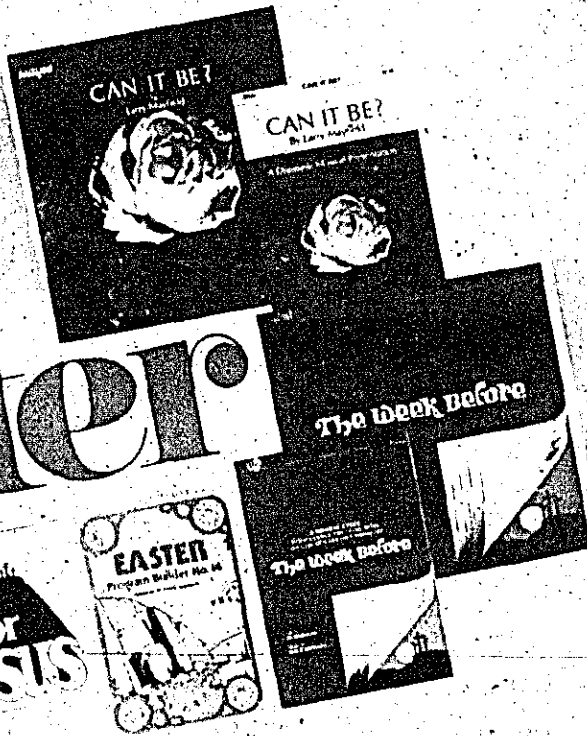


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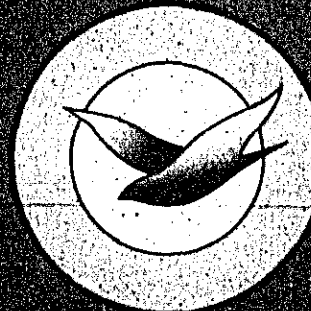
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.....From the..... EDITOR

Staying Power



THE NAME OF TODAY'S GAME IS "SUPER-SPEED." The rules of the game tend to give points for hurry-scurry, mad scramble, slapdash, and super-sell. The growing attitude seems to be "If a bigger one can be made, let's make it; if there is a faster way to get to the top, let's find it!"

It is refreshing to discover there is still something to be said for endurance, perseverance, faithfulness, and staying power. Everyone cannot get there the fastest, so if spectacular speed is the goal, most of us are destined to be losers. But everyone can stay on the job until it is finished. With staying power as our goal, all of us can be winners.

This is demonstrated for us in the events which followed Pentecost. In the final paragraph of the Pentecost chapter there is a verse which declares: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

You see, good things did not end on the Day of Pentecost. That is the day they began. And what was begun was to continue. "And the Lord added to their number day by day those who were being saved" (v. 47b, RSV).¹

These Spirit-filled Christians continued steadfastly. They did not stop. They would not quit. They refused to run. They had found the secret of staying power.

There are some interesting aspects of their experience which should enlighten and encourage us. Notice how the Holy Spirit manifested himself in their lives by enabling them to "continue steadfastly."

He helped them to be teachable, for one thing, They "continued steadily learning the teaching of the apostles" (v. 42, Phillips).² They did not "know it all." They were willing to listen. They showed a wholesome respect for leadership and authority, and were eager to learn.

1. From the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

2. From *The New Testament in Modern English*, copyright © by J. B. Phillips, 1958. Used by permission of the Macmillan Co.

Learn they did, and *what* they learned was "the apostles' doctrine." Theology, of all things! We cannot afford the luxury of shortcuts in this area of our discipleship. "Take heed unto thyself, and unto the doctrine" was Paul's exhortation to Timothy (1 Tim. 4:16), and the same advice applies to us.

To say as some do, "Don't preach theology, preach Christ," is to show a strange lack of understanding concerning theology. Theology is knowledge of who Christ is, why He came, how He died. It is our understanding of how He arose from the dead and is now at the right hand of God, making intercession for us. It is the basis for our belief that He is coming again in glory to reign forever. Preach Christ without theology? Christ is what theology is all about.

The staying power in the early Christians is also seen in their togetherness. Day after day they broke bread together. The word which best characterizes their relationship with one another is "fellowship" (v. 42). They worshipped together, they prayed together, they worked and witnessed together. They loved one another so completely that they brought all their possessions into a common treasury for distribution among those of their number who had needs (v. 45).

The human person is made for fellowship. He is not designed to be a "loner." He needs to give and receive love, companionship, and understanding. This helps him master the art of "continuing steadfastly."

Significant on the list of God-given qualities which kept the Spirit of Pentecost manifested among them was the priceless habit of continuing in prayer. There is an exciting story in the simple words "and in prayers" (v. 42b). It sounds trite, but it is true: Prayer changes things. They knew that secret, and we should not forget it. No new plan, no imaginative scheme, no bold innovation, no clever gimmick will ever replace the power of prevailing prayer.

And don't overlook the answers to prayer. Nothing feeds the faith of a Christian like a few miracles in answer to his prayers. There were "many wonders and signs" accompanying the persistent prayers of the early Christians (v. 43).

Best of all, wonders are still happening today for those who continue to pray and believe. Lives are changed, peace comes to troubled souls, homes that are on the brink of destruction are healed and happy again, and God is still answering prayer.

With prayer and its answers, there is also the spirit of joy and praise. They "did eat their meat with gladness and singleness of heart, praising God . . ." (vv. 46b-47a). Phillips' translation has it, "all the people respected them."²

True, they were opposed, mistreated, threatened, and persecuted. They knew how it felt to be mocked and ridiculed. They went everywhere preaching the gospel, and they went to prison too. But through it all "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

O Lord, give us a double portion of that kind of staying power.



CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

Emergence of the "Postpreaching" Era

A NEW DAY is apparently dawning. A fresh consciousness seems to be emerging. The priority of preaching in pastoral ministry is undergoing a radical reappraisal on many fronts. A pulpit-centered ecclesiology is being called into question by a dynamic theology of lay ministry. Sweeping advances in the science of communicology has rendered the lone voice of one crying in the wilderness obsolete.

Consider the rising tide of authoritative opinion.

Preaching is nonproductive. So say the specialists in church growth.

The six principal functions to which pastors have been conditioned to devote their time were listed on an overhead projector at a ministers' conference I attended recently. They were, in order of concentration: (1) sermon preparation, (2) reading and study, (3) administration, (4) pastoral work, (5) personal evangelism and new member recruitment, (6) training the laity for ministry. Our leader, a knowledgeable representative from a large evangelical seminary, invited us to analyze this traditional ordering of priorities with an

eye toward church growth. Which of these tasks produced the greatest results? Does anybody go to anyone's church these days just to hear a sermon? Does preaching draw crowds, build attendance, and promote lay participation?

Understanding myself to be one "called to preach," I found my own answers to these rhetorical questions disconcerting. We were also asked to think about the superchurch pastors whom we had heard, or of whom we had read. How many of them attributed their astounding success to great pulpit work? Rather, did they not speak of visitation outreach, bus ministry, Bible studies, Sunday school, discipleship, etc.?

Then we were challenged to consider what might happen in our churches if we reversed our traditional time priorities and were to give ourselves to those activities most likely to be fruitful in "growing a church."

Preaching is ineffective. There may have been a day when preaching exercised a compelling power in winning converts, changing character, and affecting behavior. But, with a

few notable exceptions, that era is long gone. About the least effective program of behavior modification imaginable is that of a preacher exhorting passive parishioners to piety from a pulpit placed far away and high above the people. As one noted pastor wrote in a theological journal, "The great delusion of preachers is that there is a direct relationship between what is said from the pulpit and what is done in the pew."

Nowhere is this shift from pulpit to pew more apparent than in the explosive resurgence of New Testament personal evangelism. Our decade has witnessed an interest in and concern for personal soul winning rivaling any period in church history back to the Early Church era.

My friend George just returned from yet another ministerial conference held at the posh retreat center of a leading personal evangelism organization. One of the featured speakers apparently hadn't been properly screened. Horror of horrors, this renowned pulpiter began to exhort the thousand or so conferees on their need to spend more time in sermon preparation. He went so far as to say that he didn't consider his principal Sunday sermon to be worth the delivery if not backed up by one hour of preparation for every minute of preaching.

Whereupon, the obviously agitated conference leader mounted the podium and, after appropriate apologies, took direct issue with his distinguished guest.

"Think of all the sick, lonely, lost, alienated people," he said, "who will never darken the door of your church to hear your sermonic masterpiece. Think of all the people who are perishing for want of a drink of the water of eternal life while you luxuriate in your cozy, book-lined study."

Drawing himself up to full height, he concluded his protest by asserting,

"You can have your great sermons, polished monuments to your preaching eloquence. But give me men who will walk the highways and hedges of this world's life and compel men, personally, one by one, to come to Jesus."

"Amen," responded George. "Why should I spend 10 hours in my study when in that same amount of time I could be dealing with four or five people about their souls?"

Well, what could I say?

Preaching is only marginally relevant. That is, preaching is but one of many roles—and by no means the most important, by which the pastor sets the laity free for ministry. Thanks to a sharper reading of Eph. 4:11 ff., the whole church is trembling with the exhilarating insight that the dividing wall between *klaeros*, "clergy," and *laikos*, "laity," is being broken down. In fact, the word for "laity" doesn't even appear in the Greek New Testament, according to church renewal theologians. Now we understand that the whole body of believers is raised to the rank of *laos*, "people of God," and that the work of ministry is entrusted not just to ecclesiastical "George" but to all the saints.

In this liberating new environment of the church that understands itself to be a "congregation of the Spirit," the professional minister is released from the centuries-long burden of having to be the one and only spokesman for God. Now he is set free to equip the saints for the work of ministry. For the Spirit is inciting a variety of gifts within the body by which each ministers to the other, and all—not just the pastor—minister to the world.

In view of the fact that the Word of God is now committed to many, the solitary pulpit yields to "body life." And the pastor's role becomes that of being a coach, a facilitator, an ad-

ministrator, a manager, a trainer, an enabler, a recruiter, a discipler, etc. This is not to say that the traditional half hour reserved for preaching should be scuttled. To the contrary, it ought to be seized and utilized by the pastoral director for his all-important equipping ministry.

