

C. *Knowledge minus love equals nothing*—"And though I . . . understand all mysteries, and all knowledge . . . and have not charity, I am nothing" ("a useless nobody," Amp. NT).

D. *Faith minus love equals nothing*—"And though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

E. *Generosity minus love equals nothing*—"And though I bestow all my goods to

*Missionary, Republic of South Africa

July, 1971

feed the poor . . . and have not charity, it profiteth me nothing."

F. *Sacrifice minus love equals nothing*—"Though I give my body to be burned, and have not charity, it profiteth me nothing."

There is a grave warning in these searching words. It is sadly possible to have great gifts and no grace. Love qualifies all the gifts and makes them mightily effective. Absence of love cancels out the gifts. You can get along without gifts if you have love, but you cannot get along with gifts if you have no love. Love is indispensable because it is central.

II. Love as the INVINCIBLE GRACE (4-7)

These four verses describe love in action in the rough-and-tumble of everyday life. Here is love under pressure, love facing opposition, love enduring suffering, love under fire. The result is summed up in v. 8, "Charity never faileth." It is unconquerable, undefeated, impregnable, invincible. It emerges victorious from every test to which life subjects it. Paul takes the negative and positive aspects of love—what it will not do and what it will do.

A. Love's Negatives

1. *Love is not envious or jealous.* "Love never is envious nor boils over with jealousy" (Amp. NT).

2. *Love is not proud or boastful.* "Is not conceited—arrogant and inflated with pride" (Amp. NT).

3. *Love is not rude or unmannerly.* "Does not act unbecomingly"; "it is not rude" (Amp. NT).

4. *Love is not selfish or self-seeking.* "Does not insist on its own right or its own way" (Amp. NT).

5. *Love is not bad-tempered or touchy.* "Is not touchy or fretful or resentful" (Amp. NT).

6. *Love is not suspicious or vindictive.* "Takes no account of the evil done to it—pays no attention to a suffered wrong" (Amp. NT). It doesn't question motives or harbor grudges.

7. *Love is not mean or petty.* "Love is never glad about injustice, but rejoices whenever truth wins out" (Living Letters).

B. Love's Positives

1. *Love is kind even when under pressure.* "Love endures long and is patient and kind" (Amp. NT).

2. *Love is a champion of the truth.*

"Rejoices when right and truth prevail." (Amp. NT).

3. *Love is resistant to hard knocks.* "Love bears up under anything and everything that comes" (Amp. NT).

4. *Love is trustful and loyal.* "Is ever ready to believe the best of every person" (Amp. NT). "If you love someone you will be loyal to him no matter what the cost" (Living Letters)

5. *Love is buoyant with hope.* Love "hopeth all things." It is optimistic even in difficult situations.

6. *Love is tough and enduring.* "Love endures everything [without weakening]" (Amp. NT).

7. *Love is entirely trustworthy.* "Love never fails—never fades out" (Amp. NT).

III. Love as the IMPERISHABLE GRACE

A. *Love matures but does not decay.* The love of a child becomes the love of a man—"When I became a man."

B. *Love survives death.* "The incomplete and imperfect will vanish—become antiquated, void and superseded" (Amp. NT).

C. *Love outlives gifts.* Prophecy and knowledge as we know them will pass away. Love will abide.

D. *Love will be consummated by glorification.* Love will see its beloved face to face.

E. *Love outshines every other grace.* Faith, hope, love abide. Love stands pre-eminent because it embraces the other two. Faith is love trusting; hope is love eagerly expecting. Love outshines, outstrips, and outlives all else. Try again substituting your name for love in vv. 4-7. See where you fail.

(To be continued)

GLEANINGS

from the Greek



By Ralph Earle*

II Tim. 4:1-17

"Quick" or "Living"?

The Oxford English Dictionary has no less than nine long columns on the use of

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"quick" in our language. Its original meaning was "living," and that is all the Greek word here, *zontas*, means. It has no relation to our modern concept of "quick." The archaic use of "quick" for "living" in the King James Version is found four times in the New Testament (Acts 10:42; II Tim. 4:1; Heb. 4:12; I Pet. 4:5).

"Instant" or "Ready"?

The verb *ephistemi* is translated "be instant" in verse 2 and "is at hand" in verse 6. It literally means "be on hand" and so "be ready." The former sense fits verse 6; the latter, verse 2.

"In season, out of season" is *eukairos akairos*. Lock (*Pastoral Epistles*, p. 113) has an excellent comment on this for preachers: "Both whether or no the moment seems to fit your hearers, 'welcome or not welcome,' and 'whether or no it is convenient to you,' 'on duty or off duty,' 'in the pulpit or out of it,' 'take or make your opportunity.'" That is the way Paul preached.

"Itching" or "Tickled"?

The verb *knetho* (v. 3) occurs only here in the New Testament. It literally means "scratch" or "tickle." In the passive (as here) it means "itch." Arndt and Gingrich remark that the word is here used "figuratively of curiosity, that looks for interesting and spicy bits of information." Weymouth puts it well: "wanting to have their ears tickled."

"Offered" or "Poured Out"?

The statement, "I am now ready to be offered" (v. 6), is much stronger in the Greek: "I am already being poured out as a drink offering." The whole of Paul's life of service was a sacrifice. But as it came to a close, his lifeblood was being poured out on the altar as a final act of dedication. The verb *spendo* is found only here and in Phil. 2:17.

"Fight" or "Contest"?

For the first clause of verse 7 almost all translations have, "I have fought a [the] good fight." But in the Greek the verb is *agonizo* and the noun is *agon*, from which we get "agonize" and "agony."

These words came from the verb *ago*, which means "lead." An *agon* was a gathering. But since the largest gatherings, then as now, were for athletic contests, it

came to be used for the contest itself. So Paul's meaning here is probably, "I have competed well in the great contest of life."

The climax of all the contests of that day was the marathon race (26 miles). The winner of this was given the highest honors. He was greeted as a great hero. He had "agonized" and won the "agona."

This fits in perfectly with the second clause, "I have finished my course." The Greek word for "course" is *dromon*, which comes from the verb meaning "to run" (second aorist, *edramon*). So it definitely refers to a racecourse. *The Twentieth Century New Testament* has correctly captured the thought: "I have run the great Race, I have completed the Course."

The third clause, "I have kept the faith," could possibly suggest: "I have kept the rules; I have not been disqualified." It may well be that Paul, who was especially fond of athletic metaphors, thus intended that all three of these clauses be taken as referring to the Christian life as a long-distance race. This is the figure which is clearly used in Heb. 12:1-2.

Verse 8 also fits into this pattern. The "crown" which Paul knew was awaiting him was not the royal diadem (Greek, *diadema*) but the victor's wreath (*stephanos*). It would be given him by the Lord, who is the righteous "judge," or Umpire. He stands at the end of each Christian's race, waiting to give him the victor's crown and welcome him into his eternal home. What an encouragement to all of us to keep pressing on to the end! This is the apostle's dying testimony, and it is a glorious one.

"Shortly" or "Quickly"?

"Do thy diligence to come shortly unto me" (v. 9), is literally, "Make haste to come to me quickly." Winter was coming on. In his damp, dingy dungeon, the apostle was already beginning to suffer from the cold. And so he urged Timothy to come as quickly as possible, bringing Paul's "cloak" (v. 13), his warm outer robe. The Greek is *phatlonos* (only here in NT).

"Books . . . Parchments"

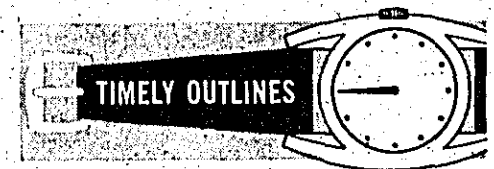
The first word is *hiblia*, which probably refers to papyrus rolls or scrolls. These could have been copies of Paul's own Epistles, although the identification is uncertain. Our word "Bible" comes from this.

The second word is *membranas*, "skins"

(only here in NT). It refers to scrolls made of the skins of animals. These may have been scrolls containing at least some books of the Old Testament.

"Answer" or "Defence"?

The word is *apologia* (v. 16). Today an "apology" is generally a confession that one is sorry for some wrong he has done. But the original meaning of "apology" in English is "defense"—not saying, "I'm sorry; I was wrong," but, "I am innocent." And that is exactly what *apologia* means: "a speech made in defense." So the reference here is not to some obscure "answer" but to Paul's defense at his trial before the emperor. No person stood by him—except the Lord (v. 17), who "strengthened" (Greek, "empowered") him. At Paul's first trial he was delivered out of the lion's mouth (that is, from death). But the previous verses show that he realized his next trial would result in his execution, for which he was ready.



God's Plentitude for Man's Poverty

SCRIPTURE: Isaiah 55

TEXT: vv. 1-2

INTRODUCTION: This is one of the great chapters of the Bible on the glorious gospel of Christ. God as the infinite and loving Heavenly Father, has provided for and guaranteed the supplying of every legitimate human need (Phil. 4:19; Ps. 23:1; 84:11).

I. WHAT DO MEN WANT?

The expressions "thirsteth" and "satisfieth" indicate that men have needs deeply felt which powerfully motivate life.

A. Man's desires

1. *Creature comforts*—freedom from poverty, disease, starvation, naked-

ness—a guarantee that creaturely comforts will not fail

2. *Companionship* that is compatible and fully satisfying with family, friends and home—full acceptance and appreciation in a desirable group of society.

3. *Pleasure* of achieving, enjoying, experiencing sensations both mental and physical of a pleasant nature.

4. *Happiness* that follows peace of mind with no worries, anxieties, troubles—a harmonious relationship with the whole world.

5. *Holiness* of heart and life that stems from a right relationship to God and a right condition of heart, leads to freedom from spiritual condemnation and from inner tension of spirit and mind

B. *These basic human desires are God-given, not evil, and will be fully satisfied sometime, somewhere in God's will and His own good time, in this world or in the one to come. Man needs patient trust in the wisdom and timing of God at this point.*

C. *Reasons for failure (vv. 8-9)*

1. Man does not see through the eyes of God nor judge values as God does. Too impatient to wait on God's wisdom and planning and too confident in his own wisdom and ability to solve all the problems, man rushes off to take care of his own wants in his own way. This was the sin of Eden—to prefer one's own way to that of God's. Nothing is right when it is out of harmony with the will of God.

2. Where self is the center of life rather than God, everything in life is out of focus and is seen from a wrong perspective. Values are lost; wrong decisions are made; sin is committed.

3. This bent to self-will—the carnal mind—warps all normal desires, leads away from God, and ends in hell.

a. *The desire for comfort, perverted, leads to extreme selfishness (me first), which expresses itself in ease-loving, self-saving, self-indulgence, and material-mind-*

ness, with no real sense of social or spiritual responsibility for others.

b. *A desire for companionship, perverted, leads to forming friendships with the ungodly, fellowship with the world, and unholy marriage alliances. It leads men to give earthly friends and loved ones precedence over God.*

c. *The desire for pleasure, perverted, leads to participation in worldly entertainments and amusements like the dance with its completely sensual thrill, or the unwholesome thrill of gambling, or the false sense of well-being engendered by alcohol, or the substitution of the false thrill of a holiday Sunday for a holy-day Sunday.*

d. *Happiness is confused with fun and irresponsibility, excitement, thrill, gaiety, and novelty. The means becomes the end, and the real, solid values of life are lost to view.*

e. *Holiness and the way of salvation become merely a religion of respectability and morality and good works rather than a vital faith in Christ.*

D. *The result: More and more sin tramples decency and righteousness in the mud and mire. Men do not think God's thought, nor value life with His standard of value. Therefore they labor for that which satisfieth not (v. 2), and become enamored with the world. Carnality dominates their motives, their affections, and enslaves their wills. They cease to take the long look at life; they at first dislike God and His gospel and then end up hating Him.*

II. *BUT GOD'S THOUGHTS AND WAYS ARE HIGHER THAN MAN'S (vv. 8-9).*

A. *In His omniscience He sees and understands perfectly, comprehensively.*

1. He properly estimates the awfulness of sin in its ravages in the human race and in the human heart. Man sees it as a light thing.

2. He properly values man, not for what he is, but for what he may become through grace.

3. He knows how man can be saved.

and perfects His plan of salvation through the gift of His Son to die on the Cross for man's sins. Thank God! He does not leave man to stumble on in his blindness to dark damnation.

4. He offers—

a. "Water"—representing cleansing from sin.

b. "Wine"—representing the more abundant life of being filled with the Spirit.

c. "Milk" to feed the soul, to build character, to sustain spiritual life.

5. He sends David's great Son, the Eternal David, to be—

a. A Witness to the people against their sins.

b. A Sacrifice for their sins.

c. A Leader, a Commander, to lead them away from sin.

6. He sends forth His Word in its power to convict, to convert, and to sanctify wholly (Heb. 4:12; I Pet. 1:23; John 17:17) as His truth is applied to the heart by His Holy Spirit (vv. 10-11).

7. The plan is prepared; the feast is provided; the invitations are out (vv. 1, 3).

B. *What is there for man to do? (vv. 6-7)*

1. He is to incline his ear and hear—to listen, to reason, to prepare to act on the prompting of the Spirit of God.

2. He is to seek the Lord, to call upon Him when He is near to hear and to help (Jer. 29:13).

3. He is to forsake sinful ways and sinful thoughts, to make a clean break with all sin. He is to let God deal with sin outwardly, and then inwardly to purify the fountain of life.

4. He is to return to the Lord, from whom he has departed, in complete, humble surrender, giving up self-righteousness, making no excuses, fully accepting God's evaluation of his true worth and condition.

C. *What will God do? (vv. 6-7)*

1. He will have mercy, not justice, on the penitent, for Christ's sake. He will turn none away.

2. He will abundantly pardon and wash away man's sins, removing

them as far as the east is from the west, remembering them against him no more.

3. The result of this wonderful transaction between God and man is indescribable joy and glorious peace (v. 12).

CONCLUSION: The strong implication in v. 6 is that God will not always be near to hear man's cry, nor will He always be found to help man in his need. There is the strong possibility of missing the way in life. One can never be truly happy without God's companionship, His favor, and His acceptance. To reject His invitation means to suffer the full consequences of sin both in this life and in the life to come. The time will come when He will not be found. There are many good reasons for getting right with God NOW, but there are none why one should not.

J. LEWIS INGLE
Grand Prairie, Tex.

A Transformed Church

SCRIPTURE: Eph. 2:1-13

I. *BLACK PAST—"in times past" (v. 2)*

A. Were dead (v. 1)

B. Walked according to this world (v. 2)

C. Filthy conversation (v. 3)

D. Filthy living (v. 3); fulfilling desires of flesh

E. By nature (v. 3), not environment

F. Summary of black past (v. 4)

1. Christless

2. Homeless (aliens)

3. Hopeless

4. Godless; Ephesians had Diana, but no real God to answer prayer.

II. *BRIGHT PRESENT*

A. "But God" (v. 4); what a difference these two words make!

1. Dead—yes—but God!

2. Filthy living—yes—but God!

3. By nature children of wrath—yes—but God!

B. "But now" (v. 13); distance changed to nearness!

1. Quickened together (v. 5)

2. Raised up together (v. 6)
3. Sit together (v. 6)
4. We have peace (v. 4)
5. No more strangers (v. 19)
6. Good foundation (v. 20)

III. GLORIOUS FUTURE (v. 7)

Paul looked out into the future and saw a whole procession of ages in which we are to be monuments of His grace throughout endless ages.

R. J. NIKKEL
Freemont, Calif.

Christian Love

SCRIPTURE: Rom. 12:19-21

TEXTS: John 13:35; Matt. 22:37-40 (NEB, Weymouth, and Goodspeed)

INTRODUCTION: Karl Menninger said: "Love is the medicine for the sickness of the world—a prescription often given, too rarely taken" (*Love Against Hate*, p. 294).

I. VALUES OF CHRISTIAN LOVE

- A. To oneself:
 1. Warmheartedness
 2. Joyful hope
 3. Patience and steadfastness in trouble
 4. Persistence in prayer
- B. To Others
 1. Blessings and prayer for persecutors
 2. Liberality and hospitality
 3. Sharing of life's joys and sorrows

II. VIRTUES OF CHRISTIAN LOVE

- A. Humility
- B. Generosity
- C. Unwavering trust in God's providence

III. VICTORIES OF LOVE

"Don't allow yourselves to be overpowered with evil. Take the offensive—overcome evil by good!" (Rom. 12:21; Phillips)

- A. Victory over the god mammon
- B. Victory over self-centeredness
- C. Victory in our witness to others

CONCLUSION: Look at Christian love. Its jewels sparkle. Within you it builds a fortress. To your fellowmen it shares and serves. In its example, its ministry is strongest. They must look at you and say, "He is like Christ."

JAMES ROBERTSON
Tyler, Tex.

From Greatness to Groveling

SCRIPTURE: II Chronicles 26

TEXT: II Chron. 26:5

INTRODUCTION: The distance from leadership to leprosy is not far.

I. UZZIAH'S GREATNESS

- A great beginning (at age 16), v. 3
- A great devotion ("set himself to seek God"), v. 5
- A great prosperity ("as long as"), v. 5
- A great Helper ("God helped him"), v. 7
- A great strength ("exceeding strong"), v. 8
- A great success (fortifying Jerusalem, water, flocks, fields, fertility), vv. 9-10
- A great name and fame, v. 15

I. UZZIAH'S DOWNFALL

- "BUT"! "When he was strong."
- Lifted up with pride, v. 16
- Fell into presumption, vv. 16-20
- Gave way to wrath, v. 19
- Concluded life a leper, v. 21. "Cut off from the house of Jehovah," v. 21
- Died in eclipse, v. 23

CONCLUSION: Strength and prosperity may be a peril. Satan never relents in his purpose to wreck a soul.

ROSS E. PRICE

Enjoy Your Religion

SCRIPTURE: I John 1:3-7

TEXT: *And these things write we unto you, that your joy may be full* (v. 4).

The Nazarene Preacher

INTRODUCTION: Topic suggests that all do not enjoy their religion. Some only endure it, others keep "working at it" all their lives.

I. RELIGION MAY BE LIKE MEDICINE, which is often bitter.

- A. Bitter pill brings health—like swallowing our pride, etc.
- B. Confession and restitution may be painful, like pulling out the sliver, but may prevent infection later. Therefore if we are to enjoy our religion we must get a good "dose."

II. RELIGION IS LIKE HEALTH—it needs constant care.

- A. Consistent nourishment; the healthy have good appetites.
- B. Rest of faith in the Lord, no worry for tomorrow or eternity.
- C. Spiritual exercise: witnessing to others; tests to our faith, about which we too often complain rather than accept as exercises of faith.
- D. Plenty of fresh air: prayer—breathing the very presence of God, never alone. Therefore if we are to enjoy our religion we must watch our spiritual health.

III. RELIGION MUST BE SUFFICIENT:

- A. In quality to meet the needs. Jas. 1:27 describes pure religion as including right relationship with God and man, so both can be enjoyed.
- B. Quantity enough to be enjoyed and shared. If too little, inclined to be stingy. Can't enjoy pleasures of sin nor things spiritual either. Need enough to bubble over like the singing teakettle which sounds happy. It says the fire is on, energy is up, and whistles to announce it. Therefore if we are to enjoy our religion we must watch both quality and quantity.

CONCLUSION: Don't be like the fellow who always has a car to tinker with, when cars are really made for travel. God has enough grace to help all of us get up and go, and quit tinkering!

EDWARD J. JOHNSON
North Platte, Neb.

July, 1971

Just a suggestion—

What on Earth Are You Doing— for Heaven's Sake?

Text suggestions: Matt. 6:20; Luke 16:9; Matt. 16:26; Gal. 6:7-10

What on earth are you doing for heaven's sake?

- I. With your own soul?
- II. With your possessions?
- III. With your influence?
- IV. With your faith?
- V. With your talents and gifts?

Pardon me, but your faith IS showing!