But let the pastor avoid the appearance of "preaching." Let him either remove the pulpit altogether or come down among the people. Let proclamation become sharing. Let preaching become teaching. Let monologue give way to dialogue. Let there be an abundance of testimonials, talk-back sessions, questionnaires, three-ringed binders, multimedia presentations, musical extravaganzas, conversational prayer, small-group worship interaction, hand-shakes all around—anything to involve the total body in their celebrative life together. Like the concert-master, let the pastoral director orchestrate the various gifts within the body in such a way that his solo voice decreases and the rising chorus of the servant community increases.

Yes, brethren, the evidence is overwhelming. The facts are incontrovertible. The trends are irresistible. Preaching is an anachronism of the past. Sermons (a nonbiblical word) are no longer relevant to the needs of the church. Pulpit work is an inexcusable dilution of time and talents. The time has come to convert our studies into offices, trade in our books for computers, transform our pulpits into stages, and line our walls with charts and graphs.

As I reluctantly face the facts, I will have to admit that preaching is as nonproductive as . . .

a hymn sung by the sea at eventide,
a walk along the John Muir Trail,
a love note scratched in the sand,
a candlelight dinner for two, or
lovers linking arms as they watch the sun go down.

Perhaps they are right about preaching. Who can compute its success or measure its results? It seems to me that it is as ineffective as . . . a father flying a kite with his son, a rainbow on the edge of summer's storm.

a moonlight stroll through a dew-dusted meadow,
a Handel's Messiah filling the Advent air.

Let us confess it, brethren, that preaching is as marginally relevant in the church as . . .

a whispered "Will you marry me?"
a spoken "I do," or
an announcement, "It's a boy!"

Preaching employs a monologue form of communication that is anachronistic and obsolescent as the news delivered to my wife and me by a green-robed surgeon regarding our daughter: "The operation was a complete success. The tumor was not malignant. We were able to get it all."

What is preaching? Fundamentally, it is an act of human speaking, just words like . . .

God created the heavens and the earth,

God so loved you that He sent His only Son,

God was in Christ reconciling the world unto himself,

Christ died, was buried, and rose again the third day,

Christ ascended to the Father and makes intercession for us,

He who has the Son has eternal life.

Preaching has to do with pronouncements like that—really inconsequential stuff. Let's face it: Preaching doesn't really accomplish much.

All it does is pierce the heart, convict the soul, awaken the dead, quicken the spirit, and become the power of God unto salvation for everyone that believes.

It is difficult to discern any change when real preaching occurs. After all, why should we get excited when

the Spirit of the Lord is upon us to preach good news to the poor, to proclaim release to the captives, recovery of sight to the blind, and to set free those who are downtrodden? All that happens is that sinners are converted, saints are nourished, Satan falls from heaven like lightning, the Kingdom comes, eternal life dawns, downcast spirits are raised, and the people of God are carried on the wings of the Word to sit in heavenly places in Christ Jesus.

Considering how preaching has lost its appeal to the masses, one wonders what it was that over 1 million South Koreans went out to see a few years ago when they gathered outside Seoul. Was it to hear a president? A premier? A king? A pope? Was it to hear a coach? A facilitator? An enabler? An equipper? A director? Or was it simply to hear a preacher, an evangelist, proclaiming the Good News—and through an interpreter at that?

One also wonders why it is that the Sunday morning preaching service seems to be consistently outdrawing every other kind of activity in the church, including Sunday school. Why is it that, when pastoral vacancies occur, churches still doggedly set out to call a preacher? And why is it that so few of our young people are feeling a divine call to enable, facilitate, and train? Yet they continue to be aroused by a misty-eyed, soul-gripping, all-encompassing, and captivatingly compelling call to preach?

Considering how nonproductive, how ineffective, and how irrelevant preaching has proven to be, it is a mystery past finding out why Jesus came preaching, why He commanded His disciples to preach the gospel to every creature, why Paul felt a burning obligation to preach, why the apostles ordered their servanthood ministries to give priority to the preaching of the Word, and why

every fresh breakthrough of spiritual vitality in the history of the Church has been keyed to great preaching. It contradicts the evidence, violates logic, and flies in the face of communications research.

In short, it just doesn't make any sense at all why it is that "God was well-pleased through the foolishness of the message preached to save those who believe" (1 Cor. 1:21, NASB).¹

¹ From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.



Are We Listening?

By George Eplin*

It happened so many years ago that I had forgotten. But she hadn't. Many things she had forgotten when I was her pastor. What was it, then, that still seemed fresh in her memory? She told me in four words: "You listened to me."

It came back to me as she continued, "I was ill—bedfast. Our crops were in the disaster state, and we were to lose our land. You pulled a chair near the bed, and as you listened, our spirits related in understanding emotions. That was a new day for me—for us—because you listened to a woman with a broken spirit. And after you had gone, I told my husband who needed the same fortitude his wife had received."

Are you listening? Am I? Or is the present-day ministry a one-way verbiage imposed upon those who are burdened with the desire to tell understanding ears where they hurt, how they hurt? How they need to see the listener's tears flow a little instead of so many of his words. The one who hurts will appreciate more deeply what we say if first we have provided the much-needed ministry of listening.

*Pastor, Church of the Nazarene, Loon Lake, Wash.

The Entrapment of Things

By G. Emery Pratt*

ONCE A PERSON SENSES the conviction that God's will for him is to devote himself to the ministry, he usually goes to great ends to give a good account of himself in this field.

There is a course of study to pursue. This may vary from the home study course to a number of years at college, with added years at seminary, or perhaps a combination of all of these. This intellectual preparation takes several of the most energetic years of his life. It also demands arduous work—mental work to master the required subjects, and physical work to secure the necessary funds. During these years, tyrannical demands prohibit one from many social enjoyments. Even seemingly necessary things are sacrificed as the preacher-to-be presses toward the goal.

Perhaps he is motivated by a vision of the position he will one day occupy. He is intent upon attending to the King's business. In the enthusiasm of anticipation, he gladly goes without things. There will be plenty of time to acquire them when he is pastor of "First Church." Already he is being lured into a concealed trap. His thoughts are being led away from spiritual to materialistic values. His idea of achievement is becoming conditioned to the false premise that an accumulation of things in abundance spells success.

*Pastor, Church of the Nazarene, Waldoboro, Me.

Then the glad day comes when the D.S. informs him of a call to the church at West Overshoe. They cannot offer him much except a challenge, but he is strong and ambitious. He will have that church going great guns in no time. In the meantime some secular work will enable him to support his family and get some needed things for the home, perhaps a better automobile.

If he is not careful, he will yield to two temptations: (1) to anticipate larger financial returns in the near future; (2) to surrender to the desire for bigger and better things than his present income warrants. Yielding to these will result in a person whose calling is to spiritual labors devoting a large portion of his strength and skill to the acquisition of material things. Often this occurs so insidiously that one hardly realizes what is happening to thwart the godly course he originally set out upon. This will retard the growth of his church and jeopardize his likelihood of a call to a stronger one.

Is there any way to escape the tyranny of things? It is a rigorous route. We must ever fix our eyes on the Captain of our salvation. He was "a man of sorrows, and acquainted with grief." He had not where to lay His head. He was despised and rejected. The servant is not greater than his Lord, and if one looks upon Him rather to the more affluent brethren in the ministry, he will

know true joy and one day hear His "well done." Large doses of secret prayer will do much to counteract the encroachment of a materialistic standard into our ministry. The pastor must be a man of prayer.

God's man has given some of his best years in hard work and study, plus the sacrifice necessary to prepare to tell the blessed story of the cross of Jesus. How tragic to abandon the lofty ideal for the pursuit of things.

Some pastors who began their ministry with great promise have been

overcome with things. Their ministry has been dwarfed. Some have dropped out and surrendered to this insidious foe.

Things! All our friends and neighbors have them. There is nothing really sinful about them. But an undue enchantment by them may cause one to fail in the ministry. He may even become a derelict, cast out on the bleak shore of materialism. This is a sad, indeed catastrophic, ending for a career that began with such glowing promise. Jesus said: "Take heed, and beware of . . . things."

The Old Testament concept of "priest" has a relationship to today's pastor.

The Minister as Priest

By Robert D. Branson*

TO MANY OF US the terms *minister* and *priest* are mutually exclusive. We have let the modern church shape our concepts about these offices, and too often think that the *priest* is an official of the Roman Catholic church or some highly liturgical Protestant church. However, in the Old Testament, the priest was the divinely appointed leader of worship, and inasmuch as a minister is the spiritual leader of a congregation,

he, too, fulfills the office of priest. In developing a biblical concept of the ministry, it is necessary to ask, What specifically were the responsibilities of the priest, and how do they relate to today's minister?

The priest's primary task was to lead the community in worship: singing, praying, sacrificing. The rituals may have changed over the centuries, and yet in every regular worship service the people are still engaged in singing, praying, and bringing an offering to God. While there is no denominationally prescribed pattern

of worship, each church quickly gets accustomed to doing things in a set way. Often when supplying at a church, I will ask if there is an order of service. Usually some layman will comment that that church follows the leadership of the Spirit and does not have a set ritual. He then proceeds to explain how many hymns to sing before the offering, when to sing the Doxology and offer the pastoral prayer and whether or not there is a special number in song.

An order of service, or ritual, is not bad as long as it is not a rut. The minister needs to control the service—and not vice versa. A conscious effort needs to be made not to allow a haphazard order, or even a previously planned order, to stifle worship. This is a call, not to do something different every service, but to plan each service for its maximum effect. The people gather to worship God. It is the minister's responsibility to so order the service that they can gain a sense of the presence of God. Each congregation is different. Each service is different. There are those special times of worship: the receiving of new members, baptizing a convert, dedicating an infant, conducting a wedding or funeral. A few minutes of planning can help bring a feeling of purpose to the service, a sense of being ushered into the presence of God.

One of the peculiar functions of a priest in the Old Testament was to determine the will of God. Our methods have changed since then, for not too many boards would be impressed with a pastor who cast lots to determine the will of God as did Samuel in choosing a king (1 Sam. 10:20-21). However, the church still looks to its leader to determine in some way the will of God for the congregation. It may be a new program, or building, or ministry over which the board ponders when the pastor is looked to for

special guidance from God. He is their priest inquiring of the oracle of God.

The methods may vary: prayer, searching the Scriptures, meditation, seeking advice from godly persons. What a heavy burden. What a special privilege. It calls for a man of integrity to resist assuming that his own ideas are the same as God's. He must be open to the leadership of the Spirit, willing to listen and obey as He gives direction. The church which has confidence in its pastor's ability to determine the will of God will not be afraid to launch out into the unknown. It will be confident of God leading them into new lands to conquer.

A key responsibility of the priests was to teach the people the knowledge of God. It was their failure at this point that brought severe condemnation from Hosea (4:4-6) and Micah (3:11). The priest as guardian of the sacred traditions of the mighty acts of God was to teach the people about God and His laws, that they might not sin against Him. One of the heaviest responsibilities of the pastor is the teaching ministry. While the Bible is his primary textbook, a wealth of study aids in available to assist him: commentaries, dictionaries, books about the Bible, new translations. The long hours of study are vital for both the pulpit and the lectern, for the minister must not only proclaim but teach the Word of God. The secret of stronger and more mature church members is to be found in the priestly task of teaching.

Is the minister also a priest? Maybe not in name, but certainly in office he has priestly functions. They present to him possibilities of bringing his people closer to God, more conscious of His working in their lives. In these ways the minister is a priest of God to his people.

*Associate professor of religion, Eastern Nazarene College, Quincy, Mass.

Blessed is that church whose pastor really cares for his people; that pastor will have the most productive ministry

Tender, Loving Care

AFTER 18 YEARS of pastoral service and 7 years as a district superintendent; I am convinced that the ability to give "tender, loving care" is often the margin of success for a pastor. Other than the pastor's own spiritual experience, I believe the next priority is his grace and motivation that cause him to genuinely love the people of his congregation and care for them out of a heart of deep concern. I am far more impressed with the pastor's graces to love his people than I am with his academic credentials. Of course, the best combination is to have both these qualities.

This love for the people will manifest itself in many ways. First of all, the pastor will not be demanding for his own benefits. He certainly has a right to a decent living, but he will not make an issue of this. He will be willing to sacrifice personal possessions, conveniences, time, and security for the good of his people.



by

Roy E. Carnahan

Nazarene superintendent
Washington District

Further, he will not be demanding in his efforts to bring about Christian service. He knows the difference between being a pastor and an army sergeant. He leads by example and kindly persuasion.

The loving pastor will know how to handle situations that call for rebuke and correction. Discipline, as it is necessary, is made with brokenheartedness and a sincere desire to bring about reconciliation.

He preaches, not to serve his own needs and interests, but as a sincere effort to strengthen his people by the Word of God. He uses God's Word to encourage the Christians. The loving pastor does not plan to call attention to himself or advance his interests. His ministerial work is clearly directed to the benefit of his people. He is not solicitous of the attention from others, and can easily overlook what might appear to be neglect towards him. Rather, he finds pleasure in seeing the spiritual development of his people.

If he is motivated by love, he will not withdraw from necessary involvement. He knows the difference between assistance and interference. Even as Christ gave of himself, the loving pastor will involve himself with his people in order to better understand, help, and develop them.

This ideal pastor will consider the

growth and development of his people as one of the greatest compliments to his own ministry.

This pastor will have time to talk to people, even those who may not be able to contribute anything to his success. He makes no obvious distinction between the rich and the poor, the intelligent and the ignorant. Nobody is unimportant.

The loving pastor will understand that people have great needs that can be met in the gospel and through God's grace. He will encounter many people who will complicate his life and even resist what he tries to do. His attitude to such people will not be one of retaliation or resentment. Rather, he will see that such people have deep needs that may cause them to be irritants, and he will sincerely seek ways to refine and mature these people through God's grace.

Such a pastor will be a real "shepherd" of the flock. He will find his greatest joy in serving God by serving the people. He will see the potential in every man, and seek to develop his strengths. He knows that the success of the church is not what he can do alone, but rather, what the people can do together. His ministry will tend to bring about true fellowship, *koinonia*. The church services will not be pressure times, but experiences of joy, celebration, and spiritual development.

If the pastor really loves the people, they will be willing to overlook many of his weaknesses. If his love for the people is not apparent, it will seem that he can do nothing right.

Blessed is that church whose pastor really cares for his people. That man will always have a future and a productive ministry in the church.

Are You a Stumbling Block?

A blind man was walking along the foggy streets of London one night, carrying a brightly shining lantern held high in the air as if to light his path. A young woman approached the old man and said, "Sir, it is obvious that you are blind, so why are you carrying that lantern?"

A tear trickled down the old man's face as he turned in the direction of the questioning voice, and he replied, "I realize that I cannot see, but I carry the lantern so no one will stumble over me."

If some Christians applied this story to their own lives and witness, they would find that their lights have been hidden "under a bushel," and someone may have stumbled because of it.

Jesus said, "It is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42) than to be a stumbling block to one of God's children. Strong words—but clear.

Let us seek to be like John the Baptist, of whom we read in John 1:6-8, "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." May we be bearers of that saving Light, and not stumbling blocks.

—RONALD S. COMBS

Faith in **ACTION**

Ministering to Convicts

By J. Grant Swank, Jr.*

EVERY TUESDAY MORNING I look forward to meeting with about two dozen convicts at Green Haven Correctional Facility in Stormville, N.Y. From 9 till 11 a.m. we meet for an in-depth Bible study. Right now we are exploring the Gospel of Mark along with side glances in the Book of Revelation.

Prison ministry is an adventure! It is that chance to gather with a group outside of your own congregation. It is that opportunity to travel across some virgin territory, discovering new personalities—complex, some young, some old. It is a whole new setting for breaking up the weekly rut of routine. But more importantly, it is that door for witness for the Lord Jesus.

We pull up our chairs around several large tables in the Protestant Center study room. There is the blackboard and chalk ready for action. A stack of Bibles is piled in the center of the tables for anyone who shows up without his own Bible.

At 9:00 sharp we begin with prayer, then we dig into the Scriptures, going from verse by verse through the chapters. Of course the atmosphere is more than straight lecture;

there is that lively dialogue between teacher and pupils. Near to 10:45 we stop for 15 minutes of intense prayer, different fellows calling out to God.

There are the drifters. They come and go. But over the months there solidifies a hard core of committed disciples of the Saviour. They are always present with Bibles in hand. They are the ones who ask pertinent questions, who earnestly seek to know more about the Word. They are the ones who lead out in prayer, who will be seen with others giving brotherly counsel when the Bible study has dismissed for the day.

I can never forget one particular young man—31 years old, black, thick Afro atop his handsome head. He had killed a man when he was 17 years old. For 14 years he had "spent time" when I came to know him.

In May, 1975, he had gone to a Sunday morning worship in the Protestant Center in order to pick a fight with the chaplain, Robert Martin. But God got hold of that man seated in the pew. Instead of snarling at the man of God behind the pulpit, he was overcome with a conviction of divine peace. He left the chapel, returned to his cell, and began to wonder what it was that was happening to him.

He made an appointment to meet the chaplain on another day. They talked about matters of the soul. Gradually God got his man in conversion. His life was changed. He became hungry for the Word, for prayer, for worship, and gave himself over to witnessing to fellow inmates.

In June of that year, while praying with fellow Christians one afternoon, he was overcome with the Spirit's infilling. Such power. Such peace. Such purity. He had never experienced such a personal encounter with the Almighty in his life. As he puts it, "God covered me from the top of my Afro to the bottom of my soles!"

He was so beautifully sanctified that he wanted to go into "the yard" to tell other inmates about God's presence. But then he realized that they would think he was crazy, or drunk, or on drugs. He decided that he would not rush out into the yard, but would continue in prayers of thanksgiving with the others in the room.

In the early autumn he sensed God's call into the Christian ministry. I had a chance to introduce him to a Bible College catalogue. He read it enthusiastically, sent in his application forms, and was accepted for studies in September, 1976.

About that same time I had the privilege of recommending him for church membership in our own local congregation. The church board, serving as membership committee, unanimously agreed to receive him into membership. They also presented him with a local preacher's license.

"Other than my Bible, what do you think is my most treasured possession?" he asked me one day while I was having coffee with some of the men at the Center. I gave a few limp answers, but none was correct.

With a gesture of his hand, he pointed to the local preacher's license that he retrieved from inside

his pocket. He had me make extra copies of it to send to his mother and some other relatives so that they would realize that God had indeed changed his life for the Light.

On Sunday, December 21st, 1975, it was a delight to have James J. Perry and Migdalia Santiago exchange marriage vows in our sanctuary before a loving congregation of 300 during the morning worship. Following the brief ceremony, Jim delivered the sermon, telling of his conversion and the sanctification of the Holy Spirit.

He looked so sharp that Sunday. Dressed in coal-black suit with light blue shirt and matching tie. And those patent leather shoes! Migdalia looked like a princess. The details of the wedding—new clothes, flowers, etc.—were underwritten by a love gift from an evangelist and his wife, Rev. and Mrs. Claude Jones of Bel Air, Md., who had met Jim while conducting a revival in our church the preceding November.

Jim was back in Green Haven on the next Tuesday at noon. Migdalia was back in her apartment in the Bronx. But right now it looks good for Jim's parole to open soon. The bride and groom will be reunited for the service of the Lord in ministerial training.

Who are the winners in this story? Well, of course, God has won his man and woman—Jim and Migdalia. And they have won their Saviour, as well as one another. But I also have won. I won their friendship and the adventure of being a minister to Jim while conducting weekly Bible studies at the nearby penitentiary.

I am so glad that God opened the door of prison ministries. Would there be a chance that God would open such a door for you in your community? If so, do yourself a favor: Walk through. There are diamonds on the other side.

*Pastor, Church of the Nazarene, Fishkill, N.Y.

Hospital calling can be easier, faster, and more effective when a few simple guidelines are observed.