T. CRICHTON MITCHELL

IDEA SPARKS

By Asa Sparks*

Sunday School Administration

1. *Responsibility also includes accountability.* At your next Sunday school staff meeting ask your Sunday school teachers to give an oral report as to what they have done, what they are going to do, and the spiritual goals for their class.

2. *To really show off your Cradle Roll babies,* get that ceramic hobbyist to make booties in pink and blue with the names of the babies in gold. The ceramic bootie would be given to the baby at the age of two or three.

3. *Class of the month* can be chosen on the basis of attendance, local visitors, offering, new members, less absentees. *Teacher of the month* can be chosen

*Pastor, Gastonia, N.C.

for attendance at all services, calls, members joining the church, percentage increase. Pictures can be taken of the winners each month and posted on the bulletin board.

4. *Tragically, we live in a day* in which the Bible is often neglected. At promotion time encourage the children of your Sunday school to use their Bibles. One could set up the following system: White-New Testaments for new Cradle Roll babies, Rainbow-New Testament for new primaries, the Nazarene Bible for new juniors, pocket New Testaments for all graduates.

5. *Ridgecrest, Calif., has used "on time" stamps.* These are simply home-made green stamps placed in the stamp books. They can be given for many reasons—being on time, "Strive for Five" goals reached. Take a Sears or less expensive toy catalogue to make up your selection list for books to be traded in.

6. *One of the difficult things* in almost every Sunday school is having the right amount of literature for the teachers each quarter. You can help eliminate problems in this area by mimeographing a small order sheet for the teacher to use in ordering the classroom supplies for the coming quarter.

7. *Mobile Riverside Church* was able to show quite clearly which classes needed new enrollments; new organization by preparing class enrollment reports for a year and a half. Remarks were added at the end of the report for each class, such as, "going up," "slipped a little," "should form a new class." Get a picture of where your Sunday school classes are going or where they are not going. Chart their enrollment at the close of the last five quarters. Quickly you will see those that are too big to grow, those that level off, those that remain the same, and those that are growing, for some reason.

8. *Implement your "Strive for Five" programs* by giving ribbons according to the achievements. Give a blue ribbon to the child who has averaged five for 12 or 13 Sundays in a quarter, or who has reached the goal of 55 of the

65 points possible. A second-place ribbon goes to the one who falls into the next category. You may want to give bonus points for bringing visitors: Ribbons are available from trophy stores.

9. *The public schools have the principal* give an annual appraisal of the teachers, sometimes both written and personally. Secure an appraisal form from your local school board and adapt it to your Sunday school for the superintendent to use in giving a score sheet for each teacher in Sunday school.

10. *Encourage continued Sunday school attendance* through the summer with your children by giving a late summer trip to a zoo or other attraction. Take all those who attend 10 of the 13 weeks of summer. Give a little leeway by allowing them to make up one or two absences only, by bringing visitors. When out of town on vacation with parents, they can bring a note signed at the church they visited.

11. *David Hail suggests* that you have open house in your Sunday school one evening. The purpose is to interest the entire family. Have displays for all departments from kindergarten through senior high. Give a \$5.00 gift certificate from the Publishing House to the class with the best percentage present. Use different-colored construction-paper name tags for Sunday school workers, visitors, and members. Be sure to send out invitations.

BULLETIN BARREL



The tragedy of the times is that we are so obsessed with the temporal that we are ignorant of the eternal. We travel so fast that we never see the scenery.

When prayer is answered, forget not praise. The apparently conquered enemy steals in again at the door of an ungrateful heart.

The Nazarene Preacher

Hints on How to Worry

1. Never worry over rumors.
2. Know definitely your worry problem. Write it down.
3. Worry about only one problem at a time.
4. Set a definite day, afternoon, or night for worrying.
5. Never worry in bed, in the living room, kitchen, or church.
6. Select an air-conditioned room. Lean back in an easy chair to worry.
7. Set a time limit. If you must go beyond it, give yourself time-and-a-half.
8. Never worry with a frowning face. Smile, sing, or whistle.
9. Never worry while working, playing, visiting, or shopping.
10. Never worry when you are sick, or depressed, or tired.
11. Two times you are never to worry: (a) when you can help the situation. (b) when you cannot.
12. Never worry alone. Take it to the Lord.

Clearview News
J. K. French, pastor

The family altar would alter many a family.

MEDICINE CHEST

- For the blues, read Psalms 27.
For an empty purse, Psalms 37.
If discouraged about work, Psalms 128.
If people seem unkind to you, John 15.
If you are losing confidence in people, I Corinthians 13.
If you cannot have your own way, James 3.
If you are all out of sorts, Hebrews 12.
For a traveling companion, Psalms 121.

Only he who can see the invisible can do the impossible.

Knowledge without wisdom is like cultivating the head, and leaving the heart to grow full of weeds.

You are never too old to learn, unless of course you happen to be in your teens.

July, 1971

THE QUITTER

I have taught a class for many years,
Borne many burdens—toiled through
tears;

But folks don't notice me a bit.
I'm so discouraged—I'll just quit!

Some-time ago I joined the choir,
That many souls I might inspire;
But folks don't seem moved a bit.
So what use to sing? I'll just quit!

I've labored long in women's work,
And not a task did ever shirk;
But folks have talked a little bit,
And I won't stand it. I'll just quit!

I've led young people day and night,
And sacrificed to lead them right.
But folks won't help me out a bit,
And I'm so tired, I think I'll quit!

Christ's cause is hindered everywhere
And folks are dying in despair.
The reason why? Just a bit;
The church is full of folks who quit!

—Selected

Norwood, Ohio, Viewpoint
S. E. DURBIN, Pastor

Like Ice . . .

The first film of ice is scarcely perceptible. Keep the water stirring, and you will prevent the ice from forming at all. But once it films over and remains so, it thickens over the surface and it thickens still. At last, it is so solid that a wagon might be drawn over the frozen water.

So it is with our conscience. It films over gradually, and at last it becomes so hard that it can bear the weight of iniquity.

—A. B. SIMPSON

God, give me sympathy and sense,
And help me keep my courage high.
God, give me calm and confidence,
And, please—a twinkle in my eye!



HERE AND THERE

AMONG BOOKS



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

Top Level Talks

By T. D. Meadley (London: Epworth Press, 1969. Biblio, 2 indexes, 241 pp., cloth, \$6.50.)

The subtitle of this book is "The Christian Summit Meeting." It is what the author calls an "extended exposition of entire sanctification" (p. 127). The author is a British Methodist, formerly principal of Cliff College, now a district superintendent. The word "extended" is most appropriate, for actually we have here a systematic theology of full salvation.

But its organization and approach are strikingly unique. The style is original, singularly free from clichés. The vigor and novelty of its style and method make it fascinating but occasionally difficult. In fact, some of its sentences are models of awkward obscurity. However, more frequently they are quotable gems, with arresting vividness. For example, he speaks of the "residue of self-will, squeezed into inaccessible cavities of the personality," assuming "sanctimonious vestments for the purpose of resuming its interrupted reign" (p. 95).

In evaluating this book it would be easy to become so preoccupied with the dandruff of the shoulders that we miss the beautiful head of hair. At some doctrinal points the author is equivocal; at other times views are expressed which are at least dubious. On the whole, however, the strength of the book is

such that it cannot be ignored. At the very least it is a fresh and thoroughly contemporary reinterpretation of the Wesleyan message. In its practical application it is remarkably sane and balanced.

Next to the chapter on the atonement ("Generating the Energies"), perhaps the most penetrating chapter is the expose of phony holiness, or perhaps we should say the follies of holiness folk ("Watching the Snags"). Here the author's satirical wit fairly crackles, as he talks about touchiness, stylized attitudes, finicky censoriousness, and oblique murder—to mention but a few of the "snags."

On the whole, we have here quite a convincing, intellectually respectable defense of the doctrine of entire sanctification, a helpful exposition of it for the Wesleyan student, and a practical guide for balanced spiritual growth. The reader should be warned, however, that the book is a "slow starter." Its gripping power is not immediate, but is cumulative.

R. S. T.

How to Be a Pastor in a Mad, Mod World

By Nathanael M. Guphill (The Bethany Press, 1970, 75 pp., paper, \$1.50.)

The author of this readable little volume is supervisor of 290 churches and

The Nazarene Preacher

350 ministers in the Connecticut Conference of the United Church of Christ. While thoroughly familiar with all the current frustrations and problems confronting today's pastor, Dr. Guphill sticks to his guns that the "call to the parish ministry is more important than ever before" (p. 10). In discussing the tension between success and faithfulness, he is fair and candid, but observes (perhaps incidentally): "Lack of tact and sympathy has caused more ministers to be fired than has faithfulness" (p. 28). He defends convincingly the fact that the institutional church is largely middle-class. While some of the issues may not be live problems with most Nazarene pastors, the whole discussion is close enough "home" to justify the hour spent in its reading. It is a good chin-lifter.

R. S. T.

The Third World and Mission

By Dennis E. Clark (Word Books, Publisher, 1971. Cloth, 129 pp., \$3.95.)

With a background of missionary work since 1940 and extensive travel to over 50 nations, the author focuses attention on the uncommitted nations, so far neither Communist nor Western, which are still open to missionary work. He combines a sophisticated knowledge of our technological world, thorough acquaintance with the non-Western cultures, and a vivid, dramatic imagination to produce a graphic and deeply disturbing analysis. He lets the reader see behind the scenes of much contemporary mission policy bungling, and evaluate through the eyes of nationals. According to Mr. Clark the colonial approach to missions which has characterized mission agencies for the past 200 years is as obsolete as political colonialism—but

July, 1971

too many missionaries and too many boards are still trying to operate as their fathers did. The danger is a series of blowups all over the world, which could put the cause of Christian evangelism back decades; and the author presents convincing evidence that the danger is acute and the need for radical revision is now.

But the picture is not all black. The book outlines some simple changes that could be made swiftly, and the consequent release of untapped national resources which could mean an evangelistic surge in the seventies. In the areas of education, evangelism, church management and organization, as well as literature and mass media, the immediate challenge is to get the national leaders into the front lines of responsibility. The missionary must cease to be a director and become a fraternal helper, not in sentimental theory but in fact. We will not agree with Clark in every detail. How much is relevant to holiness churches and agencies must be decided by others. But all who have the least interest—or involvement—in evangelizing our world should read this book with courage and honesty. The Foreword is by Paul S. Rees.

R. S. T.

All the Animals of the Bible Lands

By G. S. Cansdale (Zondervan Publishing House, 1970. Cloth, 272 pp., several valuable indexes, \$6.95.)

For either the preacher or the Christian home where there are children and young people, this is an invaluable book of natural history, which concentrates on the animals, birds, and fish which are mentioned in the Bible and which were found in Palestine in Bible times. For

47

the preacher there is here an authentic source of information which will enable him to incorporate in his messages biblical references with confidence, and interesting enlargements on such references always bring added color into a sermon. The author is a scientist and a devout Christian. He has discovered nearly 3,000 references in the Scriptures to animals.

R. S. T.

Things Which Become Sound Doctrine

By J. Dwight Pentecost (Zondervan, 1969. Paper, 159 pp., 95c.)

Doctrinal studies in this book are based on 14 words of faith: Grace, Regeneration, Imputation, Substitution, Repentance, Redemption, Reconciliation, Propitiation, Depravity, Justification, Sanctification, Security, Predestination, Resurrection.

Each study closes with a provocative sentence or question that calls for deep self-searching on the part of the reader and renewed commitment to Jesus Christ.

The study was written because the average believer retreats from the word "doctrine," feeling it belongs to the seminary classroom or minister's shelf. But he must be able to give a reason for the hope that lies within him. The author is professor of Bible at Dallas Theological Seminary, and minister of Grace Bible Church in Dallas.

God's Voice in Our Generation

By Dorothy E. Bridgwater (Available through the Nazarene Publishing House, 68 pp., paper, \$1.00.)

This little volume contains 18 interestingly told experiences from the life

of this remarkable evangelist. Those who know her will not be surprised at any of the stories; and will believe every one. Those who do not know her may raise an eyebrow at times. There is a dimension of the supernatural, of immediate communication with God, which few people know anything about; and we tend to discredit what we do not understand. However her experiences demonstrate that some things are possible which may not be usual; and to read of God's leadership and power in her life and in the life of her evangelist-husband will be inspiring to faith.

R. S. T.

CALENDAR DIGEST

JULY

- NWMS Spanish Broadcast Offering
- 1 Dominion Day (Canada)
- 4 Independence Day
- 11 Children's Day
- 12-16 CST TRAINING CONFERENCE in the Rockies at Colorado Springs
- 19-23 Second CST TRAINING CONFERENCE in the Rockies at Colorado Springs
- 26-30 CST TRAINING CONFERENCE at NNC in Nampa, Idaho

AUGUST

- 29 Church Schools Promotion Day

SEPTEMBER

- NWMS Alabaster Month
- 5 Cradle Roll Sunday
- 26 Christian Education Week Begins



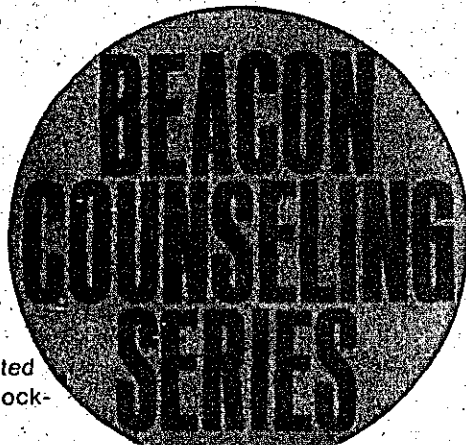
AMONG OURSELVES

Recently a keen European observer of the religious world, not a Nazarene, made a significant comment about our organization. He wrote: "Some think the church a bit overorganized, but as compared with such systems as we are familiar with, I think we find a difference in that the Nazarene system is, more than others, calculated for the preservation and promotion of the life in the church and the spiritual health of preachers and members. Not that a system, however sound, can ever be a guarantee for that, or be adequate for all times and situations—not in a world that is a boiling caldron and becoming more so day by day. But the Church has a living Head and He is faithful." . . . These are wise words. We believe we are organized to preserve doctrinal integrity, foster spiritual growth, and at the same time to reach out in ever widening circles of evangelism. But our hope is not in the system, but in the Spirit fullness and Spirit guidance of those who work within the system. Our corporate organization will "click" only as the preachers and lay leaders who comprise it are individually strong—not in cleverness but in holiness . . . Recently an interesting check was made by Clifford Chew, Jr., pastor at Calvary Church, Williamsport, Pa., of the comparative effectiveness of different forms of revival advertising. Forms used were newsletter, fliers, TV, radio, newspaper, and personal invitation. Of their 80 visitors, 55 came through personal invitation—far more than all other means of advertising combined. Type face is mighty, but the human face is mightier . . . Jim Bond says: "Mission-mindedness is not the distinguishing mark of the missionary; it is the distinguishing mark of the Christian." . . . One day I watched two seminarians play table tennis. I noticed that when they tried to wham their returns they almost invariably lost a point. Finally I said, "You fellows are teaching me something about preaching." Being theologs, they were all ears. "I notice that when you over-kill, you usually lose a point. Now that I think about it, I suspect I have done the same thing in preaching. In my anxiety to get a point across I have hit it too hard, and produced a negative reaction instead of positive." They smiled indulgently, and returned to their hard, aggressive playing. Maybe I haven't learned my lesson yet either.

Until next month,

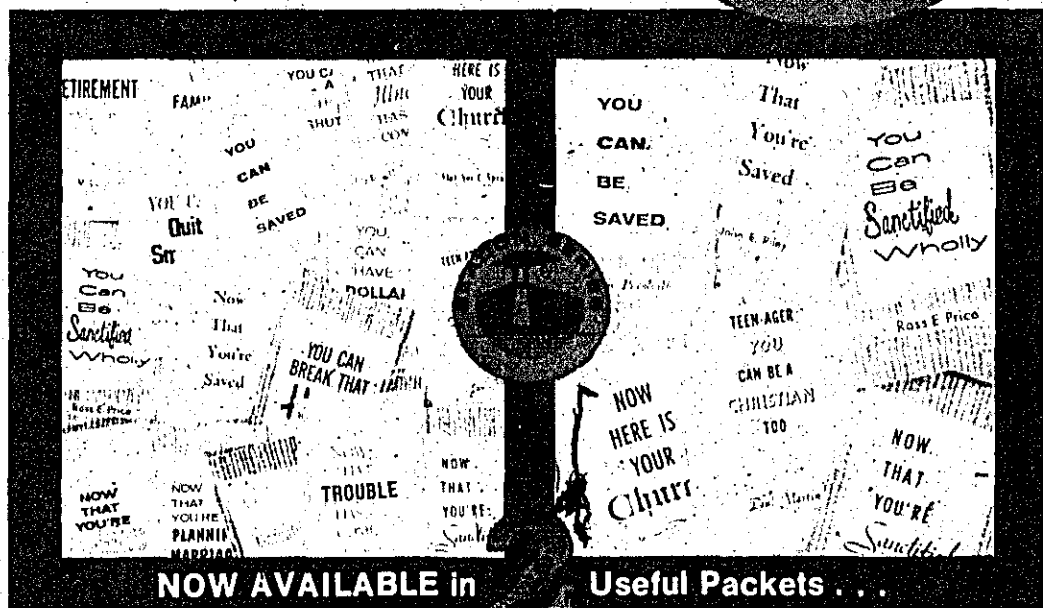
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AUGUST 1971

COMMUNICATING

General Superintendent Jenkins

JEALOUSY AMONG PREACHERS

The Editor

WHEN THE PEOPLE CAST OFF RESTRAINT

Garth Hyde

WATCH OUT FOR PEDESTRIANS

Danny Steele

THAT LOOMING NEW CHURCH PROJECT

Ross W. Hayslip

HOW TO PROMOTE A BUILDING PROGRAM

J. C. Pultz

SOME PRACTICAL HINTS ON SITE AND ARCHITECT SELECTION

Raymond W. Hum



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Church of the Nazarene



AUGUST, 1971

Volume 46 Number 8

CONTENTS

Communicating, <i>General Superintendent Jenkins</i>	1
Jealousy Among Preachers, <i>Editorial</i>	2
Guidance for the Pastor Who Must Build, <i>Editorial</i>	4
When the People Cast Off Restraint, <i>Garth Hyde</i>	5
Watch Out for Pedestrians, <i>Danny Steele</i>	8
That Looming New Church Project, <i>Ross W. Hayslip</i>	9
How to Promote a Building Program, <i>J. C. Pulls</i>	11
Some Practical Hints on Site and Architect Selection, <i>Raymond W. Hurn</i>	15
"Our Pastor Was Not Afraid!" <i>Practical Points</i>	16
Seven Years—Seven Lessons, <i>Anne Nelson</i>	33
I Stood in a Rainbow! <i>Helen Temple</i>	34
The Greatest Grace of All (No. 3), <i>H. K. Bedwell</i>	35
Gleanings from the Greek, <i>Ralph Earle</i>	36
The Sin of Neglecting Church, <i>W. E. McCumber</i>	38
Fund Raising, <i>Asa H. Sparks</i>	40
A Letter to Members, <i>Kenneth Dodge</i>	41

DEPARTMENTS

Administration, p. 9 • Pastor's Supplement, pp. 17-32 • Preacher's Wife, p. 33 • In the Study, p. 35 • Gleanings from the Greek, p. 36 • Timely Outlines, p. 38 • Idea Sparks, p. 40 • Bulletin Barrel, p. 42 • Here and There Among Books, p. 46 • Preachers' Exchange, p. 48 • Calendar Digest, p. 48 • Among Ourselves, inside back cover.