Objectives of Sickroom and Hospital Calling

By Mel E. DePeal*

I WAS SICK, and ye visited me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:36).

The special emphasis which our Lord puts upon visiting the sick identifies sickroom and hospital calling as an essential part of the pastoral ministry. It is often demanding work. It lacks the popularity and publicity which accompanies some other kinds of Christian service. But pastors who have faithfully performed this service know that it is some of the most fertile soil into which the seed of Christ's love may be sown.

Seed-sowing in the sickroom requires training and knowledge. Great good or tremendous harm can be done, depending upon a pastor's understanding of why he is there, what he is to accomplish, and how he is to conduct himself in the presence of sickness.

There are at least five objectives a pastor should have in view in sickroom and hospital calling:

Heartfelt sympathy.

Personal concern, genuine sym-

*Pastor, The East Toledo Wesleyan Church, Toledo, Ohio.

pathy, without pity, is the most comfortable atmosphere a pastor creates in his relationship with a sick person. Professionalism can be put aside. An artificial attitude is insufficient. It is a time when the pastor will make a sincere effort to understand what the patient is experiencing. The kind of sympathy needed is not that which projects to the patient, "I feel very sorry for you," but rather, "I understand how you feel, and I want to be with you in your trouble." Sickroom calling is a one-to-one, heart-to-heart relationship. Whatever the concern of the patient is, that becomes the concern of the pastor. The pastor is there as a caring, concerned friend.

Ministering to spiritual need

This is the pastor's specialty. He is especially trained for spiritual counseling. But tactlessness, even in spiritual matters, can be very harmful. How does the pastor approach the spiritual need of the patient? Those who are authorities in hospital calling say that the door to a patient's heart is his present condition, along with his present circumstances. The pastor should approach spiritual need in the sickroom in its immediate relationship to the patient's sickness and surrounding circumstances.

If the patient is a believing Christian, his spiritual need should be approached in relation to his faith and his reaction to his present trial. The pastor must strengthen faith; offer the comfort of the Scriptures; extend the fellowship of prayer. The spiritual benefit of such a pastoral call can scarcely be evaluated.

If the patient is an unbeliever, he must be made to feel immediately at ease in the presence of the minister. He needs the assurance of the Scriptures that he is the object of God's love, and that his sickness is not necessarily an evidence of God's displeasure. In dealing with a sick person who is not a Christian, it is especially important that the Scriptures are used, rather than the personal concepts and opinions of the pastor. In a time of sickness, when his heart is apt to be more tender, and his awareness of spiritual need more keen, the patient finds the Word of God more effective and powerful than anything the pastor could say. Without taking unfair advantage of the circumstance of sickness, the unsaved sick person provides an opportunity to tenderly, lovingly, and tactfully lead a soul to new life and hope in Christ.

Sometimes the sickroom becomes a place of confession. The wise pastor will listen attentively with a non-judgmental attitude. Confessions in the sickroom are often made when the patient feels he may not recover. If he does recover, however, woe be unto the pastor who has betrayed his confidence!

Contributing to physical recovery

Every pastor should study to understand the dynamics occurring between the physical, mental, and spiritual faculties of a patient. He does not need a major in psychology to do this. It is important to understand that a mind and soul at ease is a

great factor in physical healing. A pastor who has learned how to ask the right questions in an appropriate manner will be a great blessing to his sickroom parishioners. Many times, all a pastor needs to be in a good listener.

Another effective approach, and one especially good for the patient, is that of positive suggestion. Near the top of the list for a pastor in the sickroom is an optimistic attitude. He must be careful not to build any false hopes. Medical opinions should be left to the physician. Except in medically established terminal cases, the pastor should endeavor to leave his parishioner feeling, "My pastor believes I am going to get well." A pastor's prayers, his good judgment, and his optimistic attitude can be a turning point in recovery. Every pastor should seek to instill faith and the will to get well into the mind of the patient.

Contacting the patient's family

Much of the anxiety suffered by a patient relates to his family. Anything the pastor can do to alleviate anxiety and to serve as a strong bridge of assurance between the family and the patient will be work well done. Involvement with the family is a golden opportunity to be a part of their experience in sickness and thus gain their appreciation and confidence.

Waiting at home is very difficult for the loved ones of sick people. The pastor who is not in the homes of his parishioners during times of sickness is missing one of the great opportunities available to work his way into their hearts. This objective is so important, it cannot be emphasized too strongly.

Private and intimate matters in the family are off limits for the pastor unless he is asked into them. Any intrusion will be resented, but avail-

ability to be helpful will be greatly appreciated. The pastor can offer to help, but the acceptance of his counsel must be left to the family members. Pastors who have cultivated a wholesome, trustful, and affectionate relationship with family members will discover them coming to him in time of sickness.

Working with the hospital staff

In the eyes of the hospital staff the minister is a professional person. It will be worth any pastor's effort when he endeavors to live up to the professional expectations of other professionals. By cultivating a professional rapport with the hospital staff, the pastor will accomplish two things at least. He will make his own hospital calling easier. He will enjoy the

esteem and the appreciation of the hospital staff.

Here are a few guidelines for pastors in hospital calling:

1. Keep personal rights within the bounds of professional courtesy.
 2. Learn the hospital rules and abide by them.
 3. Make careful and courteous entry into a hospital room.
 4. Be ready to "step out a minute" if a nurse enters to administer treatment.
 5. Leave diagnosis and medical opinions to the physician.
 6. Stop at the nursing station and inquire first, if a patient is seriously ill. The call may be inadvisable.
- Hospital calling should be easier, faster, and more effective when these simple guidelines are observed.

MARCH

NAZARENE

FOR PASTORS and LOCAL CHURCH LEADERS

Compiled by the General Stewardship Commission | EARL C. WOLF, Executive Director
STEPHEN J. SORENSEN, Office Editor



General Superintendent Jenkins

Practical Points

that make a difference

Your Call Comes First

Dear Son:

Mother and I know that you and Sue have been having a rough time. It is your first pastorate, and who would have known that you might have a moral problem involving one of your leading members?

As I was praying for both of you this morning, it occurred to me that this is the time to assess values—real values! Remember that you were called of God. That call was confirmed by the church. As long as you are sensitive to His

leadings and follow the enlightened conscience of the church, no one can put his hands on you. Evil men will try at times, but God's man always comes through in a spirit of integrity and love.

You are faced with hostility and anger, but stand tall and God will help you, and the church will stand by you. If at times it seems that all is lost, remember your divine call. No man can get to you if you keep on good terms with the Heavenly Father. I really believe that! There are those who have tried to undermine the influence of your old dad, but I told the Lord, "Remember, we had a covenant 40 years ago—and though they slay me, yet will I trust Thee." It is still a great formula.

Love,
Dad

The Preacher's Magazine

Evangelistic Pastors

OF THE WORK OF AN EVANGELIST" (2 Tim. 4:5)—the words of instruction from Paul to young Timothy, and the words of admonition to every pastor today.

A pastor should develop, motivate, mold, and lead his church into a soul-winning congregation. For a church to grow, it must be evangelistically oriented and have a genuine spirit of witnessing and winning others to Christ. When a church waits for two or three revival campaigns a year to suffice for its entire evangelistic outreach, it can thwart growth. We can continue to grow by winning others to the Saviour and thereby maintain the spiritual glow and fervor which has marked the Church of the Nazarene from its inception.

Every pastor should develop those talents and abilities which enable him to be a soul winner. Each pastor bears many responsibilities in his pastorate—preacher, teacher, shepherd, leader, financier, and the list goes on. Along with all these demands he must also lead and direct his people in evangelism.

With all our emphasis on personal soul winning, it is still essential that we have strong evangelistic preaching from the pulpit Sunday after Sunday. Evangelistic preaching is preaching that wins others to the Saviour. It is preaching with a passion for souls. With Paul, it is saying, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). It is preaching against sin and

with a warning of the coming judgment and of hell. It is preaching that lifts up Christ, His atonement, His love, and power to forgive all sins and to sanctify wholly.

This kind of preaching appeals to the heart as well as to the intellect. It is logically clear and scripturally sound. It maintains emotional appeal that stirs the heart and moves the volition toward God. Evangelistic preaching calls for decision, persuading men to come to Christ. This preaching must be bathed in tears and soaked in much prayer. Hearts aflame with God's love can persuade others to accept the Saviour.

Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). This is what we are—"fishers of men"—winning, leading, training others to win!

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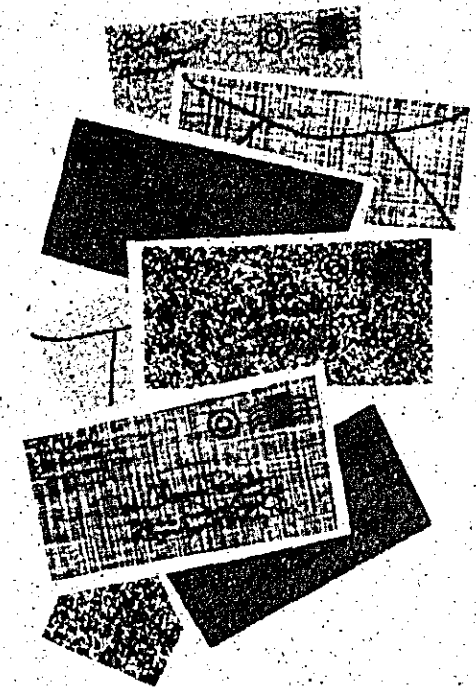
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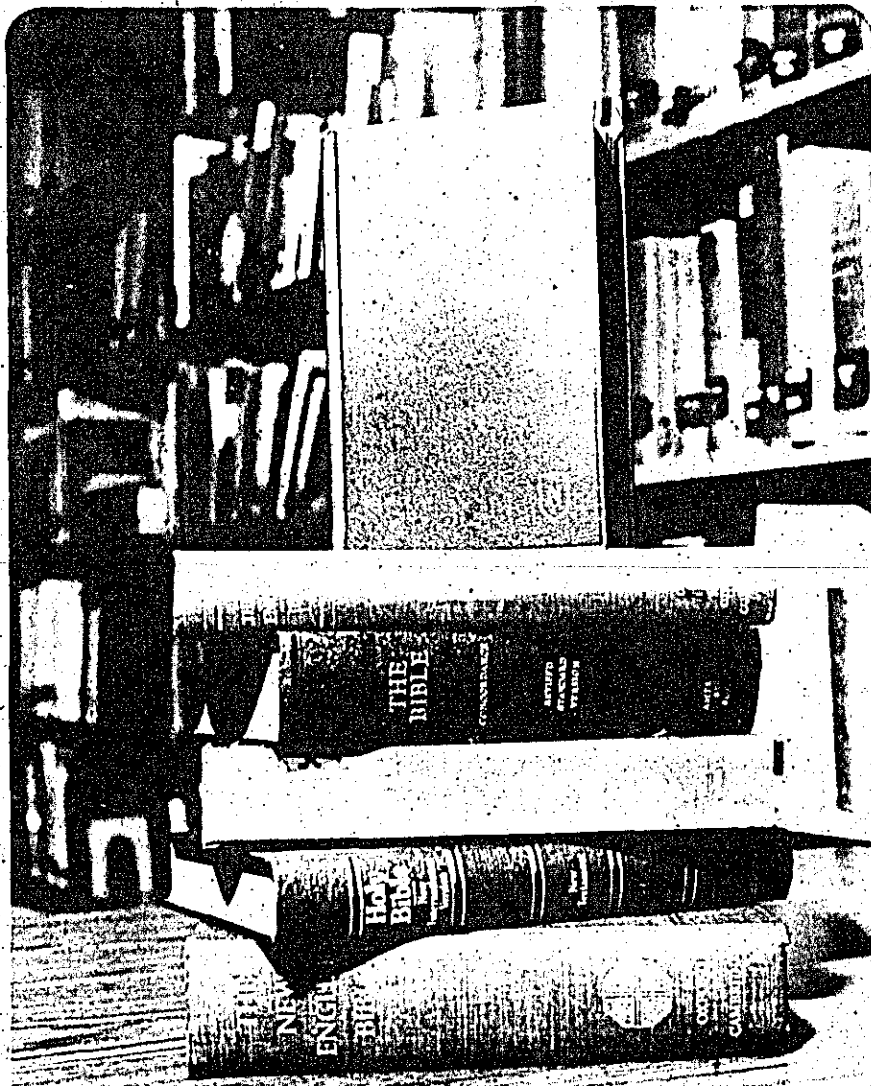
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Pastors and district superintendents may secure students trained in summer ministries by contacting the college within their educational zone.



Nazarene Christian educators plan curriculum for the course "Summer Ministries in the Church of the Nazarene." Shown here, front row from the left, are Dr. Ken Hendricks (ONC); Dr. Cliff Fisher (PLC), Dr. Lyle Flinner (BNC), Mrs. Betty Robertson (BNC); Rev. Harold Davis (Department of Church Schools), Dr. Chester Galloway (NTS); back row, Dr. Harper Cole (TNC), Rev. Gene Williams (pastor in Wichita, Kans.), Rev. Marselle Knight (Kansas district superintendent), Prof. Bill Youngman (MVNC); Prof. Dan Berg (NNC), Prof. Joe Ropalje (ENC), and Prof. Dean Baldwin (MANC).

Dr. Paul Fromer, noted author, says, "There must be a shaft of realism in our Christian writing. It must be pointive . . . it must face facts and be more practical than imaginary." In order for it to be realistic, Christian writing must show a sense of the living God.

English author Thomas Carlyle, upon greeting the newly called pastor of his church, took him aside and said, "What this church needs is someone who knows God other than by hearsay."

Nazarene literature must be realistic and show a sense of the living God. It cannot be considered realistic if it ignores Him, if it relegates God to mere hearsay.

What kind of literature should be placed in the reader's hands? The following words by Dr. Sherwood E. Wirt, former editor of *Decision* magazine, answer this question. They form an important part of the rationale for the existence of *Etcetera* magazine, the young adult monthly for the Church of the Nazarene.

"Humanity is experiencing a depletion of worthwhile literature; people are famished for righteousness in print. Millions of men, women, and young people long for good words, helpful and hopeful words, relevant words, Spirit-filled words of strength and assurance.

" . . . What people read, they become. It is not well known, but it is a fact, that every great movement to sweep through

the human race has been brought about through writing. That the pen is mightier than the sword is not rhetoric; it is history.

"Today's reader is exposed to an unprecedented clamor for his attention. Yet the time comes when the right piece of literature, placed in his hands, can effectively transform his behavior and character. He will take it home, read it, reflect quietly on his own life and its meaning, and perhaps offer up a prayer to God. That is what God wants and expects of Christian literature.

"A literary revolution has taken place in the last 15 years. All kinds of nonsense—not to speak of violence and lust—have been given space in our hitherto respected publications. It would seem that when the devil took the lid off Pandora's box he found a typewriter inside.

"But seven thousand (or even a million) readers have refused to bow the knee to Baal. While nonfiction continues to crumble into journealese, and fiction into moral anarchy, the human spirit still seeks fresh ways to express its relationship to its Creator."* That expression is the writer's task, the editor's responsibility, and the reader's delight. *Etcetera* magazine is committed to being the reader's delight.

*From *You Can Tell the World*, by Sherwood E. Wirt with Ruth McKinney, Augsburg Publishing House, Minneapolis, Minn. Used by permission.



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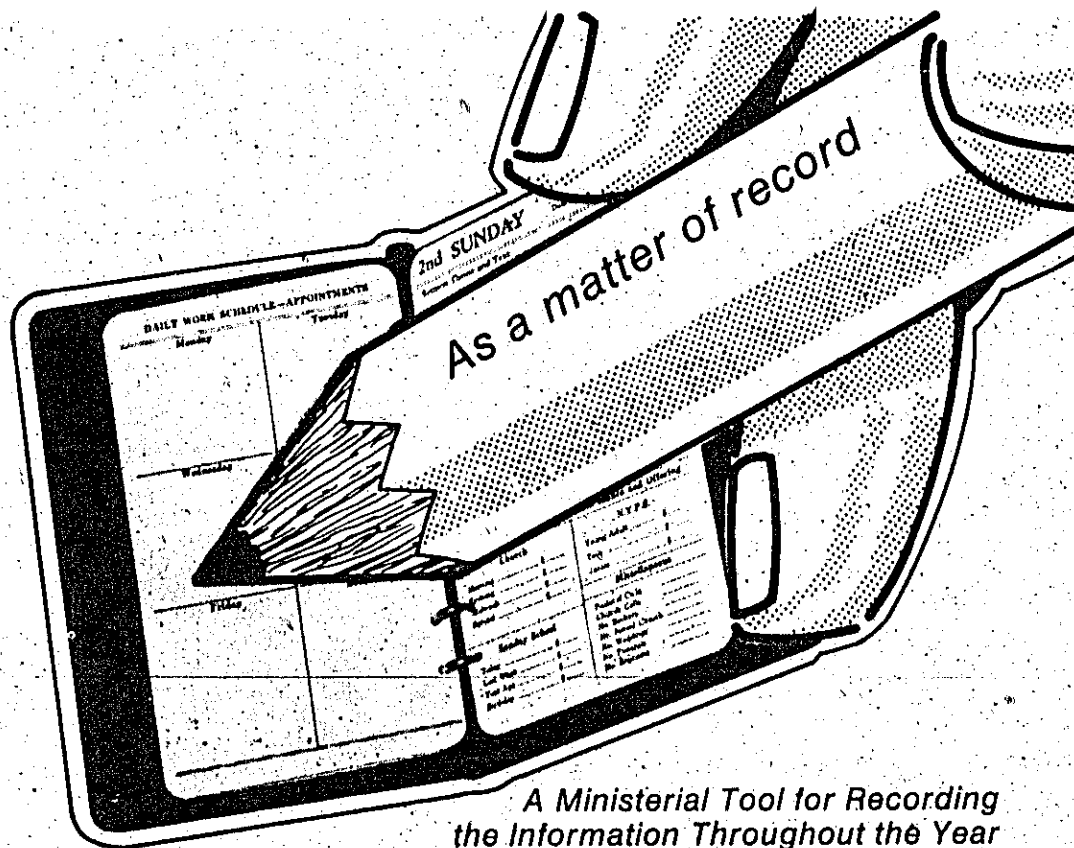
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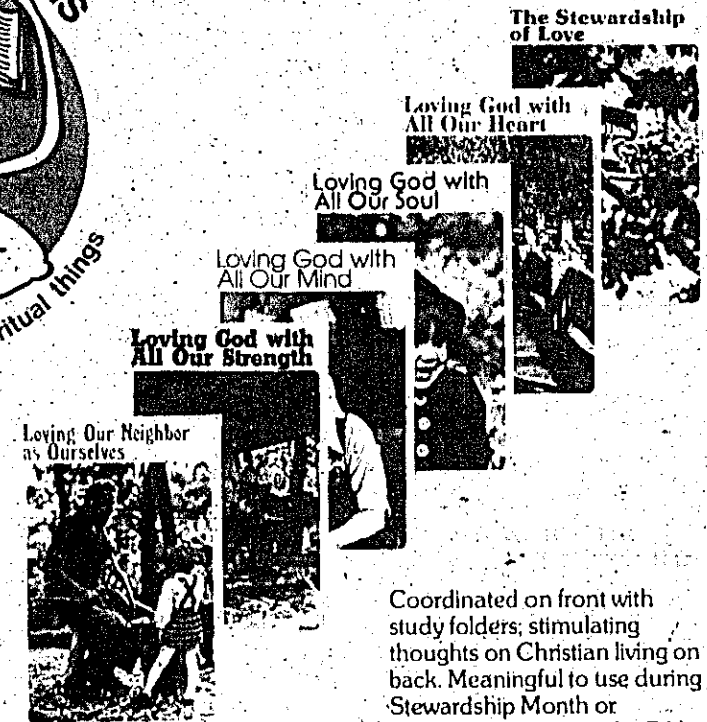
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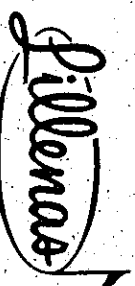
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This new law, over 1,000 pages long, peppered with ifs, ands and buts is one of the most complicated yet. It is extremely important that every estate plan be reviewed in light of this new law. We suggest you consult soon with your legal and accounting counselors.