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Communicating

General Superintendent Jenkins

COMMUNICATING THE GOOD NEWS of Jesus Christ has always been a demanding assignment, and it is certainly no less today. Nevertheless it has its rewarding compensations, for as Paul declared, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Be a proclaimer of the Bible, God's Word. There is both a dearth of real Bible preaching and at the same time a hunger on the part of people to hear the Word of God proclaimed. So every man who would communicate the gospel today should thoroughly know the Scriptures and be able to interpret their meanings and claims to men. Study your Bible night and day. Arm yourself fully with it, for it is both your Weapon and your Authority.

Determine to communicate by speaking plainly and simply. It is one thing to speak profoundly of a simple truth, but altogether something different to make a simple truth profoundly meaningful. Some speakers lose their audience in a vast maze of words which are meaningless and bear no real spiritual direction. Actually people listen more with their hearts than with their heads. One great preacher measured the success of his ability to communicate with his audience by the number of children who spoke appreciation for his message. He knew that when his message was understood by boys and girls he was reaching through to the understanding of parents too.

Purpose to have a message to communicate. It is out of his own certainties and verities that every preacher really proclaims God's truth to men. No man can talk convincingly about the new birth and of entire sanctification without having been born again and having been cleansed and filled with the Holy Spirit.

Be a holiness preacher. The times in which we live demand the proclamation of scriptural freedom from sin. Because holiness concerns the inner life of the individual, it is relevant in every generation. It gives victory instead of chronic defeat; therefore it is always appealing.

The church needs the truth of holiness preaching because holiness produces greater stability among its members. This wonderful experience increases regular church attendance and Christian stewardship, intensifies a concern for the lost, lifts the spiritual tone of the church, produces a genuine revival tide, and results in young people being called into full-time Christian service.

Make Christ the center of your message.

Give the good news to the people that God loves them. Tell the people that God can meet every need; that Christ is alive, and that He is more than adequate. Tell them that Jesus is on the throne and that He is coming again!

Preach with a burning heart of love and compassion—communicating the gospel to hungry souls!

Jealousy Among Preachers?

WHAT ABOUT PROFESSIONAL JEALOUSY BETWEEN PASTORS?" was the question raised at the pastors' retreat. There was an embarrassed silence. The leader of the discussion hesitated. One man objected to calling it jealousy. But even in his objection he was conceding that there was an "it" to be reckoned with. What is the "it" which often keeps pastors from that delightful, uninhibited, mutually supporting camaraderie which ought to prevail?

In any given group of preachers, not all the heartburn and mumbling and tension can be traced to sinful envy or unholy ambition. There are other possibilities. A deep distrust may have developed. At times this may be due to innocent misunderstanding, and thus without foundation; at other times, unfortunately, there may be real cause. We hate to admit it in print, but occasionally a second-rate character gets among us who seems totally lacking in ethical sense. Without compunction he will raid his brother's flock, or at least gleefully open his gate to wandering sheep without due consideration toward their proper "owner." When a man feels victimized it is hard to maintain confidence; when confidence is shaken fellowship is strained, inevitably so. There may be outward joviality which hides inward wariness. Preachers should forestall this tragic coolness, first by being thoroughly scrupulous in all personal and professional relationships, and second by being utterly honest and frank with each other. Preachers should keep close enough to feel one another's heartbeat, and be reassured in finding it good.

Then there is the problem of *bewilderment* which can easily be mistaken for jealousy. When a struggling pastor witnesses exploding success in the next parish he is torn by mixed feelings. He is honestly glad for his brother-pastor's success, and the growth of the church; but if he is at all human he cannot escape the nagging question, Why is *that* happening to him, and *this* happening to me? I'll admit he's good, but am I all that bad? He wants his neighbor to succeed, but he wants to succeed too. And search his soul as he will, he cannot account for the huge difference in measurable results. As far as he can tell he works as hard as the other man, prays as much, and believes that his preaching is perhaps even better; yet the other fellow's church is booming while his is grinding in low gear, almost to a halt.

It just might be, of course, that if the angel Gabriel came down for a little chat he could explain the big differences in results in terms of

slight differences in method and approach—even to the complete understanding of our perplexed brother; and just to understand it would lift a load off his spirit. But Gabriel hasn't come, and the brother doesn't understand it, so the perplexity deepens, and he will have to do some desperate praying to shake off this terrible sense of failure. And he will have to be a very big and noble man indeed if in his bewilderment he doesn't begin consoling himself by beginning to question—at least in his own mind—the *quality* of his brother's work. In this way frustration and perplexity can give way to suspicion, and then to petty sniping and belittling. He may salve his ego by this means, but jeopardize his soul.

Can any useful advice be given to preachers afflicted—or at least threatened—with this strange "it" which has unkindly been called professional jealousy? Perhaps two or three things should be said. One is to remind ourselves that we are not independents, but members of a team. As such we are dependent on each other. We win together, we lose together. Every victory for one pastor is a victory for every neighboring pastor, for Christ has been honored and Satan driven back just that much. If we can really believe this and lift our sights above and beyond our own little private bailiwick, and emotionally involve ourselves with the whole instead of our tiny part, we will have gone a long way toward personal emancipation.

Not only so, but men who at the moment are not doing so well as their neighbor need the stabilizing ballast of a sound philosophy of the ministry. It will include a biblical concept of success which will teach them that its real dimension is eternal and invisible, not merely temporal and statistical. It will include a clearly formulated concept of service which refuses to despise the unsung and unrewarded and unnoticed kinds of service. Then his philosophy will understand the *dimension of time*, the necessity of patience, the ways of God in the invisible nurture of the sprouting seed, the records of God in noting *not only every falling sparrow but every cup of water given in Christ's name*. His philosophy will also recognize that the tides of life ebb and flow and that this is equally true in the Lord's work. Right now his may be a low tide, but faith and faithfulness and hard work will bring him by and by to a changing tide; and by the same principle his neighbor who rides the crest today may before long be struggling against the sucking, treacherous undertow of the receding tide. Not that he will gloat over this prospect, saying inwardly, *He's riding high now, but just wait—!* But nevertheless the quiet awareness that this is the way life is will save him from needless anxiety. It is the antidote to either pride or despair.

Not that his philosophy of the ministry should make him altogether nonchalant about downhill trends in his church. Rather his philosophy should also include the principles of honesty, resiliency, and flexibility. With rigorous objectivity he should study himself and his church, *his methods and its problems*. There will always be some laymen who have restless feet; no need to panic over them. But if too many are being enticed to some other man's program, one might be wise at least to ask why. While the unfavorable situation in one's church should not justify despair, it should nevertheless be a challenge to some creative, imaginative thinking. What do I have and what do my people have that can create a church with a unique and appealing ministry, which can hold its own against the glamour of old First?

Finally, and perhaps most important, every man will find it easier to move among his brethren happily and without strain if he really respects himself. This is not achieved by getting on top of the pile, or habitually comparing oneself with others, or finding ways to reassure one's insecure ego. All of these routes to self-esteem are self-defeating. They merely advertise the disease one is trying to hide. Real self-respect comes from knowing ourselves and accepting ourselves, once and for all. We must know our inbuilt limitations as well as our abilities. Accepting them does not rule out every effort to improve. But we will not improve in any area until we first admit our deficiencies. And we must come to terms with the fact that some deficiencies will never be completely overcome. We must admit to ourselves, and come to terms with the fact, and be so restful about it that we can be happy that we just may be one-talent men, or at the most two, and will never be anything else.

If we refuse to accept that fact, we will be always uneasy in the presence of the more talented man, always finagling for the job that we couldn't handle if we got, always nursing our sensitive ego, always slaving to outdo somebody else, just to prove that we are as good as he is. This is a vicious, diabolical, pathetic, and infantile treadmill. Face yourself! Accept yourself! Like yourself! Dedicate yourself fully to Christ, and let him use you as He will, where He can. If that means a lifetime of small churches, so let it be. When this victory belongs to a man he is God's nobleman, and will unfailingly be a comfort and inspiration to his brethren—and in the long run probably be the tortoise that waddles past the hare.

Guidance for the Pastor Who Must Build

A SPECIAL EMPHASIS in this issue is the relocation and church-building enterprise. In three articles we have provided very practical guidance, prepared by men of experience: Ross W. Hayslip, of Tucson, Ariz.; J. C. Pults, of Bremerton, Wash.; and Raymond W. Hurn, executive secretary of the Department of Home Missions and Church Extension, Kansas City. At some points the articles overlap, and in some details may express slightly differing viewpoints. On the whole they complement each other, and together provide a comprehensive introduction to the herculean but exciting task of building.

Two adages come to mind. "Fools rush in where angels fear to tread," and, "To be forewarned is to be forearmed." Both are superbly fitting. Ignorance plus haste equals a monument to the preacher's folly.

Some preachers dread such a project; others relish it. As long as we plant new churches, and the ones we have grow, we must continue to build. This means that most pastors will confront this responsibility sooner or later. If it is undertaken with much prayer, foundations laid with much "homework" and counsel, the project developed through proper channels and in the right way; if it is a teamwork job instead of a one-man show; if the advice in the pages of this magazine is assimilated and applied, the enterprise can be a thrilling experience for both pastor and people, and be the means to deeper levels spiritually as well as bigger and better things evangelistically.

A new turn
to an old text

When the People Cast Off Restraint

By Garth Hyde*

Where there is no vision, the people perish."—Prov. 29:18.

This oft-quoted, oft-preached-from text has much more to offer the preacher than meets the eye. According to Webster, a "vision" has several shades of meaning. It is "a visual image without corporeal presence, an object of imaginative contemplation, as to have visions of wealth." It is "something seen otherwise than by ordinary sight; something beheld as in a dream or ecstasy." It is "the power or activity of the imagination, as a poet with a vision." But one shade further brings us closer to the true meaning of Solomon's words: Vision is "unusual discernment or foresight, as a man of vision."

That such prophets as Ezekiel, Daniel, and Zechariah were visionary in the ecstatic sense is allowed. But what of the "unusual discernment" which was no less a part of their prophetic equipment? God must have left a lot to their own good common sense and judgment, their natural power to discern or foresee, which enabled them to read the signs of the times, the handwriting on the wall, and to warn the people of impending judgment.

This kind of vision can rightly be termed the property of the New Testament prophet as well. And is there not

the need for the strong, unadulterated, prophetic preaching of the Word of God—the "Thus saith the Lord," today?

Now the latter half of the text further illuminates what we mean by the "saving vision." Where there is the neglect of such fearless and forthright preaching of God's Word, the people perish, or as the marginal rendering of the KJV has it: "are made naked."

The Hebrew word for perish is *paarah*, which means, "to let go, to remove restraint." The same word is used in Lev. 21:10, where the high priests were forbidden to remove their turbans and thus "let their hair down." So a literal translation of the Hebrew would give us this sense: "Where there is no vision, the people lack restraint." A couple of modern translations come even closer home. The RSV has it, "Where there is no vision, the people cast off restraint"; and the Berkeley Version says, "Where there is no vision, the people run wild." And so it would seem that a vision, properly carried out in modern-day preaching, is not so much a stimulation to action as it is a restraining force to stem the tide of wickedness and destruction.

A superb illustration of the casting off of restraint in the absence of strong, courageous, spiritual leadership is

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the case of the forging of the golden calf in the wilderness under the weak permissiveness of Aaron (Exodus 32). Moses had gone up into Mount Sinai to receive the tables of stone. As he and Joshua descended the mountain, they heard a noise from the camp. Rather than it being the shout of victory or the cry of defeat, as they first supposed, they found it to be the senseless mirth of a crowd permitted to run wild, a crowd who "sat down to eat and to drink, and rose up to play" (v. 6; cf. also I Cor. 10:7).

Moses blazed in anger, when he saw that the people were unrestrained—for Aaron had allowed them to cast off restraint until their foes would deride them" (v. 25, Berkeley). And their "nakedness," according to the same verse in the KJV, could very well have been literal as well as spiritual, for they had laid themselves open before the terrible judgments of God. What of the nakedness of which the mini-skirt seems to be the symbol today?

Aaron should have kept faith with what he fully knew would be the dictates of God through Moses; he should have restrained the people in their evil course of sin and idolatry. He should have cried out and opposed such shameful idolatry and thus saved the lives of 3,000 men.

What is the spiritual parallel for our day and for our pulpits?

The church, and her pulpit, up front and center, is the conscience of the land. When a nation violates its conscience, or if the conscience fails to speak up, that people is in great peril. The pulpit should be the most powerful force for righteousness in society. Before we lay too much blame for our national ills at the feet of corrupt politicians and lawmakers, we had better take a step backward and see if the apostasy of our nation is not due, in part at least, to an insipid pulpit. One preacher confessed, "Wherever the Apostle Paul went, there was either a revival or a

riot; wherever I go, they serve pink tea."

In John Bunyan's famed allegory *The Holy War*, after the Diabolians had overrun the city of Mansoul, there were only two voices raised in defense of El Shaddai's priority over the inhabitants of the city: one Mr. Conscience and another Mr. Godly Fear. And it was the latter who preached so thunderingly from Sunday to Sunday that the people became "sermon sick." But it is to be wondered if people today do not go away from our services "sermon sick" for a different reason—our inanity. Nothing short of fearless and forthright preaching of God's Word and His righteous demands will be like the hammer that breaks the rock in pieces or like the plowshare that breaks up the fallow ground of the heart. This is the only "sermon sickness" that has within it the seeds of health and restoration.

The lack of courageous spiritual leadership in our churches and in our pulpits that fails to restrain the evil propensities of men in their downward course will make us party to the prevailing trends toward the idolatry and immorality of our day. How we need to heed the clarion call of Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (58:1)! Many slip into worldly patterns simply because they don't know any better. And how shall they ever know unless the preacher fearlessly shows them and compassionately warns them of the danger signals in their lives?

Hosea voiced God's rebuke, "My people are destroyed for lack of knowledge" (4:6).

It is the duty of the man of God to warn them from the pulpit and in his house-to-house calling. Paul admonished the young pastor Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"

(II Tim. 4:2). And Paul himself was the epitome of these same exhortations when he reminded the Ephesian elders that he had not failed to declare unto them the whole counsel of God, not holding back anything that was profitable to them, teaching them publicly and from house to house, warning them for three years, night and day, with tears (Acts 20:20, 27, 31).

Now the preacher who will dare to call sin by its first name may as well expect some opposition. And calling sin by its first name is precisely what is needed to bring conviction. The story has been oft repeated of the man who went to church, and on arriving home was asked by his wife what the preacher preached on. "Sin," was his disinterested reply. "Well, what did he say about it?" she further queried. "He was agin' it."

That much could be said of most of our sermons. People could go home and honestly report that we are against sin. But what sins?

Just as there are many Smiths and Joneses and Browns in the telephone directory, so there are many sins. And just to drone on about sin in its generic term, Sunday after Sunday, without denominating which particular sins, is to allow multitudes to slip in and glide out without ever getting "hit" or having their "toes stepped on." Now this is not to say that we should become embarrassingly personal, nor does it mean that we ought to take advantage of the pulpit just to get a load off our chests. But there come those times when we must release the fire from our bones, for we can forbear no longer.

For a starter in calling sin by its first name, we might consider the "Sev-

en Deadly Sins," first so denominated by Pope Gregory the Great in the sixth century and ratified by Thomas Aquinas, and by Dante in his *Purgatory*; namely, Pride, Anger, Envy, Impurity, Gluttony, Slothfulness, and Avarice.

Again, John Bunyan was such a fearless preacher who dared to call sin by its first name. In his spiritual autobiography, *Grace Abounding to the Chief of Sinners*, he said, "I preached what I did feel, and I smartingly did feel." And for such preaching, Bunyan spent 12 years in the Bedford jail, knowing only the comfort of a blind daughter. Martin Luther said that "a preacher ought so to preach, that when the sermon is ended, the congregation shall disperse saying, 'The preacher said this.'"

R. B. Y. Scott of Princeton said, "The prophets were driven by an overpowering will to say what they shrank from saying." And that is precisely what makes the difference in a sermon that merely skins and scathes and one that truly inflicts the wounds that have in them and with them compassion and the promise of ultimate spiritual healing.

Jeremiah of Anathoth is the prophet to study these days. For the ominous clouds and portents of national disaster that we see looming on our horizons are not unlike the conditions of Jerusalem and Judah of his day. And the truly prophetic preacher of this late New Testament hour will find himself weeping and walking in the same tracks of that venerable old spokesman of God. But to add to the weight of his burden, God informed Jeremiah that,

(Continued on page 44)

If you lower the standard in the pulpit, you can watch the pew break down.—Bishop Myron Boyd.

Watch Out for Pedestrians

By Danny Steele*

In most states laws are on the books which give right-of-way to pedestrians rather than vehicles. I wonder if we are that conscientious about the "pedestrians" (individuals) in the church.

Church programs and organizational structures are wonderful inventions, but they, like the automobiles, can be "vehicles" of destruction to the individual. We develop our institutional "vehicles" to go places and get things done, but it is always at the risk of overrunning someone who is not "on board." Sometimes in insuring the success of the trip, our powerfully fast-moving "vehicles" obscure little people who get in the path. They get crushed. At other times people are just "passed by" because we are more interested in the proper function of our "vehicle" than in the needs of people along the road.

Sometimes our momentum causes us to overrun our headlights, turning the whole effort into disaster. Well-meaning officers and administrators get caught up in the euphoria of contests, prizes, and sensational statistics and become insensitive and unwise in ramrodding the program to success. While they are bathed in the spotlight of admiration their pathway is cluttered with broken relationships, abraded feelings, and shattered respect.

Sometimes features which are unessential to the primary thrust of the "vehicle"—things which are mostly ornamental—become the source of injury. Someone, although not in the direct path of the "vehicle," may be stepped down by an ornament, the significance of which they were unaware of. Much of the time these ornaments are the personal creations of sensitive persons. What a tragic thing when a little feature put in a program just to give it attraction and flavor becomes a big issue, is exploited out of proportion to its value, and in the hands of a mistaken or misguided leader results in alienation and conflict between Christian brothers and sisters!

Then there are the times when "pedestrians" are driven away by fear because of the big blast of the "horn." They may have been about to get on, but when Mr. Blow Hard comes along with his hydraulic pressure at maximum, and begins his noise about what he thinks other people ought to be doing and what great wonders this vehicle should perform, Mr. Timid, Mrs. Cautious, and other "pedestrians" are afraid to get on board.

There is a place for institutional "vehicles" in the life of the church, but it is no more *Christian to ignore the "pedestrian" in the church than out on the highway.* Whether the "vehicle" we are driving is the church school "bus," the missionary "Land-Rover," the visitation "van," the youth "cycle," or some "hobbyhorse," the principle of priority to "pedestrians" should be of primary concern. Every administrator, pastor, superintendent, director, sponsor, and teacher should observe the speed limits and caution signs. "Watch Out for Pedestrians."

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Sound principles, adopted in advance,
will assure a sound product

That Looming New Church Project

By Ross W. Hayslip*

I. Pitfalls of Relocation

If for some good and valid reason it seems feasible to relocate the physical plant that makes up your site for worship and religious education activities, it is first of all a problem that will require unity in your congregation. When a majority of the membership feel that relocation is the proper step, there are some factors that need be taken into serious consideration.

If you are reasonably sure that industrial developments or freeway construction will in a few years push you into relocation, it is a good idea to select and purchase the site well in advance of the actual need. Too often we neglect to acquire building lots in new developments until all lots are plotted and sold.

It is always well to check the access to the site from existing streets and roads. A driveway or two can be expensive, but if streets or roads have to be extended long distances to reach your location, then the costs really skyrocket. If sidewalks, curbs, and gutters are to be provided, your building construction budget must take this into account.

Extending utilities can be as expensive as extending streets—or even more

so. If you are considering two or more alternate sites, availability of utilities to one can outweigh an awful lot of advantages to the other. Don't dismiss the cost of extending water, sewer, gas, or other utility lines as negligible. They usually are not. It will pay you to get estimates from either the utility companies or private contractors.