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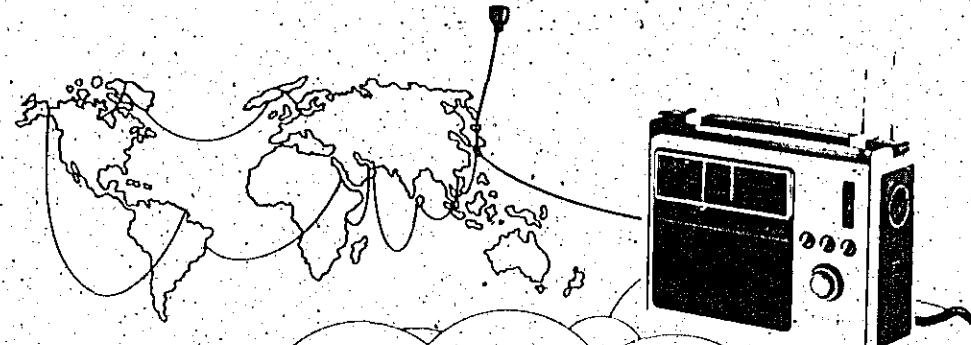
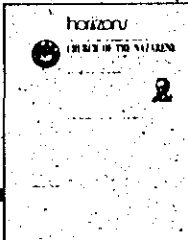
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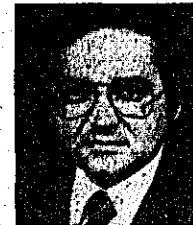
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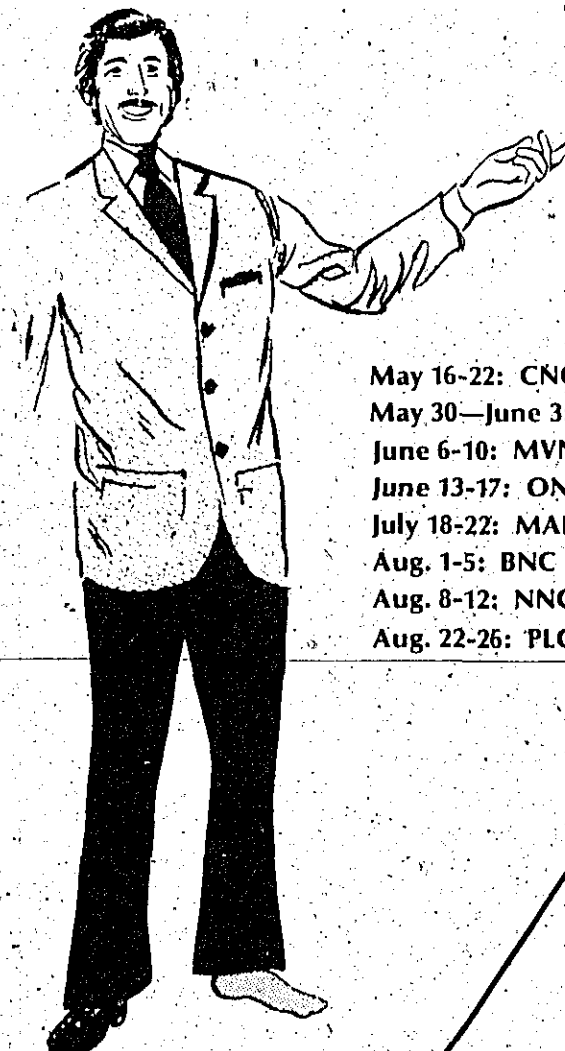
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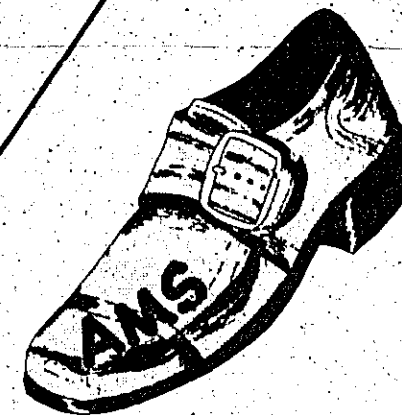
—Dr. Eugene L. Stowe
General Superintendent

From the Quadrennial Address delivered at
the Nineteenth General Assembly, Dallas, Tex., June 20, 1978.

Department of Home Missions
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- May 16-22: CNC
- May 30—June 3: ENG
- June 6-10: MVNC
- June 13-17: ONC
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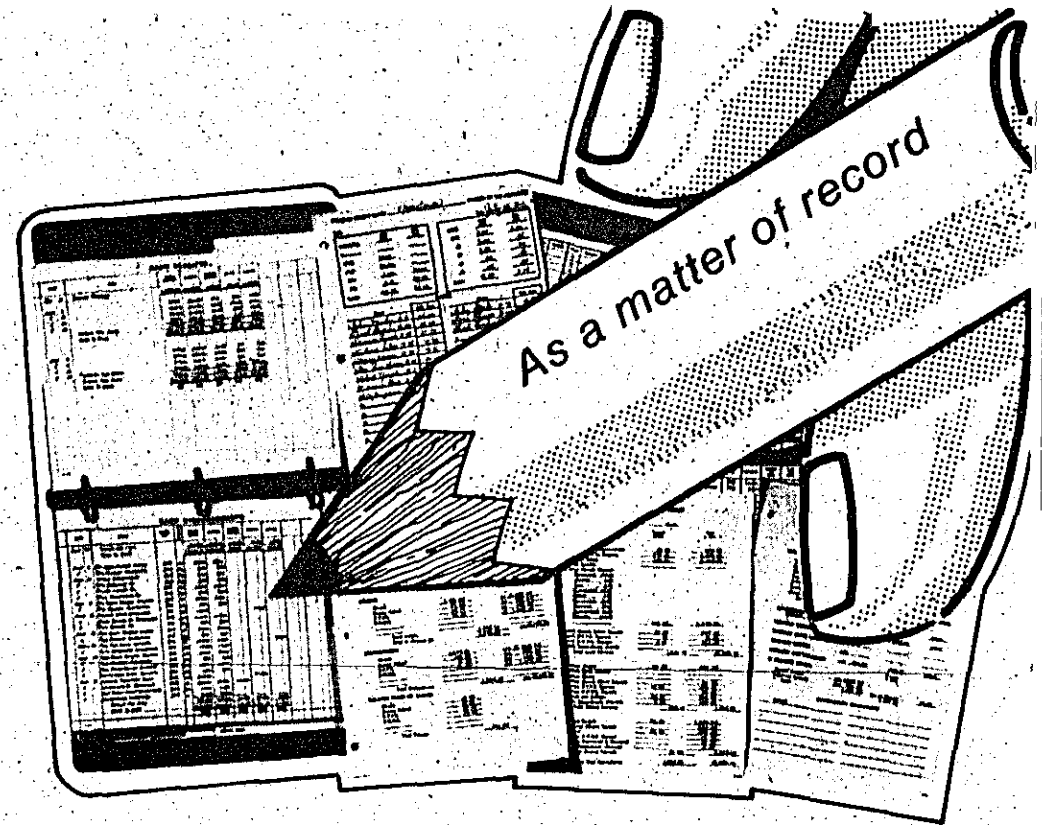
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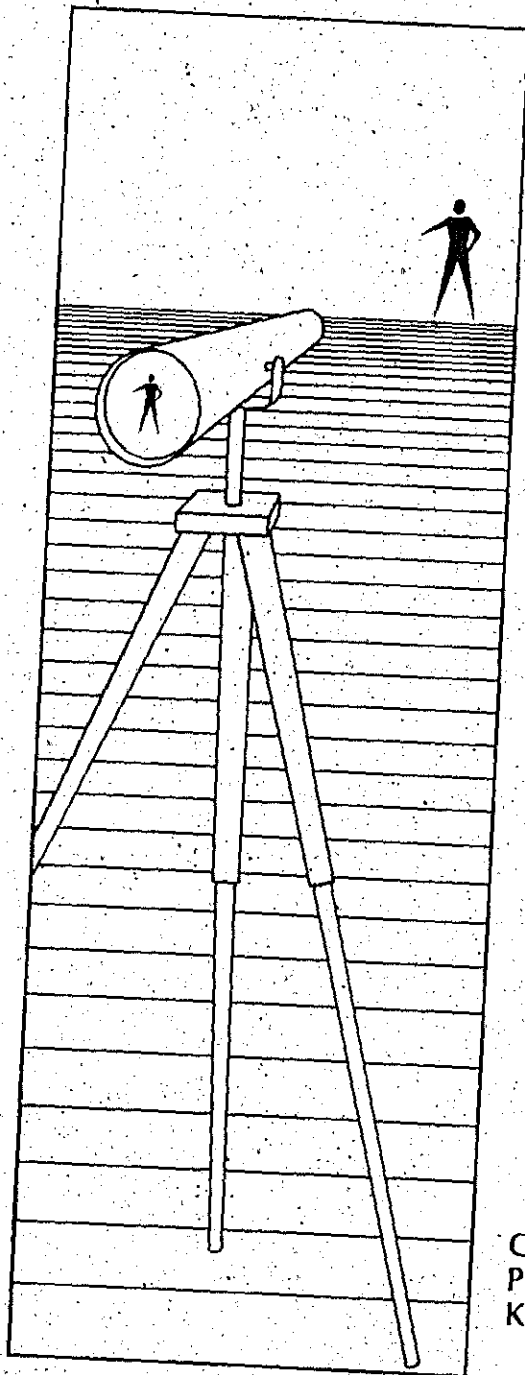


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Q.

The Department of Pensions has not sent me the Annual Insurance Questionnaire this year. Have I been forgotten?

A.

No. You are an ORDAINED minister. You are no longer required to fill out a questionnaire. The change is the result of General Board action.

Q.

I received an Annual Insurance Questionnaire in the mail. I have heard a rumor that the requirement has been dropped. Is this true?

A.