Check the drainage carefully. Many a flat site looks wonderful—until the first spring downpour. No one will be thrilled over your new sanctuary if they have to get in and out by boat. An underlying network of sewers and catch basins costs plenty, but adds little to the atmosphere of worship. An available storm sewer is fine—if it will carry all the water which will be shed by your new buildings plus what it now carries.

If your choice of site is one that requires only minimum landscaping and grading, it will save you money. It takes bulldozers as well as faith to move mountains. Don't buy a site that will require a special type of construction. A steep hillside may provide the desired acreage at a minimum cost, but stilts to hold up one side of your building may cost a fortune. Swampy ground and cheap fill dirt may look like a bargain, but before you jump at a purchase,

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check your local building code to see what type of footings you will need. The floating type or walls that have to go 20 feet down are not the most economical kinds to construct.

These are only a few factors that need careful investigation before you make your move. Dollars saved are dollars that do not have to be raised for your building and debt reduction fund, and there are ways to save them long before construction of the new facilities begins.

Again before you decide to relocate, examine very carefully your motivation. Is your present building inadequate to serve your people? Could you make necessary changes on your present site? Are you running away from an area that seems socially undesirable? Do you feel that you can appeal to a "better class" of people in suburbia than downtown? Do you feel that your building will draw in new people if it is new and modern in design?

There are, as you well know, many headaches in a relocation program. Unless you are firmly convinced in your own heart as to the "rightness" of your motivation, these headaches can become fatal to the effectiveness of your pastorate in both church and community!

II. Working with Your Architect

Proper architectural design and planning can save a congregation many thousands of dollars in a program of church building construction. The time to learn whether a certain architect follows capital-conserving practices is when he meets with your church board or building committee prior to his hiring. No church group should employ an architect and then seek to impose on him ideas which are contradictory to his normal practices.

Be sure that the architect is familiar with our Nazarene type of worship. To plan a structure that lends itself more readily to liturgical worship than the

free spirit of evangelism is a tragic error. There should be numerous give-and-take conferences between the committee and the architect while he is making his preliminary sketches. Changes in preliminary sketches are not expensive, but once working drawings are started, they come quite dear.

We must be sure that our architect thoroughly understands the building budget before he starts his work. Often the committee and the architect may use the same terms in their discussion, but with each one having a different meaning in mind. To many laymen the "cost of building" will mean "gross cost" while to the architect it probably means the total cost of construction contracts! The time to reconcile meanings is in this planning stage. Have a definite figure in mind as to what you can afford to pay for your building. Indefinite ideas at this point can be fatal to the future outreach program of your church.

Make sure that your plans are original and have not been used on previous buildings in your area. Old plans are like some other person's old clothes. A building designed for some other church program probably will not fit yours. Besides an architect will find something in every building that could have been improved. A good architect finds many such things.

You are usually fortunate if you have been able to call upon your architect to work with you in your site selection. Usually he will charge you no more for his services if he has had the opportunity to work with you during these early stages. Since you are asking him to design the building to fit the site, the earlier that he can enter into the proceedings, the easier will be his task.

Architects are often criticized for "excessive change" charges when in reality these are for some things that the committee decides should be added after construction is in progress. Proper planning will eliminate all except the

most minor changes after bids are received.

Exercise Christian courtesy toward your architect. Give him ample time to adapt automation to architecture. Each little line and dot must be hand-drawn, and any omission here can cost you money. It isn't a question of "putting more men on it," for there is a limit to the number of men who can work on a project where all phases must be as closely coordinated as is required in architectural drawings.

Above all, select your architect on the basis of competence, and disregard where he lives and whom he knows. Employ him on a fixed fee—that is, a

percentage of the budgeted amount rather than on the contract price. By this you will not be penalizing financially an architect who saves you money by bringing in bids below budget price. We are working together with and for God! Let our relationships constantly testify to this fact.

III. Right Ways to Save Money

The day has passed for us to expend large sums of money to construct church buildings for the sake of their beauty and attention-getting power because of unusual architecture.

(Continued on page 44)

Foresight is better than hindsight

How to Promote a Building Program

By J. C. Pults*

Or "How to Make a Building Program a Spiritual Experience for the Congregation." In order that a building program be more than construction of a public building or a seffool, the pastor should lead the church in a real experience of prayer, faith, giving, commitment, cooperation, and—not least important—fellowship.

Where to Begin—the Vision

I suppose recognizing the need is first and usually obvious, but catching the vision is all-important. It may shock some congregations to believe that it is God's will to make a Wesleyan holiness church (that's us) one of the most prominent churches in the area.

A part of the vision is to see the vast number of unchurched families in our area. If every pew in every church in my fair city

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were filled to capacity, there would still be tens of thousands unchurched. The true vision for church building is for souls: unchurched boys and girls playing in the streets, homes disintegrating with sin. Building a church is making plans to reach them.

I do not think it can be overemphasized that a new church is a soul-saving project rather than an expression of preferences of materials, designs, and colors. Many a congregation has "bogged down" over details and missed the thrill of a new-soul-winning effort.

A new church does not promise immediate church growth. In fact, one of the crises of a building project is that, after the dedication and the opening crowds have come and gone, there are still only the faithful remaining. But the visitors begin returning more and more frequently and the growth is gradual and substantial. Dr. Seals once

said that we can win twice the souls with the same effort and prayer when we have better facilities. New people moving into a community are attracted to an appealing new building.

Guidance

The pastor should seek decisions from the congregation only after he has done his homework on alternatives of remodeling, adding on, or relocating, etc. The church has provided us with guidance of a district superintendent and advisory board. The proper concept of the advisory board's function is not to bring them a completed plan for their approval, but to invite them to help in the early policy and decision making. So often their experience and judgment could spare the church many a stalemate and heartache.

Location

There were some very healthy discussions at our last General Assembly concerning downtown versus suburban churches. I will align myself with the group that believes in locating a new church where there are young families and children.

Ideally, a church should be visible to a great number of people, such as on a hill or a few hundred feet to a block from a main traffic intersection. If it is too close to traffic, extra soundproofing will be needed. But you might choose traffic rather than isolation. Sometimes there is a cheap lot a few blocks away. But we do not have enough workers to tell everyone in town where the Church of the Nazarene is located. It should be where people pass by. Near a grade school is a good guideline. Grocery stores and service stations spend thousands deciding on an exact intersection for their business. There is something to be said for locating a church adjacent to a shopping center, a medical center, or a city park.

Here are some study items which, although fundamental, are sometimes overlooked.

1. Geographic center of membership (make a thumbtack board).
2. Availability of public transportation.
3. Population trends of the community. Office center today may be central tomorrow. School officials, bankers, and city commissioners can give you opinions on this. Make these people your friends and advisors. They can help you later on.

4. Presence of barriers such as rivers, industrial plants, and railroads.

5. Noise levels such as aircraft, stadiums, or trucks.

6. Relationship to the neighborhood pattern. Is the neighborhood suitable for a church? Will the religious faith in the immediate community oppose or welcome a church? (I was once called for a home mission revival and presented with a protest petition.)

7. Zoning laws. Although unconstitutional, many a planning commission will ask you to petition the community for permission to build. Test cases have shown (Milwaukee, Wis. Supreme Court: Bayside Village vs. Lake Drive Baptist Church) that "freedom of religion" guarantees right to worship anywhere. However, the zoning laws can be heavily applied to an unwelcome project. Above all, get the best wishes of city planners and have them specify zoning requirements.

8. Utilities. Find out what sewer, water, gas, and electricity hookups will cost.

9. Room for expansion and parking. It is difficult to have big enough vision in this area. With trends of two or three persons per car, there are times when churches literally need to park hundreds of cars. With trends of multiple use of churches and youth centers, it is almost impossible to overestimate land use for the future.

The Architect

It is so easy to become over-obligated to an architect, even without church approval, that too many times misunderstanding and bad debts result. The tendency is if we want to build a church immediately we want a blueprint. Really you need an architect only on a limited basis until the program has been financed. To get financing and have a fund raising, you need a perspective drawing.

The best approach that I know of is to ask one or more architects to present a proposed sketch for a flat fee, usually from \$200 to \$500, with the understanding that if his sketch is accepted the price will be applied to the total fee later on. This is usually better than the customary 1 percent of some unknown proposed cost for preliminary sketches. Really what you need is a picture, a dream to raise the vision, and the money.

It is not easy to find an architect who understands our program and our future goals. Keep the obligations small until you

feel he's the right man; then depend upon him to carry the load, including some of the human relationships.

Committees

It seems wise to have a number of comparatively large committees researching and planning a new building. It isn't always easy to get people to sit down and use forethought. It is often easier to have afterthought or hindsight during construction—much to the confusion of the program. It ought to be clear that as many as possible help in the broad decisions, and then be wholesome in not trying to have too many individual preferences in the small things. This can be an example of holiness in action and be a thrilling experience.

A number of committees can participate in the church school and fellowship areas:

1. A committee of young adults and their teacher with a plan for child care. Do they want a mothers' room or an attended nursery? A child-care group of connected rooms could be considered, including bath, a room for cribs, another for babes in arms, with a toddlers' adjoining area.

2. A study of kindergarten and primary ages. Do your people want to do team teaching with larger rooms or individual small classes? A new pilot school in our area has four squares connected and over 300-grade school children taught without one partition between them. They also have a carpeted miniature amphitheater and audiovisual center. And what about church multiple uses: day-care centers, Christian grade schools, etc.?

3. Juniors need a special committee. They are the salvation ages. They need a chapel of their very own. It could be a miniature church for children surrounded by classes and activity areas.

4. What about teen-agers? One teen said, "They never thought of us when they built the church." My teen-agers want a "hangout" room with a fireplace, open (no partition) to one side of the foyer, where they can get together and yet not be isolated from the church. There is always the task of reconciling what we wish we could do with what we can afford.

5. Give attention to adult education. Do you want lecture rooms for adults or circles of participation and discussion? At least one church has gone to large, round tables for adults, including fellowship area.

6. Closely related to adult education is fellowship. I would like to see a few churches able to finance an entry big enough for church fellowship before and after services. About the best we can do in some entries is to avoid stepping on visitors' toes, and shove them out in the rain. Someone someday may build a series of open rooms around the entry, such as a chapel, a library-office area, a teens' class and fellowship area, a senior citizens' area—which could also be a missionary room. These partially screened areas could be used for before-and-after-church counseling, committee meetings, and "afterglow" fellowship. Planters; round tables, and seating groups designed to cause people to linger awhile would be to our benefit.

I believe committee work can be a means of raising the spiritual vision and goals of the church.

Finance

You will probably pray more at this point than any other. We wish we were rich enough to do a "turn-key job," but the Lord often requires that we spend time and patience with developing the consecration of the congregation.

Surprisingly, a building fund drive should be preceded by a year or two of missionary giving and of stewardship training. A thorough presentation in Sunday school of Fletcher Spruce's *You Can Be a Joyful Tither* is a big boost. I'm convinced tithers will make special pledges. People who have not prayed through about tithing will be the ones you'll have to pray about.

I have used two fund-raising groups and the better program, in my opinion, was United Church Finance. A pastor ought to know that a finance drive is a real crisis to be approached with a burden of prayer, like a revival. In fact, the turning point of the church can very well be men stepping out on the promises of God concerning their giving.

Where to get a loan and how much? The general church suggests not over three times your annual income as a guideline for indebtedness. Some feel that they can go to four times without jeopardizing the total program.

There are times when some will begin construction with only enough to finish the exterior with money from bonds, Church Extension, or loans on present buildings. It's a calculated risk, but has worked.

Loans

The key to loans seems to be the approach and prayer. If possible one should have had several advance contacts with key bankers for advice on property selection, small loans for fund raising, present church, parsonage loans, etc. You must build confidence in the stability and growth of your church.

A well-prepared presentation of your program to the bank president (top man—no subordinates) is one of the keys to getting your loan through. The pastor should take a pleasant, successful church businessman with him to the bank to add to the proper spirit of the request. Usually it is wise to ask for a larger loan than you think you will need in order to have sufficient for furnishings and unexpected items. Contractors usually add 10 to 15 percent.

The pastor should present a well-prepared, 8½ x 11 file or folder neatly clipped together for the banker with as much related material as possible and an introductory outline of the contents, such as:

I. The Local Church

1. 8½ x 11 prospective of proposed building—duplicate copies in back of file
2. 8½ x 11 photo copy of blueprints
Size is important; bankers will neglect big rolls of blueprints.
3. Graph of growth—Five- or 10-year comparisons
Present SS enrollment (rather than membership)
Top attendance
Grand total finance per year
4. Financial plan
Fund-raising brochure (optional)
Amount of pledges above present giving

II. The General Church of the Nazarene

1. Credit statement of the church
See if you can find what percentage of Nazarene congregations pay their building loans without default.
2. Credit statement locally
Ask 10 neighboring pastors of successful Nazarene churches to ask their bank and/or building and loan companies for credit statements on their adequacy in meeting their obligations.

III. The District

1. The district assets, liabilities, and worth
2. Graph or column of district
 - a. Growth
 - b. Increase in giving
 - c. Total church buildings valuation on district
3. The responsibility of the district
A statement that the district superintendent and advisory board's main responsibility is the success and growth of the local church. That the district supervises any local changes in the congregation and assures its consistent strength and growth.

IV. Appendix

1. Copy of required procedure of church Manual in securing loans
2. Copy of local incorporation
3. Copy of church minutes authorizing borrowing money
4. A letter from district superintendent approving loan
5. Family names and addresses of congregation (all current enrollment from mailing list)
6. Duplicate copies of blueprints

Design

It isn't always easy for an architect to understand how central gospel singing and preaching are in our church. A salvation and Communion altar must not be an afterthought. I like the entire front of the church elevated four inches for kneeling around the altar. Moderately low platforms add to eye contact.

One of the problems is getting a building to look like a church and yet be short and wide. If the building is wide enough, the back seat is never too far from the main interest and purpose of the service. Hallmarks of what we want to represent to a community can often be expressed in sharp, clean roof lines and inviting entry and tower. We want a design that shall be for a future generation; but we do not want to forget what a truck driver expressed while unloading materials. He shifted a bulky cud in his jaw, looked up, and said, "That looks like a church ought to."

Construction Methods

There is an old joke that a fellow doesn't need to know how to build; just go out and

start and someone will come along and tell him how to do it.

The most practical way seems to be to hire a builder, in some instances two, and the churchmen and pastor help him. A small crew is often an efficient crew. Hiring a builder gives the pastor someone to rely upon to carry the load, to take responsibility of decisions and instruct and direct donated help.

The same method applies in hiring other craftsmen even at \$6.00 to \$7.00 an hour for the stone, wiring, plumbing, and heating. Giving each craftsman one or two helpers will result in genuine savings, particularly if the craftsmen are not on the job at the same time. The pastor could use the same method in painting and remodeling the present church. His leadership will last longer if he doesn't foreman all the work. I personally prefer to hire a builder who is not a member of the local church.

We usually do better contracting the finish work, wall, floors, and woodwork.

Some pastors are qualified to do the figuring and buying. Some of the men have been able to buy quantity items from the wholesaler or even the factory by presenting to the manager an attractive brochure of what is being done. Local outlets will often

encourage you by giving you their cost plus 10 percent. One should make it a practice to get at least two comparative prices.

Perhaps all of us hope for the day we can contract for the entire building of the church. Sometimes it is a better job, but also more expensive. Some have worked out a plan where the contractor has deducted a certain amount from the bid for donated labor.

I can personally say that I have seen some men won to the Lord by becoming involved in working on the building. I've seen church men drawn so close to one another and the pastor that the building of the church was some of their best spiritual days.

A lot could be said about positive leadership. Brag on those who give, work, sacrifice, and pray. Never, but never, complain about those who do not catch the vision. Think of those who have gone beyond the normal in expenditure of energy. We had as many hours donated to one church as there are hours in a calendar year. Think of those who get extra jobs and give all of it that they might make a building pledge and have a new church. And praise the Lord for giving us such wonderful people.

Building a church has many pitfalls, but I believe it can be the church's finest hour.

RAYMOND W. HURN, executive secretary of the Department of Home Missions and Church Extension, supplements the previous articles with—

Some Practical Hints on Site and Architect Selection

THE LIBERTIES which pastors take with district superintendents and district boards of church extension are sometimes appalling. No commercial lending agency would lend money to a major building project without studying every detail of building plans, and yet we are confronted over and over again by

pastors who rush pell-mell into a building program, even to the pouring of foundations and erecting of sidewalls, before contacting district superintendents and district boards of church extension. This is in direct violation of the Manual and places the pastor and the local church in a very precarious posi-

tion, especially when through inexperience they make major blunders.

The *Manual* requires that the local church submit to the district superintendent and the district board of church extension the proposition of, building or major remodeling, for their "consideration, advice, and approval" (see paragraph 152).

The immature pastor fails to realize that his term in that church will be short at the very best, and someone else will have to live with the mistakes which he has made. Permanent buildings have a way of perpetuating the awkward planning in the memory of all who worship there. District leadership has responsibility, and the pastor is obligated to work with that leadership.

Dr. V. H. Lewis, general superintendent, said to the district superintendents in the January meeting of general and district superintendents:

"To keep soul winning alive and central, attention must be given to it, not only in a general sense, but in detail.

"Evangelism must be central in the structural concepts of our buildings. For example, when an awkward kneeling rail is built, as designed by an architect that has no idea of our church, then soul winning is discouraged. An altar, or as they used to call it, a mourners' bench, is appropriate with space around it for praying.

"District superintendents, is not guidance in this area your responsibility?"

"People respond to the inspiration and appeal of a church service only when they are comfortable in the atmosphere created by their surroundings. While a gloomy crowd can kill our service, yet why make the opulent, formal, stiff, sometimes monstrous building or auditorium an ally to such?"

"Mr. District Superintendent, you can give guidance to some who plan the way-out structure that is not compatible with our needs."

District superintendents are fine gentlemen. They dislike being raucous or severe. The wise pastor will pay them every courtesy in checking carefully with them concerning building needs and plans.

Now, to supplement the excellent articles by Ross Hayslip and J. C. Pulls,

(Continued on page 45)

**Practical
Points**

*that make
a difference*

"Our Pastor Was Not Afraid!"

Dear Son:

Our good pastor is on vacation and has done his best to provide us with good "supply" arrangements. I deeply appreciate this, for it enhances rather than weakens his ministry.

And our supply minister has been very careful to strengthen the hand of the pastor. He prayed for the pastor and his family—that they would enjoy a restful holiday and return strong for the task at hand. I liked that! Why shouldn't he, for we are all in the Kingdom work together! Petty jealousy and competition are not a part of the true ministry of Jesus Christ.

When the day was over, our "supply" challenged us to tell the pastor of our affection and fidelity for him and to pray constantly for the pastoral family.

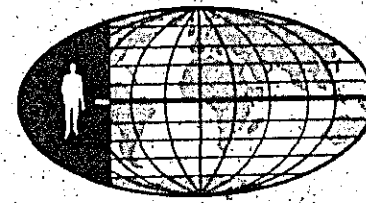
Now, actually, the "supply" was a better preacher and speaker than our own leader; but that was not the point! He so supported the church and its pastor that we failed to make a comparison.

I appreciate my pastor more today because he gave us the strongest supply minister he could obtain. I loved the "supply" for supporting our pastor—and both were better men for their Christian generosity.

Love,

Doel

The Nazarene Preacher



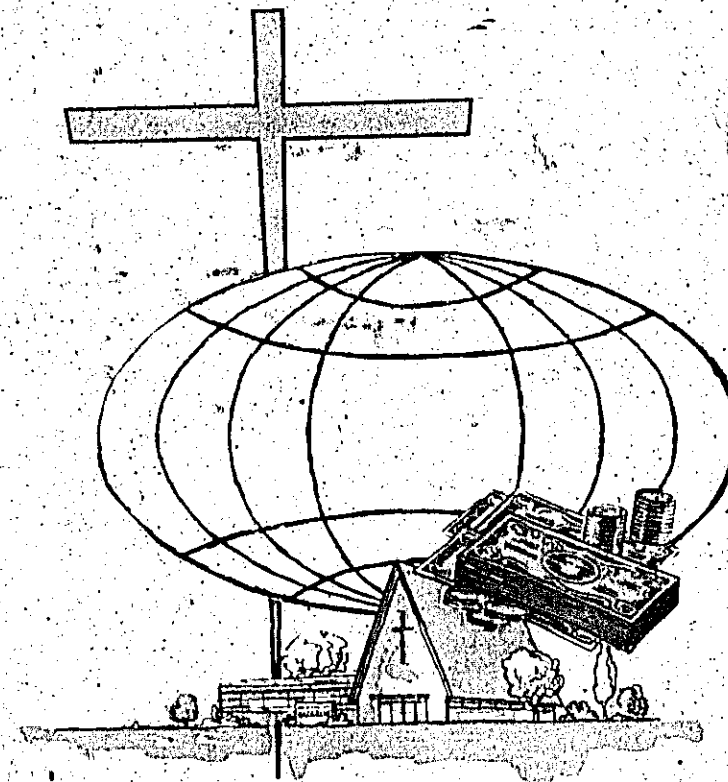
The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Bennett Dudney, Editor

NAZARENE WORLD MISSIONARY SOCIETY

HAS YOUR LOCAL CHURCH TAKEN ITS

SPANISH BROADCAST OFFERING?



If not, Do So this month!



From Your Nazarene Publishing House

THE APOSTLES IN ACTION

By John B. Bryan. Twenty six informative and illuminating Bible studies in the Book of Acts. Easy to read and thought provoking. They make for excellent use in home Bible study groups, family devotions, prayer meeting talks, and Sunday school study. 55 pages. Paper. **\$1.25**

THE EVANGELICAL HOME BIBLE CLASS

By Ira L. Shanfelt. Written for use as the text in the Christian Service Training course "Developing Leaders for Evangelical Home Bible Classes." Especially helpful in the home of the new Christian with the purpose of influencing his unsaved friends to attend. 104 pages. Paper. **\$1.75**

ELEVEN WHO DARED

By Helen Hinckley. Just the right-length Old Testament stories for junior age, about 11 who were distinguished for their bravery and courage. Each is an outstanding example of trust in a great God who is always ready to help when we ask. Illustrated. 62 pages. Paper. **\$1.25**

MY LORD THE CARPENTER

By Etta Nommensen. The unique account of the life of Christ prior to His active ministry, built around the thought that the parables Jesus used grew out of His day-by-day experiences while He lived as a carpenter. Informative for juniors through adults. 133 pages. Paper. **\$1.50**

BETTER BULLETIN BOARDS

By Jeannette Wienecke. A "how to" book for using your bulletin board as an effective teaching aid. Suggestions include styles, three dimensional displays, animated boards, variety of items available, pupil participation, and filing of ideas and materials. Illustrated. 72 pages. Paper. **\$1.95**

THE MINISTRY OF THE CRADLE ROLL

Guidelines for the total program of the Cradle Roll. Methods of making home contacts, involving non church parents, using specialized materials are presented—all with the goal of transferring the child to the nursery class in the Sunday school. Illustrated. 87 pages. Paper. **\$1.50**

PRESESSION ACTIVITIES WITH CHILDREN

By Betty Robertson. Here is a book that is concerned with the proper use of time for children arriving early. Things to do and make are mentioned, but priority is focused on the importance of making pre-session part of the learning and teaching process. 63 pages. Paper. **\$1.25**

THE CYCLE OF VICTORIOUS LIVING

By Carl G. Lee. A heart-tugging presentation of Psalm 37. To fret is to spin out of orbit, states the author, and reality of the cycle is possible only at the point of commitment. Diagram illustrates stages of cycle: commitment, trust, delight, rest. 55 pages. Paper. **\$1.00**

HAPPINESS AND HARMONY IN MARRIAGE

By William S. Deal. Sound, nontechnical, timely advice from a qualified marriage counselor related to the basic adjustments most commonly experienced in married life. An excellent source of reference for all couples seeking a more meaningful life together. 150 pages. Paper. **\$1.95**

KEEP GOING

By Forrest McCullough. Thirty devotionalis for new Christians—especially converts of a revival meeting. Daily scripture, message, and "Thought to Live By" selections are planned to guide and help establish young converts. Pocket size. 32 pages. Paper. **50c; 3 for \$1.25; 10 for \$3.00**

OUR GOAL IS EXCELLENCE

By C. William Fisher. Dr. Fisher, speaker for the "Showers of Blessing" broadcast, is known for his ability to pack one hour of truth into a six minute message. Now 30 of those most requested messages comprise some rewarding reading. 112 pages. Cloth board. **\$2.50**

WHICH WAY? NOW AND FOREVER

By J. Grant Swank, Jr. Twelve answers to the key question teens are asking today—"What will become of me and thee?" The real "in group" now and forever are those experiencing Christ's power. Contemporary in format, relevant in the issues discussed. 80 pages. Paperback. **\$1.45**

THE TEEN SHE

By Evelyn Sutton. An excellent book to help strengthen teenage girls in the fundamentals of Christian living. Sound advice includes personality development, grooming, boy-girl relationships, school, job, and other possible hang ups. 95 pages. Paper. **\$1.45**

YOU'LL LIKE BEING A CHRISTIAN

By C. William Fisher. The outreach book of the year. Dr. Fisher frankly states what it takes to be a Christian, but emphasizes the joy and assurance a right relationship with God gives in these troubled times. Presentation page. Pocket size, 4 1/4 x 6". 42 pages. Paper. **50c; 3 for \$1.25; 12 for \$4.00; 50 for \$15.00**

BE FILLED WITH THE SPIRIT

By William S. Deal. The why...when...who...where...and how...of being filled with the Spirit. Written for distribution to new converts and others needing guidance concerning the Spirit filled experience and life. Pocket size, 4 1/4 x 6". 45 pages. Paper. **35c; 3 for \$1.00**

HEALING THE HURT OF MAN

By J. Glenn Gould. Unfolded in four comprehensive chapters is the heart of John Wesley's doctrine and methodology in dealing with the spiritual needs of men. Dr. Gould's concern is that we as a church "get back to John Wesley," theologically and practically. 70 pages. Paper. **\$1.25**

INTERPRETING CHRISTIAN HOLINESS

By W. T. Purkiser. Dr. Purkiser interprets the theory and practice of holiness in some of its biblical, theological, historical, psychological, and sociological facets. "This is Purkiserian at its best—and that is hard to beat," says Dr. Norman R. Oke. 70 pages. Paper. **\$1.25**

STUDIES IN BIBLICAL HOLINESS

By Donald Metz. A superior study by an able scholar. The accent is on the biblical basis for the doctrine of holiness. Dr. Metz works from the thesis that an adequate concept of the holiness of God is fundamental for a proper understanding of holiness. 350 pages. Cloth. **\$4.95**

BUILDING TODAY'S CHURCH

By Leslie Parrott. In this timely book attention is called to pastor-layman cooperation as the key to dynamic growth. Practical aspects discussed include board organization, budgeting, ushering, attendance, self study, music, counseling. 224 pages. Kivar hard board. **\$3.95**

A SONG IN THE NIGHT

By LeRoy Brown. The young man asking directions was no usual person; the attractive girl on the lawn to whom he spoke was no ordinary farm lass either. Events that happen provide a heartwarming story rich in spiritual meaning. Young-adult fiction. 96 pages. Paper. **\$1.50**

TYLER LANE AND THE WOLF-DOG MYSTERY

By Lucille Meyst. Exciting junior age fiction in an Alaskan setting. Much interesting nature lore is woven into this story about homestead misadventures which adds information as well as interest concerning life in the northern woods. 87 pages. Paper. **\$1.50**

EIGHT DAYS OF GLORY

By Leslie H. Woodson. Eleven messages focusing on the eight most eternally significant days of all time. Dr. Woodson calls attention to pertinent truths vital to Christian living today. Of added interest is the harmony of the Gospels related to this historical Holy Week. 134 pages. Paper. **\$1.95**

THE HARPS OF GOD

Compiled and edited by Ross E. Price. Eight significant sermons and addresses by the greatly respected theologian and preacher, H. Orton Wiley. The concluding message, "Fading Leaves," provides you with the opportunity to read one of his most famous sermons. 86 pages. Kivar over board. **\$2.95**

FROM EAST TO WESTERN SEA

By J. Fred Parker. A brief history of the Church of the Nazarene in Canada. Dr. Parker writes about the early days of the church, gives key turning points of subsequent development, and brings the story right up to 1970. 107 pages. Kivar over board. **\$2.50**

TRUTH FOR TODAY

By Bertha Munro. Daily devotional. 380 pages; Kivar over board. **\$3.50**

GOD STILL SPEAKS IN THE SPACE AGE

By James Roy Smith. 104 pages. **\$1.00**

ROY T. WILLIAMS: SERVANT OF GOD

By G. B. Williamson. 112 pages. **\$1.25**

SECURITY: THE FALSE AND THE TRUE

By W. T. Purkiser. 60 pages. **\$1.25**

NAZARENE PUBLISHING HOUSE

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Prices slightly higher outside the Continental U.S.A.

Recommend Them to Your Congregation

Order Them for the Church Library

NOTE: For adult and junior missionary books, see April "Other Sheep."



You need more **MEN IN MISSIONS**

Men need to be vitally involved in missions education. As pastor, you can help lead in this area. In many cases, men would prefer meeting in a separate chapter.

Officers will need to be elected with a brief job description. Set a time and place for your meetings. Your men's fellowship will not need to always meet at the church. In fact, to reach new men it may be best to meet in a home. A relaxed, informal atmosphere is important.

This would be an excellent program for men to bring their sons or a friend who does not attend church.

Here are just a few ideas you can develop:

1. A missionary can report on his work and, also, give the scriptural emphasis on men in missions.
2. Group members can report on a missionary book or current world events.
3. Set up stimulating discussions:
 - "How to Reach the World for Christ"
 - "Biblical Basis of Missions"
 - "Are the Heathen Really Lost?"
 - "Missionary Martyrs"
4. Study non-Christian religions.
5. Discuss practical ways a man can dedicate his work to missionary

partnership (percentage of time, acreage, profits, contracts, etc.).

6. Overnight Missions Retreat
 - Study, pray, and discuss the responsibility of what you are doing and what can be done.
7. Locate a person in the community from another country. Arrange for him to visit the chapter and tell about his homeland.
8. Distribute Bibles and scripture portions to special language groups or families in the community.
9. Make a display for a prominent place in your church building showing how your church's cooperative dollar is divided.
10. Several missionary films are available through the Department of World Missions. The newest film is "A Cup of Warm Ink."
11. Slide sets on every mission field are available through your district leader or Nazarene Publishing House.
12. Conduct small repair jobs at the home of an invalid or an older person.
13. Collect and provide wholesome magazines and books for institutions, invalids, military personnel, and others in need.

Nazarene Preacher

CRADLE ROLL DAY

September 6, 1971



Present the work of the Cradle Roll to your church with a program featuring the department supervisors and workers.

Appeal to your congregation for names and addresses of Cradle Roll prospects.

Urge a young adult class to act as sponsor.

If you need help in starting a Cradle Roll, write to your district Cradle Roll director, or Mrs. Betty Bowes, 6401 The Paseo, Kansas City, Mo. 64131.



PACKET OF IDEAS

for

the Local Director of Christian Family Life

To receive your free packet, write:
Director, Christian Family Life
Department of Church Schools
6401 The Paseo
Kansas City, Mo. 64131

STEWARDSHIP

YOUR

IS ON THE WAY

1971 Stewardship Kit

THANKSGIVING OFFERING

FILMSTRIP

"Mission 70's—Venture in Faith" is the title of the 70-frame, color filmstrip being produced to help motivate all to give in the Thanksgiving Offering.

RECORD

A 12-minute, vinyl record will accompany the filmstrip. The text of the audiovisual will be the overall missions program of our church around the world.

SUPPORTING MATERIAL

The 1971 Thanksgiving Offering poster will be included. There will be an idea file, sharing methods others have used to great advantage to take the Thanksgiving Offering.

GENERAL STEWARDSHIP PROMOTION

LAYMEN'S SUNDAY

October 10 is Laymen's Sunday. The intention of the day is the mobilization and recognition of laymen. Helps will be enclosed.

STEWARDSHIP MONTH

The February, 1972, theme will be "Basics for Battle" (1 Timothy 1:19-20). Suggestions for the implementation of this theme will be supplied.

OTHER HELPS

A third issue of "Bits and Pieces" for bulletins, church papers, etc.

Sample of the newest stewardship material

Suggestions for year-round stewardship promotion

A form to be completed by each pastor to tell us about your need

Your kit will be mailed in August. Watch for it. Plan to use it in your Thanksgiving Offering promotion and year-round stewardship emphasis.

COMMUNICATIONS COMMISSION (RADIO)

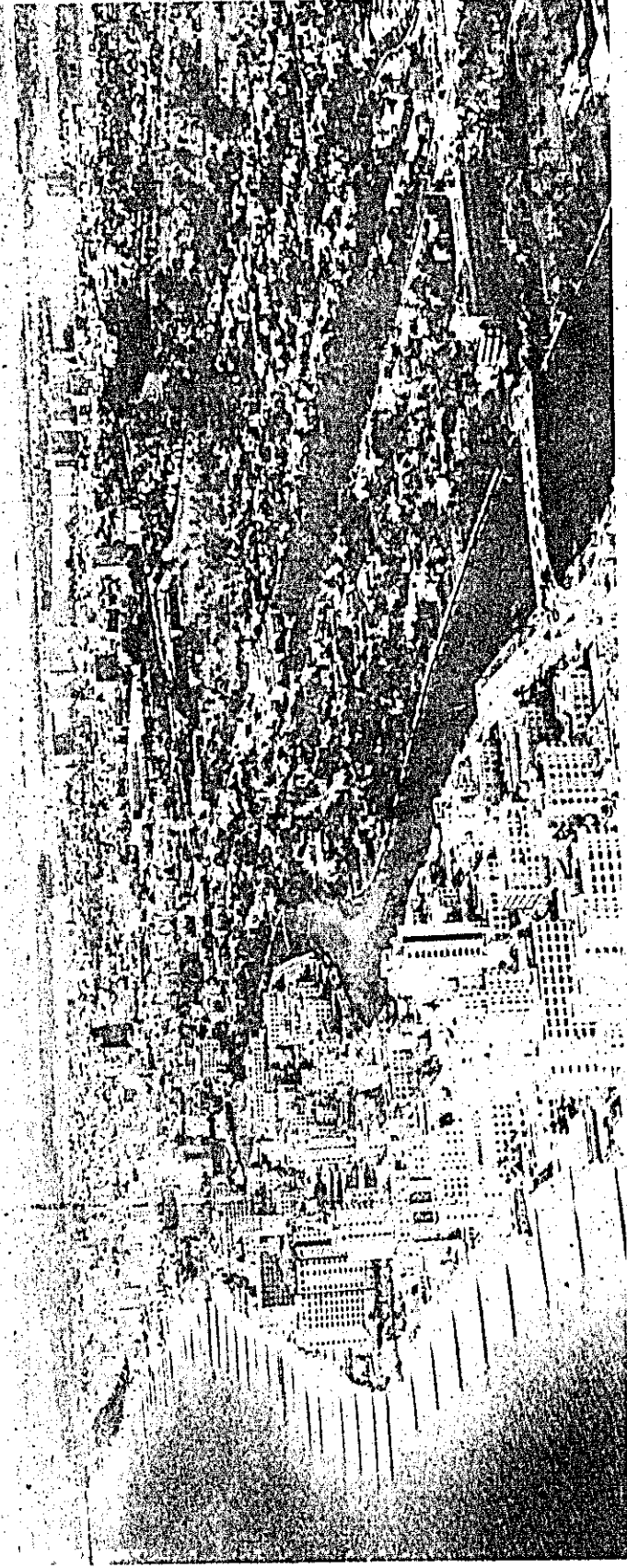


RADIO and the MISSIONARY

A new use of radio for advancing the work of Jesus Christ—in Colombia a pastor has almost 100 outstations, each served by a layman with very little preparation. The pastor, using a local commercial station, teaches these distant men every Sunday morning. He inspires them with messages by suggesting a text, outline, illustrations, and application each week. They go to their congregations and preach it. Once each week all the lay pastors and people come together for a rally in the bull ring, where the missionary ministers to his flock, numbering from 4,000 to 6,000 each week.

COMMUNICATIONS COMMISSION Radio Division
H. Dale Mitchell, Executive Director Kansas City, Mo.

GENERAL SECRETARY



18th GENERAL ASSEMBLY • CHURCH OF THE NAZARENE • MIAMI BEACH, FLORIDA

GENERAL ASSEMBLY: June 18-23, 1972

CONVENTIONS: June 15 (1 p.m.), 16, and 17
Church Schools, NWMS, NYPS

HIGHLIGHT - PROGRAMS AND SERVICE

Thursday Night, June 15
Friday Night, June 16
Saturday Night, June 17
Sunday a.m., June 18
Sunday Afternoon, June 18
Sunday Night, June 18
Monday Night, June 19
Tuesday Night, June 20
Youth and Missions
Youth and Missions
Church Schools
Communion
Missionary
Evangelism
Home Missions
Education

HOTEL AND MOTEL RESERVATIONS: The Miami Beach hotels and motels are holding a block of several thousand rooms at special rates for the exclusive use of Nazarenes. At the appropriate time, all assembly and convention delegates will receive special materials for requesting their reservations. Housing information will be released to the Nazarenes in general through the *Herald of Holiness* in January of 1972. Please use official channels only for housing requests. Bootleg reservations made through any other channel run the risk of being cancelled if the rooms are needed to fill quotas already promised to the General Assembly.

FLORIDA ATTRACTIONS: If you are interested in the tourist attractions in the state of Florida, write: Florida Department of Commerce, Tallahassee, Florida 32304. For points of interest in the Miami Beach area, write: Chamber of Commerce, 1661 Washington Avenue, Miami Beach, Florida 33139.

WE WILL KEEP YOU INFORMED: Information will be released from time to time in our regular church publications, especially the *Herald of Holiness* and the *Nazarene Preacher*. A host of people are planning and working to provide for your physical and spiritual welfare while you are in Miami Beach. Please make the General Assembly a subject of prayer. We want God's blessing and leadership for this special gathering of Nazarenes from around the world.

The General Arrangements Committee
6401 The Paseo
Kansas City, Missouri 64131



NAVCO

How about the babies and toddlers? Every experience in the church contributes to the ideas they are forming about God and the church. What is happening to the twos—and especially the threes? Are the golden moments of early childhood being wasted in mere baby-sitting?

To help your workers set the environment and cause the right things to happen, why not use a filmstrip followed by a good discussion? Broadman Films has produced two which could help workers and parents. The titles are:

"Teaching Babies and Toddlers" —No. VA-303

"Teaching Twos and Threes" —No. VA-343

Each filmstrip with record and guide may be purchased for \$8.50 from your Publishing House. Use them with your church school board, your workers and parents, to help you plan to make the right things happen to the youngest in your church. You will never have this opportunity with them again.