This is **not** true for DISTRICT-LICENSED ministers. Since you are a licensed minister, you must **STILL** show your eligibility through the Department annually. Licensed ministers who are eligible will be paying Social Security taxes on a ministerial income of no less than \$400 net annually.

Other questions? Dept. of Pensions, 6401 The Paseo, Kansas City, Mo. 64131.

(Dean Wessels)



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THE PREACHER'S WIFE

Not for Ladies Only

IF EVERYTHING is not all right at home, I'm no good." A pastor once made this remark rather casually. It probably could have been said truthfully by any man, for no man is at his best if he has trouble at home. But especially is it true of ministers, for a minister's home is a vital factor in his work; and if everything is not all right there, his whole ministry suffers.

The atmosphere of his home depends largely on the attitudes of his wife. If she is contented and happy, the family members will likely be contented and happy too. She sets the tone.

However, 40 years of marriage have taught me that the man of the house has his part, and together they make the home what it is. (The editor tells me that the men read this page too.) There are some unique circumstances of the ministry which might put a strain on the marriage relation-

ship. Against these we need to be on guard.

The pastor is constantly giving to others in selfless service outside the home. When he gets home, he's ready to relax. There may be a subtle temptation to relax his thoughtfulness. I've heard of a proverb about the man who was the joy of the street and the sorrow of the home. This is the danger. His work is exceedingly important. It takes its toll of physical, mental, and spiritual resources. But it should not drive him to the point where he is too exhausted to be thoughtful of the one he vowed to love and to cherish. There is romance in his public life. But his part is also to keep romance alive at home with unselfish concern for his loved ones.

Of course, when he goes home, if she greets him with affection rather than complaints, she is creating an atmosphere conducive to his thoughtfulness.

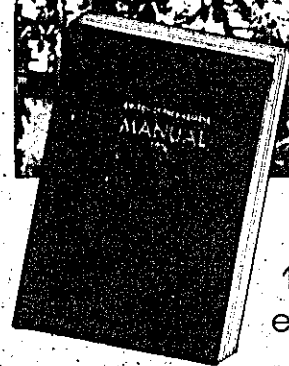
The pastor listens without limit to members of his parish if he is a true pastor. He is human. He can become weary of what sometimes seems to be trivia; and when he gets away, he wants peace and quiet. He may be inclined to lapse into silence at home. His wife may be hungry for adult conversation. She needs more than "Uh-huh" as he picks up the evening newspaper. As his wife she is a friend to all, but she has no exclusive friends in the congregation. No other



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by
Irene Coulter

General Superintendent's
 wife
 Church of the Nazarene

March, 1977

occupation makes this demand of a man's wife. If she is conscientious in her desire to be a helpmeet to him in the ministry, she'll deny herself the luxury of special friends. She'll do it for him and for the sake of the greatest good of all in the parish. Besides the Lord, her husband is really all she has to fulfill her need for closeness. He should be her best earthly friend—take an interest in her interests, listen to her talk about her life, her burdens, hopes, and plans.

I once read an article on "The Healing Touch of Attention." It told of a boy who was brought to the Foundation for Religion and Psychiatry for help. It didn't take long for the therapist to find out what was wrong. "My parents don't care about me. We never do anything together. My father never looks at me when I talk to him. My mother nags about my hair, but she never listens." When you fail to pay attention, you are rejecting. "Rejection hurts. Attention heals. It is as simple as that."

A visitor in our home was amazed to know my husband called from the office in a spare moment—for no special reason—just to talk. That kind of attention has kept romance alive.

There are many demands on a pastor's time. His is not an eight-hour day. Many of his evenings are taken up in church activities. It is tragic for a man to give so much time to his public life that his wife and children seldom see him. It is important that he arrange his schedule so that he has some time to give his undivided attention to those at home. He is responsible for them. They need him.

There is another side, however. His wife and children should be willing to make personal sacrifices for the sake of the needs of others. His wife, by her attitude, can help the children to understand what their father

is doing, to be concerned with the needs of others, and to be willing part of the time to forego pleasures they'd like to enjoy. "They need you more than we do" is a much better reaction than "Do you have to go?" when a cherished family activity is interrupted and Dad is called away.

Take a little time to be alone together. You may find it hard to arrange, but the joy of success in the church will be dampened if the pastor is going so hard that he and his wife become strangers.

But with all of the circumstances of the ministry that can cause strain, the opportunities for sharing and closeness are greater than in any other walk of life.

A minister's work overflows into his home. He and his wife know the same people. They are united in a common purpose—commitment to Christ and the church. The rewards are greater than just bringing home the paycheck. Seeing lives transformed, homes salvaged, joy and hope coming into the countenances of people, knowing together you have invested something of you love and self-forgetfulness to see these things come to pass, is great compensation.

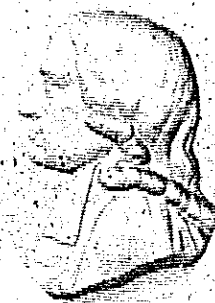
More than that, such sharing in a common purpose contributes to the blessedness of your relationship with each other. No couple has greater opportunity for oneness than a pastor and his wife.

How things are in the parsonage colors the quality of the pastoral ministry. It takes two—both the pastor and his wife—looking out for the needs of the other, paying attention, listening.

As they succeed in this important relationship, they are obeying scriptural admonition and giving to their congregation an example of Christian love and grace.

1. The quotation is from a Reader's Digest of unknown date. The article was condensed from Guideposts of April, 1969.

Wesleyana



Wesley on "Entire" and "Instantaneous" Sanctification

By Roy S. Nicholson*

MUCH CONFUSION has arisen from a lack of attention to John Wesley's distinctions between "sanctification" and "entire sanctification." He spoke of love and "perfect love"; salvation and "full salvation," or "entire salvation"; sanctification and "entire sanctification," or "full sanctification." He taught that "the moment a sinner is justified, his heart is cleansed in a low degree, but yet he has not a clean heart in the full, proper sense, till he is made 'perfect in love.'" (Quoted by Wm. McDonald in *John Wesley and His Doctrine*: The Christian Witness Co., 1904, p. 70). And Wesley further declares that "believers who are not convinced of the deep corruption of their hearts . . . have little concern about entire sanctification" (Wesley's *Works*,** V:168-69).

"Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God" (McDonald, *op. cit.*, p. 76). And Wesley says that it is proper when referring to sanctification as being "saved from all sin," to add the words "wholly, entirely, or the like" (*Works*, VIII:294).

*General president emeritus, The Wesleyan Church.

**The *Works* herein referred to is *The Works of John Wesley*, 14 volume, complete and unabridged edition, reprinted by Zondervan Publishing House from the authorized edition first published in London, 1872.

Wesley was careful to insist upon the recognition of need for growth and continual increase beyond the crisis of cleansing. "There is no perfection of degrees, as it is termed; none which does not admit of a continual increase. So that how much soever any man has attained, or how high a degree soever he is perfect, he hath still need 'to grow in grace,' and daily to advance in the knowledge and love of God his Saviour" (*Works*, VI:5-6).

Diligence to Wesley's distinction between the justified believer and the entirely sanctified believer would avoid the all-too-frequent erroneous, extravagant, and unscriptural overstatements which some have made for Christian perfection. "Mr. Wesley speaks of justification expelling the love of the world, love of pleasure, love of ease, etc., but not all love of the world, all love of pleasure, all love of ease, etc. But when he speaks of sanctification, it is 'love to God without 'the least love' of the creature'; 'love to man, excluding 'all envy.'" (For a fuller treatment see Wesley's *Works*, XI:400-402.)

McDonald says that "Wesley believed that all the fruits of the Spirit existed in regeneration, but not in the same measure as in entire holiness. One was the work begun, the other, the work completed. Herein Mr. Wesley is perfectly consistent with himself" (*op. cit.*, pp. 83-84).

John Wesley's acute perception of hu-

man nature led him to feel that some who had experienced the wonderful change in justification might lead them to "naturally . . . imagine that all sin is gone, that it is utterly rooted out of the heart, and has no place therein. How easily do they draw the conclusion, I 'feel' no sin; therefore I 'have' none: it does not 'stir,' therefore it does not 'exist': it has no motion, therefore it has no 'being'!" But he reminds his readers that "sin remains in him; yea, the seed of all sin, till he is sanctified throughout" (*ibid.*, p. 82).

Gradual or instantaneous?

Wesley considered that the doctrine of Christian perfection, or entire sanctification, was "the grand depositum which God has lodged with the people called Methodists, and for the propagating this chiefly he appears to have raised us up."

One of the questions which has persisted unto this day is: Is this experience obtained gradually or instantaneously? Some argue that it is obtained gradually, and others that it is obtained instantaneously. Both sides quote Wesley as their authority. William McDonald, a Methodist minister, one of the founders and promoters of the organization which for a century was called the National Holiness Association (now the Christian Holiness Association), treats of the apparent differences in Wesley's views on this matter.

In his book *John Wesley and His Doctrine*, McDonald says that in the early part of his ministry, Wesley did not seem to have been settled on this point. But as Wesley "advanced in his work, personal experience threw much light on the subject, and settled in his mind some questions of great value. The question as to whether it was 'gradual' or 'instantaneous,' or 'both,' was difficult to determine; and not until he was compelled by the testimony of hundreds of his ministers and members, of whose experience he could not doubt, was he forced to regard it as an instantaneous work, preceded and followed, like justification, by a gradual work" (p. 89).

At first, Wesley was inclined to believe that it was gradual, and to be accomplished at or near death. Later he declared how painstakingly he had personally examined those who professed instan-

taneous sanctification with "the most searching questions we could devise," which led to replies "without hesitation, and the utmost simplicity, so that we were fully persuaded that they did not deceive themselves" (*ibid.*, p. 91).

Wesley's meticulous examination of the experiences, and observation of the lives, of those who believed they were sanctified, and comparison with the Scriptures, "who declared with one voice that the change was wrought in a moment," led him to affirm: "I cannot but believe that sanctification is commonly, if not always, an 'instantaneous' work." And Wesley further concludes concerning "instantaneous" sanctification that "there is evidence enough to satisfy any unprejudiced person" (*ibid.*, pp. 92-93).