PASTORS
PRAYER MEETING
PUBLICATION
PRESENTATION

Current Selection

Carl S. McClain

Ismael E. Amaya

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

50c each

5 or more (40% discount*), 30c each
Plus 3c per book for postage

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

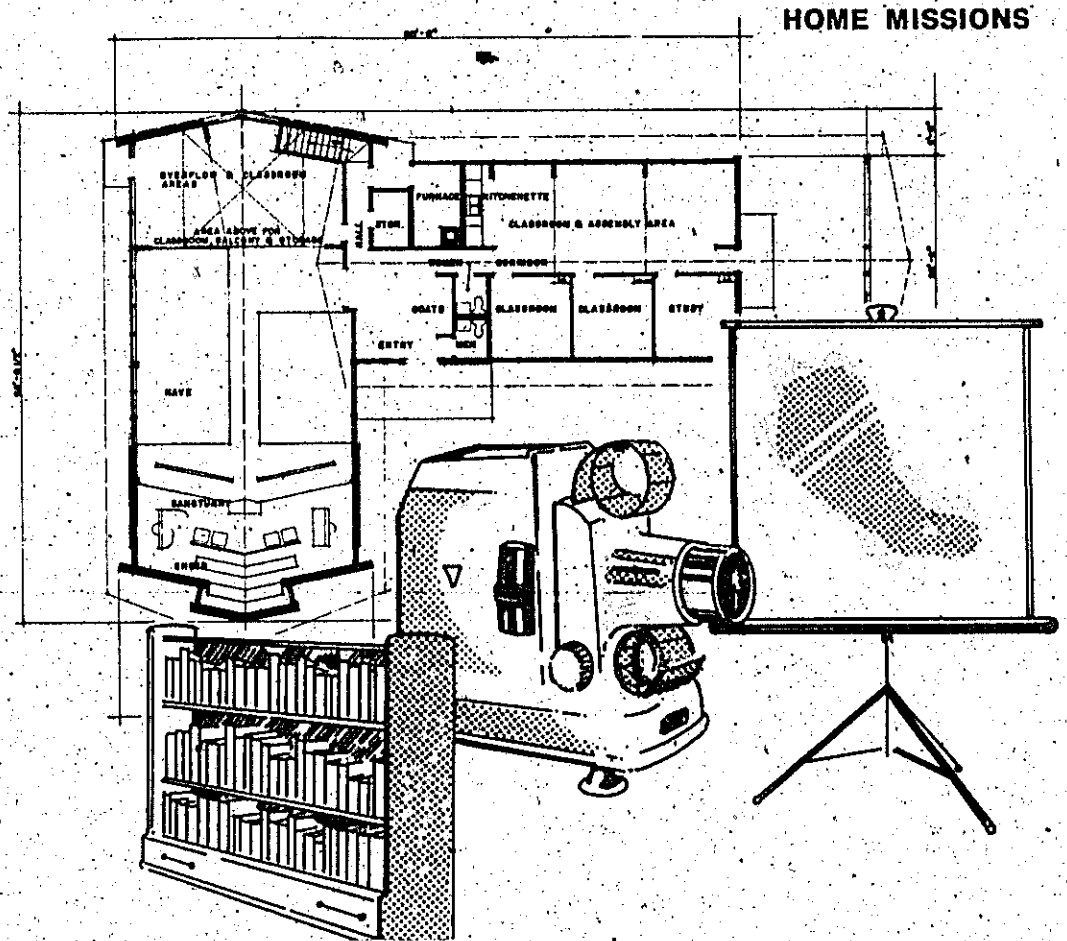
*Personal purchase only.

NAZARENE PUBLISHING HOUSE

KANSAS CITY

Pasadena

Toronto



HOME MISSIONS

HOME MISSIONS IS

Available is the filmstrip "Let's Build," a helpful introduction for every church considering a building addition, relocation, or a new church building, plus a lending library of books on a 90-day loan. For more information write:

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

Like a Letter from Home

AIM OF THE EDITOR of the Harvey, Ill., Nazarene church newsletter is to make it "like a letter from home." In this endeavor, Mrs. Eleanor Culver, also the pastor's secretary, succeeds to a remarkable degree. She has been at the task nearly 16 years and it has become a "labour of love."

Among the Best

Among hundreds of fine midweek newsletters strengthening the "tie that binds" in Nazarene churches, the *Harvey Hi-Lights* rates among the best in the denomination.

Each week the newsheet features timely and interesting items. These tell the ongoing of the church and its members. The items shine and glow. They mirror the care and expertise of the editor.

"It's a new challenge every week," said Mrs. Culver. "Of all my duties as pastor's secretary, the newsletter has become my first love. I feel this area is one where I can best serve the Lord and my church." She regards the newsletter as a "calling."

Wears Many Hats

Mrs. Culver handles the entire assignment as reporter, writer, editor, stenographer, production and mailing chief. She works with the telephone, and IBM electric typewriter, and Gestetner mimeograph.

She keeps a newsletter mailbox accessible to members, adds notes she has collected all week. "I keep a pad and pencil in my purse and keep my eyes and ears open."

Each issue represents a full day's work with a lot of extra time at intervals over the week.

Mrs. Culver has found by experience the best plan is to write each story or item on a separate sheet of paper double-spaced. Then she edits and rewrites.

The stories are arranged in a stack in the order for stenciling. Tuesday is press day.

Pastor Is Active

Rev. W. S. Muir, present Harvey church pastor, takes an active part, supplying material for use.

The Harvey church, which celebrated its fiftieth anniversary a few years ago, has 217 members. Mrs. Culver prints 275 copies of the newsletter and distributes by mail, mostly in the community.

Harvey is a Chicago suburb, 20 miles south of the Loop, about 35 miles north of Kankakee.

Mrs. Culver has found that readers like the personal items most. "I try to include as many of that type as possible."

"I am always surprised at the enthusiastic response to the little paper," she stated. "Of course, I am pleased I think that two advantages of having a layman do the paper are the time it saves the pastor and the continuity of the newsletter."

CONGRATULATIONS to Mrs. Culver and the Nazarene church at Harvey, Ill. A copy of their newsletter mailed free on request to: N.I.S., Joe Olson, 6401 The Paseo, Kansas City, Mo. 64131.

Switch On Tune In



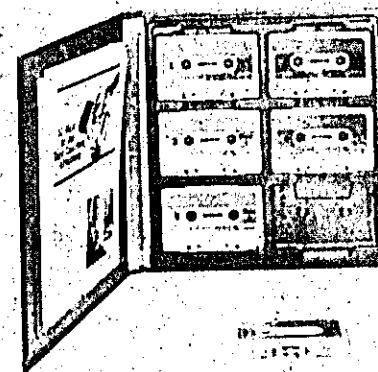
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What does the church have to help us reach and involve young adults?

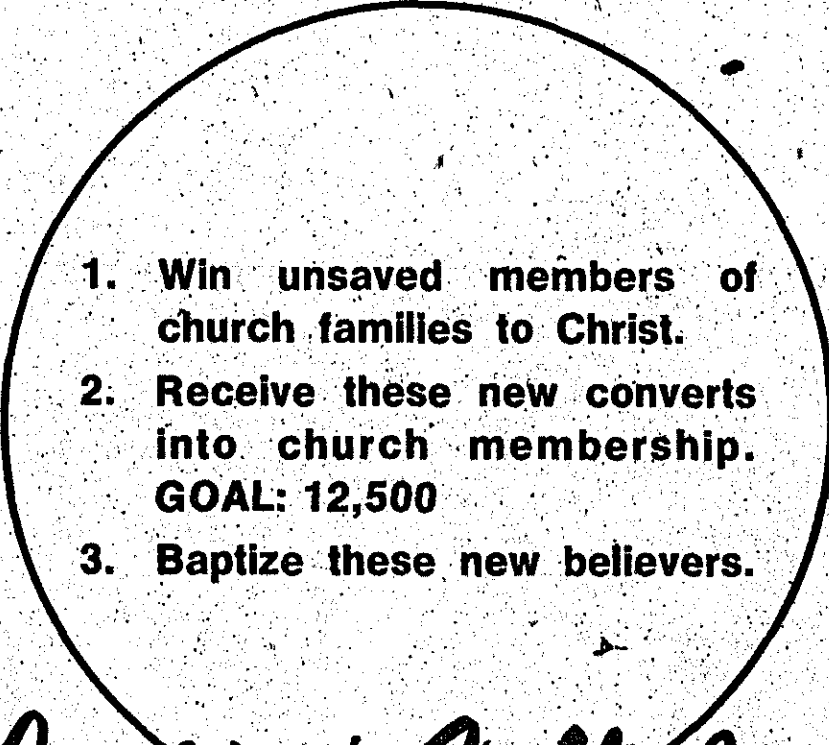
This young adult, monthly feature magazine is for the college student, professional-career adult, and the serviceman. Each issue contains discussion starters based on articles appearing in the magazine. Individual subscriptions cost \$2.50 annually. Ordered on the Church Literature-Supplies Order Blank, 50c per quarter (3 issues).

Local, zone, and district retreats are important for winning and keeping young adults. Annual retreat packets are sent to district NYAF directors. Local churches should promote retreats and encourage attendance. College-age retreats are an important part of the program, too.

Not limited to teens, the personal evangelism emphasis of NYPS is the central theme of Young Adult Fellowship. In some areas, the 20-year-olds and plus are organizing gospel teams. In other adult young people, IMPACT becomes personal evangelism training and includes projects. ETC. magazine regularly carries news of IMPACT activity. The Department of Youth and NYPS cooperate with the Departments of Home and World Missions in evangelism projects at home and abroad.

Students are an important factor in the church's young adult responsibility. The Department of Youth and the NYPS serve students through conferences, retreats, an organization (Bresee Fellowship), ETC. magazine, and wherever students wish to involve themselves in the mission of the church. Periodic mailings to churches with student responsibilities attempt to provide a channel of communication.

September 5—November 28, 1971

- 
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GOAL: 12,500
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Department of Evangelism

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August, 1971

TOUCHDOWN '71

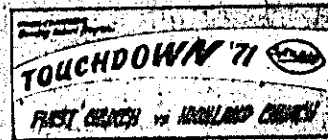
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SCOREBOARD POSTER

The whole Sunday school knows the score when recorded on the eye-catching chart. Provides space for printing (with felt marker) name, weekly goals, and attendance of competing teams. Two-color theme design. 22 x 28". Suggested distribution: Warm-up Sunday, September 19, in each class and/or department. Package of 3. U-712P 95c

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IMPORTANT - Order in time to have material to display and explain at your workers' meeting between August 29 and September 5.

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Seven Years—Seven Lessons

By Anne Nelson*

MAYBE I'AM A SLOW LEARNER, but I find one solid lesson a year is about all I can digest. I have been a preacher's wife for seven years; herewith are my seven lessons:

1. Learn to accept your husband as your pastor. It is one thing to accept a man as your husband, another thing to accept the fact that he is a minister, but still another matter to accept him as your pastor. When he walks into the pulpit, open your mind and heart as you would if any other servant of God were speaking. Isn't this what you expect from other laymen?

2. Never pass judgment on the content of his message. In other words, give him credit for having been with God. Have confidence in his ability to deliver God's message. (I do reserve the right to put in an occasional, well-timed word about his grammar.) If his message helped you, tell him so. He appreciates this every bit as much as you appreciate his gratitude for a well-prepared meal.

3. God is aware that you are, by your own and others' standards, an unlikely candidate for the job of being a P.W. He was aware of the same "unlikeliness" in Moses, David, Peter, and a thousand others, but He called them to their specific tasks just the same. You may not feel called to your task, but consider it this way: If your marriage is clearly the will of God and if your husband is sure of his call to the ministry, don't you think God took you into consideration in this total picture? Didn't He find in you the ability

or availability to Him which qualified you for the position? I'm sure He did, and this reduces my feeling of inferiority considerably.

4. Fight in your own armor—it's custom-made. As a teen-ager I had a most wise and wonderful pastor's wife, in whom I had utmost confidence. During my first few years as a P.W., each time I found myself in a dilemma (which was quite often) I would ask myself what Alice would do in such a circumstance. Eventually I learned to ask God what He would have me do in each case. If one is to enjoy being a P.W., she must be herself and she must be comfortable. This is an impossibility in someone else's armor.

5. My husband and I have an unwritten—and so far as I can remember, unspoken—agreement. I am free to offer him suggestions, and providing my timing and delivery are well-planned, he listens. He sorts through my ideas, rejecting some and using others. I want neither blame for the ones that fail or recognition for the ones that succeed. Often I've seen the wisdom in his rejections; at other times I've quietly felt real satisfaction in the knowledge that I could present him with a successful idea. I am aware that some preachers, unfortunately, are not prone to listen to their wives, but when this system is workable it keeps a P.W. feeling useful. At the same time it avoids the degrading appearance that the P.W. runs the show.

6. When we go to any kind of a P.W. meeting we are likely to hear the do's and don'ts of our position—some of which vary

*Pastor's wife, Homedale, Idaho.

with the speaker. I used to consider these burdensome requirements or necessary evils. I have since found the key is motivation. The heart of a P.W. which is in love with her husband, attune to God; and aware of the needs of people, finds a new kind of motivation. A good attitude, a clean home, a well-cared-for family are the natural by-products of such a heart. By "natural," I don't mean effortless. Birth is the most natural process, but who would call it effortless?

7. This lesson came about as I half-listened to a radio interview while I went about my early Sunday morning chores. The man being interviewed was a famous sociologist and the questions were to the point. Did he think the Church should participate in a welfare program, social reform, politics, etc.? To all of these he gave a negative response. "Well then," asked the young newsman, "if you would not have the Church in-

volved in any of these, what would you have the Church do?" The answer came quickly. "I would have it do what no other organization or agency can do. I would have the Church strengthen men's faith in God."

These words stuck with me and later the Holy Spirit applied their meaning to my position. I believe if we were to ask the thinking members of our church what they would have a P.W. to do, the answer, in essence, would be: "We would have her do what no one else can do. We would have her give the support her husband needs, love and care for her children as only a mother can, and understand and pray for the needs of the congregation from a perspective which only a P.W. can have." The specific tasks and assignments will vary from church to church, but the above should never change. Almost any job in the church can be hired out, and some should be; but you can't hire anyone to love, care, and pray.

I Stood in a Rainbow!

By Helen Temple

ON VACATION ONE SUMMER a swift moving thundershower sent us scurrying to shelter. Moments later the rain ceased. A brilliant rainbow arched across the sky and came to earth not 300 feet from where we stood. On impulse I ran toward the spot. The colors vanished as I drew close, but suddenly the air around me was sparkling and iridescent. I knew I was standing in the rainbow! It was indescribably exhilarating. I felt weightless, ecstatic, almost as though I were floating in the air.

The year that we moved from a third floor apartment into our little red house in Kansas City, I dreamed of a bountiful garden. In a 20-foot-square plot I planted vegetables enough to fill a quarter-acre. That summer the thermometer soared to 113° day after day. The Missouri clay soil turned to cement. Lettuce became bitter. Beans shrivelled and died. The corn tassels burned before the pollen ever formed. Desperately I sprinkled for hours, trying to save my "crops." One evening looking out the window at the plants

that were slowly reviving under the life-giving spray, I saw a flash of iridescent green. A tiny hummingbird was taking a bath on a blade of corn. Probably not more than a teaspoon of water had caught in a shallow depression of the blade. For that tiny mite, no larger than my thumb, it was enough. He splashed and fluttered his wings in delight.

That was the loveliest garden I ever saw, though I never ate anything from it.

There are magic moments everywhere. Storms have their rainbows. Disappointments hide secret flashes of wonder and delight. The small things of life can bring you some of your highest moments. In times of drab monotony, find yourself a rainbow. Look for a magic moment. A dewdrop on a blade of grass—a wild aster blooming against a tenement wall—a robin's song after rain—the wonder of a toddler's eyes—can teach you more of God than a sermon in a cathedral if your heart is listening.

IN THE STUDY

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 3 The Indefinable Grace

Without doubt this is the greatest chapter on love in the whole Bible. It is a special kind of love—it is Christian love. We do not possess it naturally; it is imparted to us by the Holy Spirit when we become children of God. It is perfected in us when we are sanctified wholly. It is capable of infinite growth, and is indispensable to success in Christian service. It is the very love of God expressing itself through human personality.

I. LOVE DEFINED

Here we attempt to define the indefinable. The dictionary describes it as "fondness, warm affection, a feeling of strong attachment to a person induced by sympathetic understanding, or by ties of kinship." A psychologist defined love as "a sentiment whose dominant feeling is affection, whose goal is a close association of another person with oneself, and concern for the happiness and welfare of that person." Another learned man said: "Love is a spiritual quality which unites persons, giving them a sense of being interrelated." These definitions are good, but inadequate. Turning to the Bible, we find that it teaches that:

A. *Love is divine in its origin.* "Love is of God," and, "God is love" (I John 4:7-8).

B. *Love is devoted in expression.* Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

*Missionary, Republic of South Africa.

C. *Love is dynamic in action.* "Love is strong as death," and, "Many waters cannot quench love" (Song of Solomon 8:6-7). Perhaps it will help us to understand what love really is if we clear away some very common misconceptions.

II. LOVE DEVALUED

We are often guilty of using the word "love" in a cheap way. "I love your dress," or, "I love the sea," or, "I love ice cream." We hear such expressions every day and use them ourselves. But is it not persons we love, and things we like? Can we really love what we wear or what we eat? Are we not devaluating love when we misuse it in this way?

III. LOVE DEGRADED

The degradation of love is much more serious than its devaluation. It has been degraded in the mire, and become besmirched with filth. It is used as a synonym for "lust" in its lowest forms. Immoral acts are described as "lovmaking." This is a criminal abuse of a beautiful word. By no stretch of the imagination can love be equated with the illicit and unbridled expression of bestial passion. Love is not debauchery. It is the purest thing in all the world. Love has no place in the cesspit of defiling lust. The physical expression of love between two persons united by God in marriage contains no sin, and brings pure delight and mutual satisfaction. It is a precious gift of God. Let

us never therefore debase or defile what God intended to be pure and holy.

IV. LOVE DISTORTED

Love is often depicted as "sentimental slush." We hear some dreadful, discordant screeching and crooning on the radio cater-wauling about some "baby" who is supposed to be loved. How can any self-respecting girl stand it! Since when did a full-grown woman want to be called a baby? Certainly there is thrilling romance in true love, but this is far removed from the silly, shallow nonsense of modern pop records. Let us have done with equating love with this sloppy sentimentality. True love is strong and tender and considerate, not frothy and frivolous.

V. LOVE'S DIFFERENCES

There are different forms and phases of love as a human quality.

A. *There is love of kinship*—of father, mother, sister, brother, children, parents, and a wider circle of relationship.

B. *There is conjugal love*—of husband and wife, beginning in courtship, consummated in marriage, and deepening with the passage of time.

C. *There is the love of friendship.* This can be very close and satisfying. The classic example of this is found in the Bible in the love of Jonathan and David for each other. "Thy love to me was wonderful, passing the love of women," cried David as he mourned for his lost friend. But the love of 1 Corinthians 13 is something above and beyond all this. It is a love which is God-inspired and God-imparted.

VI. LOVE DEMANDED

The Bible leaves us in no doubt that love is not optional. It is imperative. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). Here love is three-dimensional: (1) *To God.* (2) *To my neighbor.* (3) *To myself.* Jesus said to His followers, "This is my commandment, That ye love one another, as I have loved you" (John 15:12). Love, then, is essential to obedience and an inescapable obligation to all.

VII. LOVE'S DIVINITY

We have tried to stress that the *agape* of 1 Corinthians 13 is something apart from and above mere human love. We do not possess this kind of love naturally. Paul declared, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). Love is portrayed as a flood first filling us, then flowing out from us. Paul named love as the first fruit of the Spirit (Gal. 5:22). In His high-priestly prayer recorded in John 17, Jesus prayed, "That the love wherewith thou hast loved me may be in them, and I in them" (John 17:26). Jesus living in us loves people *through us.* This is love at its highest and best. The great love chapter begins with showing how essential love is and closes with the affirmation that such love will never die. But the central portion of the chapter is given up to a searching and revealing declaration of how love will act and react under the pressures and demands of everyday life, when it is in full control. We shall see that Christian love is not only the greatest thing in the world; it is also the most practical thing in the world!

GLEANINGS

from the Greek



By Ralph Earle*

Titus 1:1-4

"That Cannot Lie"

This is a single word in Greek, *apseudes* (v. 2), found only here in the New Testament. It means "free from all deceit," and so "truthful" or "trustworthy" (Arndt and Gingrich). As here, it is used as an adjective to describe God in Polycarp's last prayer before his martyrdom. God has promised eternal life, and this promise will not fail even in the face of physical death.

"Before the World Began"

The Greek says "before times eternal" (*pro chronon aionon*). This evidently means "long ages past, age-long periods ago" (Lock, *Pastoral Epistles*, p. 126). Weymouth translates it "from all eternity."

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

"In Due Times"

Literally it reads, "In His own appointed times" (*kairois idiois*, v. 3). Lock comments: "The thought of the Incarnation taking place at the right moment in the world's history is a favourite one with St. Paul (Gal. 4:4; Rom. 5:6; Eph. 1:10; Acts 17:26), springing from apocalyptic expectations, summed up by the Lord (Mk. 1:15) and expanded by himself in his philosophy of history, Rom. 1-3" (*ibid.*). The exact phrase is found only here and in 1 Tim. 2:6; 6:15, but the singular occurs in Gal. 6:9.

"Preaching" or "Proclamation"?

The word *kerygma* is widely used as a theological term today, signifying the *message* preached by the Early Church.

The term is derived from the noun *keryx*, "herald," and the verb *kerysso*, "to herald or proclaim." In classical Greek it signified "that which is promulgated by a herald or public crier, a proclamation by herald." In the New Testament it means "the message or proclamation by the heralds of God or Christ" (Thayer). In the papyri it is used for "a public announcement" (Moulton and Milligan, p. 343). C. H. Dodd writes that the word "signifies not the action of the preacher, but that which he preaches, his message, as we sometimes say" (*The Apostolic Preaching*, p. 7).

This is in agreement with the earlier declaration of J. B. Lightfoot: He says that *kerygma* means "the thing preached," the proclamation. It refers therefore to the subject, not to the manner of the preaching. There is only the very slightest approach in classical writers to this [latter] sense of the words *keryssein*, *kerygma*, etc., as denoting "instruction," "teaching." (*Notes on the Epistles of St. Paul*, p. 161; commenting on 1 Cor. 1:21). Ellicott equates *kerygma* here with "the Gospel."

This contention of the earlier writers, and popularized by Dodd, that *kerygma* refers to the *content* rather than the *act* of preaching has been challenged of late. Even Thayer says that in 1 Tim. 4:17 (the only other place in the Pastoral Epistles where it occurs) it means "the act of publishing." But in the only two places where it is found in the Synoptic Gospels (Matt. 12:41; Luke 11:32) he says it indicates "the proclamation of the necessity of repentance and reformation made by the prophet Jonah." In 1 Cor. 1:21; 2:4; 15:14; and Rom. 16:25—making eight

times the word occurs in the New Testament—Thayer thinks it refers to "the announcement of salvation procured by Christ and to be had through him."

Arndt and Gingrich define *kerygma* in the New Testament as simply "proclamation, preaching," and they seem by this to mean the *act*. They would translate it here, "The preaching with which I have been entrusted."

In Kittel's *Theological Dictionary of the New Testament*, Friedrich says that at 1 Cor. 2:4 "*Kerygma* is the act of proclaiming." But of 1 Cor. 1:21 he writes: "The foolish message of Jesus crucified saves those who believe." He continues: "At Rom. 16:25, too, the reference is to the message with a very definite content" (III, 716). He thinks, however, that in Titus 1:3 it is the *act* of preaching.

It seems obvious that we are confronted here with a both/and rather than an either/or situation. The noun *kerygma* means both the *act* and the *content* of preaching.

This statement is illustrated in the usage of various versions today. Whereas the King James Version translates *kerygma* in all seven places by "preaching," the American Standard Version (1901) has "message" in the two Pastoral passages. *The New American Standard Bible* (1963) has "the message preached" in 1 Cor. 1:21 and "the proclamation" in the Pastoral Epistles. *The New English Bible* (1961) also has "proclamation" in these two passages. This can mean the *act*, but probably its primary emphasis is on what is proclaimed. Certainly too much emphasis should not be put on the idea that preaching is God's only way of getting the gospel to a lost world. The printed page and personal witnessing are both powerful methods of evangelism.

"Committed" or "Entrusted"?

A comparison with 1 Tim. 1:11 favors definitely the idea that "preaching" in this verse means the *message* rather than the *act*. In the earlier passage we read: "According to the glorious gospel of the blessed God, which was committed to my trust." It appears evident that "preaching" in Titus 1:3 is parallel to "gospel" in 1 Tim. 1:11.

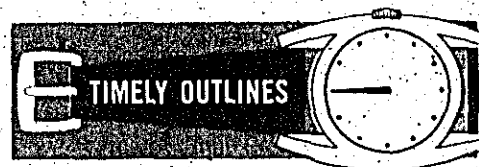
The phrase "which was committed to my trust" (1 Tim. 1:11) is exactly the same as "which is committed unto me" (Titus 1:3)—*ho episteuthen ego*. It is correctly translated in the Revised Standard Version: "With

which I have been entrusted." Commenting on the Timothy passage, E. K. Simpson writes: "Ego is emphatic. Paul thrills with joy at the thought of his high commission of proclaiming a gospel so abaze with the divine-perfections" (*Pastoral Epistles*, p. 32). Here the *ego* may point up more especially his heavy sense of responsibility.

"Mercy"?

All 13 Epistles of Paul have the twofold greeting, "Grace and peace." In the two letters to Timothy "mercy" is added. It appears here (v. 1) also in the King James Version. But the oldest and best Greek manuscripts do not have it in Titus, and so it must be rejected as a later scribal addition.

Perhaps "mercy" was added by Paul in the letters to Timothy because the apostle's younger colleague was overly gentle and timid by nature. Simpson makes this comment about "mercy": "That sounds a tender chord, suggested possibly by Timothy's fragile health" (*op. cit.*, p. 26). The additional "mercy" is also found in 11 John 3.



The Sin of Neglecting Church

SCRIPTURE: Heb. 10:19-25

TEXT: v. 24

The pastor was sick in the hospital. A member called and said, "You will be reassured to know that the board met last night and voted 5 to 4 to pray for your recovery." Sometimes I think I am getting less support than that, hence this sermon.

There are three exhortations in this passage, based on *faith* (v. 22), and *hope* (v. 23), and *love* (vv. 24f.). These give content to the sin of neglecting church.

I. THE NATURE OF OUR SIN

A. A sin against *faith* (v. 22)

Christ's redemptive work is here related to His office as "a great priest over the house of God" (v. 21, RSV). We are not

saved in *isolation* from others. Salvation is personal, but not individual. The "full assurance of faith" comes to us in *community*. Note the terms of address—"brethren," "let us"—and the objects of salvation—"our hearts," "our bodies." In this passage there are *nine plural pronouns*, and where "one" occurs it is followed by "another." To absent yourself from God's house is to sin against that measure and kind of faith that is *common* to Christians, hence to weaken the faith of the church.

B. A sin against *hope* (v. 23)

Isolation is a way of saying, "I don't need you"—the sin of pride. Or of saying, "You have no claim on me"—the sin of selfishness. The "habit of some" to neglect church is admitted here as a *bad* habit to avoid.

C. A sin against *love* (vv. 24f.)

Instead of neglect, *increased loyalty* is urged as our responsibility—"so much the more" (v. 25). To "stir up" one another we must meet together. Neglecting church is a sin against love.

II. THE EVIDENCE OF OUR GUILT

A. A declining Sunday school attendance

B. A fraction of our Sunday morning attendance back for the service Sunday evening

C. A fraction of this fraction in prayer meeting Wednesday nights

D. A very tiny group responding to the visitation program

E. The readiness with which we excuse ourselves for this neglect

III. THE INCENTIVES TO OUR REPENTANCE

A. There are *incentives* to repentance implied in the opening and closing verses of this passage. "Brethren"—we owe it to one another, to the brotherhood, to be faithful. "The day"—our judgment is drawing near!

B. The greatest of all incentives to repentance is found also in the passage. Our privileges cost "the blood of Jesus" (v. 19). Calvary should shame us from neglect, and drive us to our knees asking forgiveness!

We are saved together as God's "house." Let us repent and seek forgiveness together. Let those who are not guilty of this sin bear the burden of those who are! Let those who are guilty sincerely repent and seek divine

pardon. And let us *all, together*, pledge ourselves anew to God for loyal service to His Church and kingdom. And let us do it now.

—W. E. McCUMBER

The Bible's Central Theme

INTRODUCTION: The Bible has a central Person—Christ, the Messiah; a central theme—redemption; but this too has a center—**HOLINESS**. Cruden—"True holiness is conformity to the nature and will of God, whereby a saint is distinguished from the unrenewed world. There are different degrees of holiness in the saint."

I. HOLINESS IN THE OLD TESTAMENT

A. Exod. 3:5, "Holy ground" where God meets mankind.

B. Exod. 15:11, "Who is like unto thee . . . glorious in holiness?"

C. Exod. 20:8, *The Sabbath was to be kept holy.*

D. Lev. 19:2, "I the Lord your God am holy."

E. Lev. 27:30, "All the tithe . . . is holy unto the Lord."

F. 1 Chron. 16:29, "Worship the Lord in the beauty of holiness."

G. Ps. 93:5, "Holiness becometh thine house, O Lord, for ever."

H. Isa. 35:8, "It shall be called The way of holiness." The highway of the follower of the Lord, the way Christ prepared, the way we are to walk.

II. HOLINESS IN THE NEW TESTAMENT. Note progression from Deity, things, to people.

A. Zacharias, father of John the Baptist, prophesied, ". . . grant unto us, that we . . . might serve him in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

B. 1 Cor. 3:17, "The temple of God is holy, which temple ye are."

C. Eph. 1:4, "We should be holy and without blame before him in love."

D. Rom. 6:19, "Yield your members

servants to righteousness unto holiness."

E. II Cor. 7:1, "Perfecting holiness in the fear of God."

F. 1 Thess. 4:7, "God hath . . . called us . . . unto holiness."

G. Heb. 12:14, "Follow . . . holiness"

III. HOLINESS IN THE RESURRECTION:

A. Heb. 12:14, "Holiness, without which no man shall see the Lord."

B. Matt. 5:8, "Blessed are the pure in heart: for they shall see God."

C. Col. 1:21-23a, "To present you holy."

D. Rev. 20:6, "Holy is he that hath part in the first resurrection."

CONCLUSION: It is folly to ignore such central truth. It is tragic to remain in primary truth of the Old Testament. It is fatal to see God's will and to miss it.

Charles Finney said, "The Church is more accountable to God for being filled with the Spirit than the world is for being convicted of its sin."

EDWARD J. JOHNSON
North Platte, Neb.

Contending for the Faith

SCRIPTURE: Jude

INTRODUCTION: Jude wrote to the sanctified. It is possible to be sanctified before death.

I. IT IS NECESSARY for sanctified people to contend for the faith (v. 3).

II. HOW WE SHOULD CONTEND (v. 3)

A. Not spitefully or hatefully

B. But earnestly

III. WHY WE SHOULD CONTEND (v. 4)

A. Because "certain men [are] crept in unawares" (v. 4). Unsaved men get into religious position and tear down the work of God.

B. Because it is possible to backslide (v. 5). "The Lord, having saved the people . . . afterward destroyed them that believed not."

C. Because even the sanctified can fall (v. 6) Angels, while of a different order, were holy beings and fell.

D. Because there is great wickedness in the world (v. 7), even as Sodom and Gomorrah—people who promote evil.

IV. GOD'S DESCRIPTION OF THESE FOUR CLASSES OF PEOPLE (vv. 11-13)

A. "They have gone in the way of Cain," who put reason above revelation.

B. "Ran after the error of Balaam," who walked behind light. He knew better than he did.

C. "Gainsaying" of Korah, gossip, talking against God's work.

D. "Spots in your [love] feasts"

E. Drifting clouds "without water"—not fulfilling their true purpose.

F. Trees with withered fruit, without fruit, dead, plucked up: This shows the slow steps of backsliding.

G. Raging waves foaming out shame.

H. "Wandering stars": out of orbit.

V. THEIR REWARD IS RESERVED (13b) "Blackness of darkness for ever."

R. J. NIKKEL
Fremont, Calif.

Growing Up

Scripture: Jude 20-25

Introduction: After we are sanctified, our main responsibility is to build up ourselves on our "most holy faith" (v. 20).

How are we to do it?

I. PRAY IN THE HOLY GHOST (v. 20).

II. KEEP IN THE LOVE OF GOD (v. 21).

III. KEEP WATCHFUL (v. 21).

A. Looking for mercy (v. 21).

B. Looking for the blessed hope (Titus 2:13)

IV. BE SOUL WINNERS (vv. 22-23).

V. HATE THE WORLD, FLESH, AND DEVIL (v. 23)

CONCLUSION: God will help us. He is able (v. 24)

R. J. NIKKEL
Fremont, Calif.

IDEA SPARKS

By Asa H. Sparks*

Fund Raising

1. *Jerry Ketner of the Seminary* recommends that you inspire your people to help make the bus payments by motivating them to be spark pluggers.

2. *Our churches are supported by tithes and envelope giving.* A number of pastors have found that you can increase the loose offering by announcing that the loose offering for that service will go for certain items.

3. *A mile of pennies* would give you \$814 in your next missionary offering. Nickels—\$1,224; dimes—\$8,976; quarters—\$15,840. By taking a rounded-off measurement of coins to the foot, you can record and chart your report of progress of the offering as it comes in. To save you the trouble, here are the foot measurements: 1c—16; 5c—16; 10c—17; 25c—12.

4. *Make the children's offering exciting* by having a contest to see whether girls or boys can bring in the most pennies. You can make a small scale with a dowel stick and two plastic pails. Be sure to have plenty of pennies on hand for change.

5. *The dime folder* is a tested method for raising money, particularly from children. For a special building fund or other offering fund banks and coin folders see Nazarene Publishing House *Master Buying Guide*, 1971, p. 162.

6. *Many churches have used the parable of the talents as a means of raising money.*

*Pastor, Gastonia, N.C.

By this method members are instructed to read Luke 19:12-26 or Matt. 25:14-30. When \$1.00 or \$5.00 is given to them they are instructed to invest this "talent" and report the use of it and bring the proceeds in 60-90 days. One church raised \$7,400 this way using \$5.00 bills with a \$6,000 profit.

7. *You may like gigantic Christmas cards* for church families. Any family in the church can sign the large card on donation of \$5.00 or more to the NMBF fund. It might be wise for the church then to send each one on the mailing list a card listing all of the signed names. With an electronic stencil from your mimeo dealer you can copy the signatures exactly.

8. *Have you tried the Fifty-Fifty Club?* This is an organization of 50 people who pledge to give 50c a week for 50 weeks, on some special project. The net result is \$1,250 in less than a year's time. The larger church might have a men's club and a ladies' club.

9. *For the special, major church project*, such as pews, try the 252 Club: \$2.00 a week for 52 weeks. This ought to give you \$104 annually from each participating person. Keep the giving up to date on the bulletin board, so that each may know where he stands and be encouraged to continue.

10. *Troubled by numerous small bills* at your church? Try the pay-off plan, in which every invoice is placed on the bulletin board. Ask members of the congregation to notice the unusual pictures on the bulletin board, with the request that they will sign any that they will be willing to pay for the church. Remove the invoices as the bills are paid.

11. *In the Old Testament*, Jehoiada, Joash, and Josiah used a chest to build buildings. The people dropped their offerings in and the chest was opened from time to time. Read your Bible and see.

12. *Calvin Oyler, of Wichita, Kans., suggests that we reveal the risen Christ.* The procedure is simple. From the Missionary Picture Set tape pictures of missionaries over a large picture of Christ. The people buy the pictures by giving a minimum amount in the Easter or Thanksgiving offering. In keeping the picture, they also promise to pray for the missionary and the offering and to send greetings.

13. *To light the star (or tree)* is a good

dramatization. For every dollar—or 10—a light is turned on, on the star. You might send a letter suggesting a fair share for each one.

14. *For smaller offerings*, try decorating a cake with silver. Cover a cardboard box with cake icing that is soft but not sticky. Put some silver coins on it in advance and have a march offering.

15. *Your bank can supply you with bill envelopes* where the center is cut out to reveal the president's picture. For a special offering, collect portraits of the presidents.

It worked for us—

A Letter to Members

Pastors often compose letters to their church families. The following brought "an unusually good response," reports the pastor. Other pastors may wish to use it, or write something similar of their own. If this letter is used verbatim, naturally proper credit should be given to the author.—*Editor.*

The church is not perfect, no. Sometimes the faults are obvious. Other times they may need to be "uncovered" to be recognized and defined, but always they are there.

But isn't it foolish to publicize them? Consider the manager of the local business establishment. He has problems in his business. The employees are not always "ideal"; the merchandise is not always up to the ideal standards; the displays sometimes lack imagination and originality; and the lists could go on and on.

So what does Mr. Businessman do? Does he proclaim to the public all the faults, failure, and problems of his business? Does he carefully call their attention to all the areas where his business is failing? Of course not! He works diligently to correct all the faults and failures of his establishment (even though he may know he will never fully succeed), while to the public—the ones to whom he is appealing, and the ones who need the product he is offering—he says little or nothing about the problems of his business.

Is this being hypocritical? Does this mean he is "hiding his head in the sand" and pretending that problems just do not exist? Does this mean

he has no intention of dealing with the problems? No! No! It simply means that Mr. Businessman recognizes that, in order to succeed, he must "accentuate the positive" publicly, while privately he earnestly strives to "eliminate the negative."

If the business is not his, and he is but the manager or an employee, he still owes his loyalty and allegiance to the business; and if he cannot give it, then by all the rules of decency, he ought to quit. It just is not right to draw a paycheck from a business which he constantly downgrades and despises—notwithstanding the faults and failures that may justify criticism.

The moral is obvious. As a part of our church, we do not close our eyes to whatever faults it may possess, but we do close our mouths to them so far as the one who needs our Savior is concerned.

Kenneth Dodge, pastor
Immanuel Church, Syracuse, N. Y.

The Generation Gap Choir

According to a reporter, a unique feature has been developed in the Mt. Scott Church of the Nazarene, Portland, Ore. A choir is made up of adults on one side and teenagers on the other side, with one empty seat separating each row down the center while the choir is seated. When they stand they not only sing together, but move to the center—thus closing the "generation gap" with music and harmony. According to the report, 46 participated in this medium-sized church on a recent Sunday.

BULLETIN BARREL

THE PANACEA FOR ALL ILLS

If you are poor, work. If you are rich, work. If you are burdened with seemingly unfair responsibilities, work.

If you are happy, continue to work; idleness gives room for doubts and fears. If sorrow overwhelms you, and loved ones seem not true, work. If disappointments come, work.

If faith falters and reason fails, just work. When dreams are shattered and hopes seem dead, work.

No matter what ails you, work. Work faithfully and work with faith. Work is the greatest material remedy available. Work will cure both mental and physical afflictions.

—WILLIAM WALLACE ROSE
Brooklyn, Ind., Church
Jack McCarty, Pastor

Prayer in the Key of "F"

Faithful Father,

Free me to unfetter my faith.

Fill me until I ferment with fervid love.

Force me to forego the filling of my flesh.

Fit me and fortify me to fight.

Flog me until all folly has flown.

Flush (or excite) me until I feel the furor of the fray.

Frighten me until I smell the smoke of the fire.

And face me with a fallow soul that I may teach to follow thee. Amen.

—ARTIE WHITWORTH

When you can think of yesterday without regret and tomorrow without fear, you are near real contentment.

Working with the same material, one man may build a fine building while the other whittles a pile of shavings.

A gentleman is a man who is always as nice as he sometimes is.

The best thing for newlyweds to feather their nest with is plenty of cash down.

Our vigor wanes with middle age;

We find out footsteps lagging.

Our backbones creak, our sight grows weak.

And yet our tongues keep wagging.

Clearview, Wash., Newsletter
J. K. FRENCH, Former Pastor

THE GRANDEST PICTURE

The grandest picture I behold
Is not the setting sun,
Though he robes himself in scarlet
When his daily race is run.
'Tis not the lofty mountains,
Nor the tall and stately trees,
Though I love the scenes of nature—
Yes, my eyes delight in these.

The grandest picture I behold
Is not the falling snow,
Though every flake is different,
And a charming gem, I know.
'Tis not the gorgeous flowers,
Nor birds that cleave the air,
Though in these I see reflected
Heavenly wisdom, love, and care.

There's nothing quite so beautiful
As consecrated youth,
Noble Christian boys and girls
Established in the truth.
To view their Spirit-quicken'd lives
And watch their power unfold—
This is the grandest picture
That my human eyes behold.

(Author unknown)

Time may be a great healer, but it's a lousy beautician.

Too many workers conduct their lives cafeteria fashion—self-service only.

To make a surefire hit is easy—just aim at nothing and blaze away.

Give not from the top of your purse, but from the bottom of your heart.

In answer to a query about working on Sunday, Billy Graham said, "It should not detract from a man's reverence to do what is required. Even Jesus spoke about the ox in the ditch on the Sabbath. But if your ox gets in the ditch every Sabbath, you should either get rid of the ox or fill up the ditch."

NHA Now CHA

The National Holiness Association became the Christian Holiness Association under a provision of the new constitution adopted at the one hundred third Annual Convention in Kansas City, April 14-16, 1971.

According to Dr. O. Dale Emery, the executive director, the new constitution is designed to make the organization more viable for present-day needs. He explained it will improve the convention and board representation and serve to relate the constituent bodies more usefully. The name change is seen as desirable due to the recent affiliation of the Canadian Holiness Federation and an increased interest in affiliation by various similar bodies outside the United States. A further reason for the name change was suggested to be the theological clarification the new name affords to distinguish the organization and its doctrinal emphasis on Wesleyan-Arminianism from the "holiness" teaching issuing from Jewish and Eastern religions.

All the officers were continued in their service for another year. They are:

President, Dr. Myron F. Boyd, a bishop of the Free Methodist church
Vice-president, Dr. Paul P. Pettigord, president of Western Evangelical Seminary
Secretary, Dr. John D. Abbott, a general superintendent of the Wesleyan church
Treasurer, Dr. B. Edgar Johnson, general secretary, Church of the Nazarene

Under Aldersgate Ministries, the cooperative function program of the CHA, nine commissions serve to interrelate the 15 denominations: four interdenominational missionary societies, 70 colleges, seminaries, and educational institutions, and the approximate 15 million individual constituents. Leading these commissions this year are the following chairmen:

Aldersgate Publications: Dr. Albert Harper
Christian Education: Dr. Kenneth Rice
Evangelism: Rev. David Keith
Higher Education: Dr. Woodrow Goodman
CHA Men: Rev. Robert Andrews
Social Action: Dr. Robert McIntyre
Wesleyan Theological Society: Prof. George Blackstone
Women's Aldersgate Fellowship: Mrs. Ruth Boyd
World Missions: Dr. Charles Kirkpatrick

The date and site for the one hundred fourth Annual Convention has been established as April 5-7, 1972, at the Downtown

Hilton Hotel in Indianapolis, Ind. The program will emphasize evangelism in relation to the "Key-73" movement of evangelism.

When the People Cast Off Restraint

(Continued from page 7)

for all his preaching, the people still would not listen (7:27-28). And when he tried to restrain himself, he broke loose and confessed, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (20:9). And for all his preaching, Jeremiah finally found himself in the bottom of an abandoned cistern, sinking in the mire, facing death, and would have died had it not been for a kindly Negro who helped him to the surface (39). Once again, Martin Luther said, "He who desires to proclaim the Word of Christ to the world must expect death at every moment." To preach as we ought may cost us our job, but to preach as we ought is our job.

In a day of excessive permissiveness permeating the thinking and actions of people everywhere, both within and without the sound of church bell, we need a strain of bold, courageous New Testament prophets who will, by their clarion call to righteousness, call a check to the unrestrained forces of evil abroad in the land today. The world's philosophy is: "Everything goes! No bars! No holds! Let yourself go! Let your hair down! Have a ball and a blast and you'll have no one but the devil to pay!"

The Apostle Paul, in his prophetic chapter concerning future events and the end time (II Thessalonians 2), says of the "man of sin," "the son of perdition," namely, the Antichrist, that he will not come until the restraining force is taken out of the way. "And you know," says Paul, "what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he [the restraining force] is out of the way" (vv. 6-7, RSV). Who or what is this restraining force? The Thessalonians apparently knew, but we don't for sure. But could it be, in part at least, the restraint of a prophetic vision, "an

unusual discernment" that foresees where the present course of events will bring us out? And then, like a faithful watchman upon the wall, who lifts up his voice like a trumpet, the twentieth-century prophet cries out an alarm and warns the people, lest they perish. This would indeed be the vision that saves! O God, give us the vision, in our studies and in our pulpits, that will save the perishing all around us. Give us the moral and spiritual stamina to "lay [judgment] to the line, and righteousness to the plummet" (Isa. 28:17). To pluralize the sentiments of Frederic W. H. Myers, we might all well pray:

Give us a voice, a cry, and a complaining—

Oh, let our sound be stormy in their ears!

Throats that would shout but cannot stay for straining,

Eyes that would weep but cannot wait for tears!

Quick in a moment, infinite forever.

Send an arousal better than we pray;

Give us a grace upon the faint endeavor;

Souls for our hire and Pentecost to-day!

—from Saint Paul

That Looming New Church Project

(Continued from page 11)

Simplicity with practicability is the keynote for today's church building. The church in our city with the largest Sunday school and the most pronounced community outreach is a simple, rectangular building with straight roof lines and a simple building silhouette. It is not the building that attracts the people. It is what is going on in the hearts of the people who come to that building for worship and service.

We should make sure that all possible building extensions which may be foreseen are planned for now. Adding anything at a later date can cost dearly unless there is a good way and a place to add to it. Such provisions do not just happen. Ask your architect to plan the entire building at one time, then buy working drawings only for the part that you plan to build now. Your architect's

speciality is his ability to blend the man-made with the God-given. Let him use it freely as you and your congregation realistically face the future prospects for the next few years.

We know that good materials are not expensive—they pay for themselves—although good materials wastefully used are expensive. Cheap materials should never be justified in the building of a place for worship. No one has yet come up with a miraculous new material that can drastically reduce the cost of church buildings. However there are some newly developed materials and some new uses for old materials which can whittle away a few dollars here or several cents there. There are some materials which can serve more than one purpose. For example, there are roof deck materials which are structural, acoustical, insulating, and can form a finished ceiling.

I strongly feel that it is unwise to use unnecessary materials just to make the building look strong. Piers, buttresses, columns, or bulkheads may have no functional use, and may be included only to give a sense of solidarity. The test of any element of structure should be, "What does it do? If the answer is "nothing," then perhaps it would be best in the long run to leave it out.

Our artificial lighting must be adequate. The darkness in many of our sanctuaries is appalling. It does not have to be overdesigned to provide ample illumination for both day and night.

In the use of insulation you may have to spend a little more initially in order to effect long-term, overall savings. Do not skimp at this point, especially in areas where there are great extremes in temperature.

We should remember that economy is not synonymous with penury. Economy means the elimination of wasteful expenditures that add nothing to the effectiveness of the church plant. No one wants a stripped-down, barren, totally unattractive structure which could result from unwarranted penny-pinching.

Otto Senn wrote, "The problem of the construction of a church cannot be solved by technical knowledge and architecture alone. The arrangement of the stones has a direct relation with the upbuilding of the community and vice versa. It forms part of the work of the ministry for building up the body of Christ."

Some Practical Hints on Site and Architect Selection

(Continued from page 16)

I would like to add a few practical hints on site selection and the engagement of the architect.

1. *Prepare a map of community land uses, showing streets, highways, industries, schools, public land uses, population changes, future land uses of the community.* In some instances, school tax offices have well-developed maps.

There is no mystery here; there is no hocus-pocus. Long-range planning is possible. It is only necessary for us to go to the right community sources to discover the long-range plans for land use.

It is really better to buy the land after these plans have been laid by the cities. It is true that you will pay a little higher price for this land, but there is no excuse for failure to get basic information, and it is better to pay the higher price and know how the community will be developed around the church.

2. *Don't buy land blindly* just because it is open land, or cheap, or because the salesman is enthusiastic about how much the land will be worth in years to come. You will have to pay for adjacent streets, curbs, gutters, and the utilities. The open land around you could be planned for an industrial park or a manufacturing center in years to come. Don't buy blindly.

3. *Corner locations are best.* If you do buy raw land, the city planning and zoning boards can help you to project where the streets are more likely to be placed. Hill-tops are nice. Small lots are bad. The location totally surrounded by streets is in itself self-limiting. Long, narrow pieces of land are difficult for architects to work well with.

When buying raw land, buy enough so that you can give up 30 to 50 feet for future streets that may be placed across your property.

4. *Have an attorney check all legal implications.* You may be buying a piece of land that has a gas line under it, or some other form of easement upon which you could not build. Easements are not always a liability, for they can sometimes be utilized for parking, but real problems do develop in certain areas where oil or gas lines are underground.

Can you build the church on that particu-

lar location? There are sometimes legal restrictions. Your contract should read "subject to being able to construct a Church of the Nazarene" on that particular site. This will protect you if later you run into some legal restriction.

5. *An engineer's report on the site* will prove useful. Test holes to find and analyze strata of rock, which may have to be moved, or to discover the swamp that has been neatly covered up with full dirt, can prove vital. In most areas you should not plan construction of a building until simple engineering tests have been made. These are not costly and will save embarrassment, if not great damage, later on. Cullies are sometimes filled up with city garbage and then covered over with land fill. This can make for unique building problems.

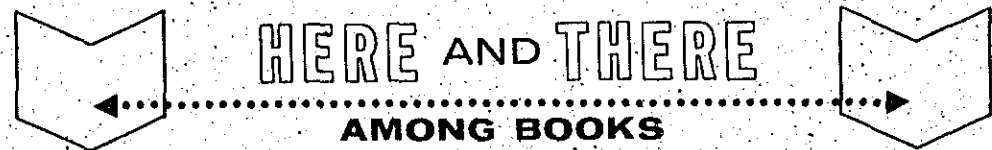
6. *Study committees are vital* to success in a major building project. It is good for the building committee and departmental leaders to engage in a study program. Some good books are available from the Division of Church Extension in the lending library, and cost only the postage to mail them back. We often do not take the necessary time to get all parties vitally involved in reading and study of the program of the church, its long-range goals and plans, and often move too

quickly into the construction phase.

7. *The architect should be brought in early* on the project and should be thoroughly investigated before a contract is signed. It is easy to get a list of his former clients, and he expects you to check with them about his integrity, his ability to work to a budget, and the soundness of the buildings which he has constructed. The quality architect is not afraid for you to investigate his background and his work.

You should insist that he spend some time visiting Sunday morning, Sunday evening, and prayer meeting services for a considerable time before he begins to plan the building. You should be fair to tell him how much money he can work with, and it is important to have all study committees to write a program for that particular phase of the church's life and work. Evangelism should be high on your consideration. Youth work, educational consideration, music, and worship, all have a vital part in Nazarene program planning.

After the building is finished, you will have a long list of things that you may wish you had done differently. The list will be considerably shorter if you have planned, prayed, and counseled thoroughly, and well in advance with all concerned in this vital project.



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

Healing the Hurt of Man

By *J. Glenn Gould* (Beacon Hill Press of Kansas City, 1971. 70 pp., paper, \$1.25.)

The author of this big little volume is professor emeritus of theology of Eastern Nazarene College, and formerly a pastor of the college church. Since he is a competent theologian, an authority on Wesley, and a skilled writer, he is preeminently qualified to speak to us on the "cure of souls." While profitable to the layman, the book is

a timely guide to the preacher, both pastor and evangelist.

Standing always near at hand is his and our mentor, John Wesley. Indeed the subtitle is "A Study of John Wesley's Cure of Souls." It is not enough to remind us that "the cure of souls was his one business in life" (p. 21). Dr. Gould digs deep into the principles and methods by which Wesley accomplished this all-important end. He finds that along with the organized discipline and nurture of the societies, bands, and class-

es, the preaching and teaching of holiness played a large part (pp. 51-65).

The author pleads for a return to the depth and solidity of Wesley's methods. He believes that, while there are many differences between this century and the eighteenth century, "it is possible to exaggerate these changes out of all proportion to their real significance. For there are constant factors amid this steady flux of change. One of them is the basic need of men's hearts, and another is the faithful ministry of the Holy Spirit. These constants encourage us to believe that by a careful study of Wesley's message, goals, and methods the real success of our labor could be greatly enhanced" (p. 68).

R. S. T.

To Build a Church

By *John E. Morse* (Holt, Rinehart, Winston, 1969. 171 pp., cloth, \$5.95.)

For church leaders and laymen looking for practical and readable guidelines on whether to build, and, if so, how to develop a building program that will result in structures adequate for the work that the church should be about, this book is invaluable. The author discusses such key subjects as: the relation of form and function to the church's purpose, the role of the architect, the need for building committees to prepare a written program of the church's activities, the choice of a site, and the development of a master plan that allows for a wide variety of contingencies.

Four appendices give concrete information on the structure and function of a church-building committee, criteria for choosing the architect, how to raise capital funds by stewardship projects, and how to obtain financing from banks and denominational agencies.

Does Anyone Here Know God?

By *Gladys Hunt* (Zondervan Publishing Co., 1968, © 1967. Paper, 191 pp., 75c.)

This dynamic little book was written by a woman about women, but not exclusively for women. Anyway, the average pastor has a lot of women in his congregation who would be deepened—possible remade—by reading these absorbing accounts of the spiritual odysseys of 19 of today's prominent women. "From Hollowness to Fullness"

could be the subtitle, quite accurately; hollowness, in spite of nobility, wealth, fame, success, in many cases.

The doctrinal framework of second-blessing holiness will not be found here but the substance will be. In fact it is surprising how many of these women came into full spiritual flower only after a deep second crisis of total surrender. In fact, in some cases the all-out quest for the glory of God makes mere professional "holiness" look rather pale and anemic. These are women who found their own kind of "lib," or rather God's kind.

R. S. T.

Revelation, an Expository Commentary

By *Donald Grey Barnhouse* (Zondervan Publishing House, 1971. 432 pp., cloth, \$5.95.)

Much of this was serialized in the magazine *Revelation* between 1934 and 1942. It is interesting, to say the least, that some of his predictions concerning the Jews have been corroborated by events since the original writing. As would be expected, the viewpoint is futurist, i.e., the position that the bulk of Revelation, beginning at 4:1, concerns the great tribulation and thereafter. It is also "pre-trib," meaning that the rapture of the Church will occur at the beginning of the tribulation, and the coming of Christ in glory at the end of the tribulation. The millennium depicted in chapter 20 of Revelation is interpreted literally. It would be unfair, however, to prejudge the book as being excessively literalistic, for Dr. Barnhouse fully recognizes the large element of symbolism in Revelation, and strives to interpret honestly, sanely, and biblically. We have here an impressive work, both scholarly and devotional, which must command our respect, even though not fully our agreement.

Occasionally he is trapped into fanciful—even absurd—positions, compelled by his presuppositions of eternal election, and its corollary, eternal security. Also it is evident that his "pre-trib" position is an assumption by which he interprets Revelation, not a clear teaching which he finds. Nevertheless, the alert and informed Bible student, who wants to grapple with this last book in the Word of God on a deep level, should not ignore this study. Barnhouse exhibits some of the weaknesses of dispensationalism exposed

AMONG OURSELVES

by Oswald T. Allis in *Prophecy and the Church*, but is innocent of the more serious charges leveled by Allis, chiefly that animal sacrifices will be resumed in the millennium, and that the "gospel of the Kingdom" did not essentially need the Cross.

R. S. T.

The Best of D. L. Moody

Edited by Wilbur M. Smith. (Moody Press, 223 pp., cloth, \$4.95.)

Just as good doctors study other doctor's cases, alert preachers are always interested in other preachers' sermons. Add to this the name of one of the great evangelists of all time, and selections made by one of Christendom's most omnivorous readers, and you have the reasons for considering these 16 sermons chosen and analyzed by Dr. Smith.

Mr. Moody was an evangelist who spoke so "the common people heard him gladly." His style was simple, his illustrations profuse, his outlines logical and clear, and his appeals basic.

Admittedly, many of Moody's illustrations are dated. But many more are as fresh as tomorrow. And the gospel he preached will always be up-to-date.

I particularly enjoyed Wilbur Smith's introduction to each of the sermons. His analyses of the handling and illustration of the themes are a valuable feature of the book.

The fact that the sermons were stenographically reported and printed with a minimum of editing gives the flavor of the

Personal Announcement

David E. Sparks, elder on the New York District, is the representative of the Mid-east Region of the Association of Mental Health Chaplains, an international organization of chaplains serving largely in mental health facilities. Mr. Sparks would like to establish relationships with any Nazarene ministers who serve as chaplains, full or part time, in any general or specialized hospital setting, correctional institutional, or elsewhere in the institutional ministry. Any such clergymen are asked to write

Chaplain David E. Sparks
Harlem Valley State Hospital
Wingdale, N.Y. 12594

evangelistic platform. The burning concern that made Dwight Moody one of God's most successful "soul-diggers" comes through loud and clear.

Any pastor will profit by spending some time with *The Best of D. L. Moody* as he, "being dead, yet speaketh" through these pages.

W. T. PUNKSER

Preachers' Exchange



WANTED—Complete set of *Preachers Magazine (Nazarene Preacher)* to 1968. Also books on John Wesley, Roger K. Moore, 9 MacLaren Blvd., St. John, N.B., Canada

WANTED—*Conversations on Tongues*, by Crockett; *Answered—Unanswered*, by Vaughn. Write me for list of books from my library, in good condition. H. S. Rinehart, P.O. Box 204, Kyle, Tex. 78640.

CALENDAR DIGEST

AUGUST

29 Church Schools Promotion Day

SEPTEMBER

NWMS Alabaster Month
5 Cradle Roll Sunday
26 Christian Education Week begins

OCTOBER

HOME MISSIONS MONTH
3 Worldwide Communion Sunday
10 Laymen's Sunday
11 Canadian Thanksgiving
17 Bible College Offering Caravan Sunday
24 Reformation Sunday
31 Sunday School Rally Day

The great teacher, missionary, and saint, Frank Laubach, spent the last months of his life as a guest professor at Asbury Theological Seminary, which meant that he enjoyed a "box seat" in observing the great revival of 1970. About three weeks before he died he said to Dr. J. C. McPheters: "I have taught in over 100 nations of the world, and have invested my life as a teacher; but I see clearly that this great outpouring of the Spirit is indispensable. Teaching is not enough" . . . Let us by every means upgrade our teaching; but never

let us dream that by first-class teaching we can reduce the need for revivals and fervent evangelism, propelled by persistent praying

Only this will "Complete the Family Circle" (p. 31) . . . Sometimes we appreciate least that which costs us nothing. But this is rather a senseless perversity of the human species. For ought we not to appreciate the sunshine and the air more than the fancy car? A lot of valuable things are ours for the asking, such as Joe Olson's offer of help on that newsletter (p. 28; see also July, p. 20) . . . Ideas are free too, like those on p. 20; yet what could be more valuable than an idea? Or more costly than being idea-poor? But it's a needless poverty . . . Are the right things happening to the youngest in your church?" (p. 26) A good question, for most of us little realize the degree to which feelings toward the church are fixed in that early age . . . Reading p. 27 in conjunction with articles by Hayslip, Pults, and Home Missions Secretary Hurn is one way of "Getting It All Together" . . . In the newsheet of Ada, Okla. (pastor, W. E. Chandler), is an exuberant paragraph about broken records and revival. Their own? No, a couple of nearby churches. This is the spirit which is that "extra" which makes for nobility.

Until next month,

BT



—all day
—all night

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