Apropos this same "instantaneousness," Wesley speaks of physical death as occurring in "the *instant* the soul is separated from the body." And in the same paragraph he says one "is not dead to sin, till sin is separated from his soul; and in that *instant* he lives the full life of love" (*Works*, XI:402).

Hester Ann Rogers' *Journal*, page 174, contains a clear and pointed statement by John Wesley on this vital matter: "You may obtain a 'growing' victory 'over' sin from the moment you are justified. But this is not enough. The 'body of sin,' the 'carnal mind,' must be 'destroyed'; the old man must be slain; or we cannot put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and this is 'done in a moment.' To talk of this work as being gradual would be nonsense, as much as if we talked of gradual justification" (quoted by McDonald, *op. cit.*, p. 92).

On the matter of "entire" and "instantaneous" sanctification, we have Wesley's teaching, supported by the Word of God, that it "implies deliverance from all sin"; "that this is received merely by faith"; "that it is given instantaneously in one moment"; "that we are to expect it, not at death, but at every moment. . . . Our word does not profit either in regard to justification or sanctification, unless we bring people to accept it while we speak" (*ibid.*, p. 94).

"The Sum of the Doctrine" (of Chris-

tian Perfection) and "Brief Thought on Christian Perfection," which Wesley stated to have been "a simple account of the manner wherein I first received the doctrine of perfection, and the sense wherein I do receive and teach it to this day . . ." may be found in *Works*, XI: 441-46.

The vital relationship which exists between clear and correct preaching of *entire* and *instantaneous* sanctification and the progress of the work of God is plainly expressed in Wesley's *Journal* for August 14-15, 1776, on the occasion of his visit to Launceston: "Here I found the plain reason why the work of God had gained no ground in this Circuit all the year. The preachers had given up the Methodist testimony: Either they did not speak of Perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper" (*Works*, IV:83).



Midweek Happening

By Winn O. Allison*

Wednesday evening prayer services can be either very inspiring or extremely boring. At our church recently, we had a real midweek "happening." It was an exciting time of sharing with each other. Of dialogue. Of praying. Of rapping. Of singing. And more—the Lord met with us in a unique way. Our lives were touched and refreshed.

It wasn't too complicated and certainly didn't take a great deal of preparation. I share the idea with you in the hope that the Spirit might be able to break in on other Wednesday evening congregations.

Before the service, we arranged two lecterns—side by side on the sanctuary

*Associate pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

March, 1977

level—down where the people were. There were two leaders—the pastor and associate pastor joining forces for this "experiment in praise." It was unrehearsed.

As the people arrived, there was a calm, friendly atmosphere. Quiet conversation took place between friends and the pastors.

At the announced time, we began singing hymns about peace, assurance, and trust in God. The pace was set. We were in the quiet frame of mind in which God could speak to us. And speak He did!

From *Worship in Song*, we shared reading No. 567, "Thirsting for God." The leaders read in unison and the congregation read responsively.

And then we prayed. Needs of our people were listed—those hospitalized, away on vacation, and those experiencing trials. A layman led in prayer and the windows of heaven were opened; we sensed the lifting power of corporate praying.

Several shared their testimony. One expressed concern for our teens. We paused and lifted the teens to the Lord. Another shared her faith and told how the friendliness of our church had broken down her hard shell.

As testimonies were given, the pastor and associate responded in an impromptu dialogue—with each other and with those who testified. Sometimes a scripture was shared. Again, a personal experience came to mind and was shared—to amplify and continue the thought.

A teen girl told us how she felt about the children who came on our bus. There was a warmth of concern as we prayed for these children and their families.

A young adult told of his desires for our church and the importance of Christian fellowship in his life. All adults and parents were lifted in prayer to the Lord.

It was exciting for us to catch a glimpse of "need-centered" prayer—praying for needs, one by one, as each was presented. At the close we sang the chorus "God Is So Good."

Maybe your church doesn't have an associate pastor. Use the minister of music or another layman, or two laymen. This midweek "happening" could be an inspiring boost to your congregation.

THE STARTING POINT

Thoughts on Pentecost

Gordon Johnson, editor of *Time to Tell*, a publication of the Evangelical Methodist church, shares this paper with me; and from one of its recent issues I pass along this "starting point."

Pentecost needs to be (1) reviewed in depth; (2) received in faith; (3) revived in power.

There's a lot to be uncovered if these points are pursued.

A Lesson from Zaccheus

I ran across an interesting thought from the pen of Lowell M. Atkinson concerning the story of Zacchaeus in Luke 19, and it's a good "starting point." Most men who met Zacchaeus said "sinner." But Jesus said "Zacchaeus." Atkinson points out that "the world saw the sinner in the man, but Jesus saw the man in the sinner" (*Pulpit Digest*, July/August, 1976, p. 39).

Prayer and Preaching

John Killinger's recent book, *Bread for the Wilderness, Wine for the Journey* (Word Books, 1976), is exciting reading. The book really is about Killinger's pilgrimage back to some of the basics he felt he had lost somewhere along the way.

One of the discoveries for Killinger was prayer. Among other things, here is what he wrote: "... it is through prayer that the power comes to preach well, and it is

through prayer that we are able to hear the preaching" (p. 93).

Elsewhere in this volume, Killinger writes: "Regardless of how fine a preacher the pastor is, or how efficient an administrator, or how clever a table conversationalist, he is no shepherd of Christ if he does not pray for his congregation. No one is more partial than I to preaching. Yet I would far rather have a minister who lifted me before God than one who merely lifted me by the hair of my head" (p. 95).

A Lesson from David

In 1 Samuel 30 a moment of discouragement and despair is revealed in the life of David. "But David took strength from the Lord" (v. 6, *Living Bible*). (The *Berkeley Version* reads, "laid hold on the Lord his God.")

I gathered these thoughts from the chapter: (1) There is the posture of the soul, which determines destiny. It is man's part to acknowledge his need, and God's part to meet it. David stood at attention before God. (2) There is the promise that invites us onward. There is always a promise from God that His presence is available. David had lived enough with God to know this. (3) There is a plan which takes us to tomorrow. And that plan always includes an open, obedient heart, and a strengthening, shepherding God.

The Tragedy of Solomon

In 1 Kings 11, we read the tragic disobedience of Solomon. It unfolds in the opening part of the chapter when Solomon is cautioned not to marry outside the will of God, for, as v. 2 warns, the women would turn his heart from the Lord. The remainder of the context shows three stages in Solomon's disobedience:

(1) Solomon's downfall began with a question of loyalty. Solomon disregarded the warning not to marry outside God's plan. But v. 3 relates the tragic conclusion when Solomon turned his loyalty from God. It states: "... and sure enough, they turned his heart away from the Lord. ... They encouraged him to worship their gods instead of trusting

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completely in the Lord as his father David had done."

(2) Stage 2 shows the quality of life that became Solomon's in his disobedient state: "Thus Solomon did what was clearly wrong and refused to follow the Lord as his father David did" (v. 6).

(3) Stage three is seen in the quantity of Solomon's losses. V. 11 gives us God's summary for Solomon: "Since you have not kept our agreement and have not obeyed my laws, I will tear the kingdom away from you and your family and give it to someone else."

IN THE STUDY

Seeds for Sermons

Joshua Our Jesus Looking Toward Easter

Invite your people this month to read Joshua, and they will clearly see Jesus through the pages.

March 6

JOSHUA—A MAN UNDER AUTHORITY

SCRIPTURE: Joshua 5:13-15; 6:1-3, 9-11, 15-17, 25

TEXT: "... as captain of the host of the Lord am I now come. And Joshua ... did worship" (v. 14).

INTRODUCTION: One day a centurion, a man of authority, came to Jesus asking health for his servant. Worshiping, and acknowledging the authority of Jesus, the centurion said, "I am a man under authority" (Matt. 8:9). Men of authority are also men under authority.

It was such with Jesus. Time and again He said, "I came to do the will of my Father."

It was such with Joshua. In Josh. 5:13-15, we see worship of Jesus as the one in authority over his life. The general agreement of Bible scholars is that this "captain of the host of the Lord" was Jesus. No one was ever rebuked for worshipping

"When the name 'Joshua' is translated into Greek it becomes 'Jesus' (cf. Acts 7:45; Heb. 4:8). The name signifies 'Saviour.' In many ways this Old Testament Jesus foreshadows characteristics of the New Testament Jesus. He had no evil recorded against him; he was free from all desire of self-aggrandizement or lust of gain; there was no taint of selfishness to mar the simple nobility of his character; in every circumstance he displayed one supreme desire: to know the will of God" (Chester O. Mulder, *BBC*, Vol. II, p. 21).



By C. Neil Strait

Pastor, Taylor Avenue
Church of the Nazarene,
Racine, Wis.



by
Mark E. Moore

Pastor
Church of the Nazarene
Sylvania, Ohio

Jesus. But even John was rebuked when he bowed before a heavenly being (Rev. 19:10).

The significant thing is that all that Jesus asked of Joshua was reverence and obedience. This being established, the Lord could now lead Joshua as we see in chapter 6.

I. SHUT UP THE ENEMY. "Now Jericho was straitly shut up because of the children of Israel" (v. 1).

Too often God's people are afraid of the enemy. God's plan is for the enemy to be afraid of God's people. When we have made total surrender to Jesus in reverence and obedience, then let us rely on the authority that is ours in Jesus. The Lord did not have Joshua bypass Jericho, but conquer it.

II. SHUT UP THE DOUBTERS. "And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice . . . until the day I bid you shout" (v. 10). I don't know about the people you pastor, but I know if I were to tell my people to "shut up" (pardon me—abstain from speaking), nothing would start them talking faster. Yet I have seen God's plan hindered by people talking too much. Picture the people marching around Jericho saying, "This is foolish. Nothing is happening. We've never done it this way before. Joshua is not like Moses." When Jesus has spoken, there is nothing more to be said. A motto in my study reads: "Don't give God instructions . . . Just report for duty."

III. SHUT IN THE BELIEVER. "And Joshua saved Rahab . . . and she dwelleth in Israel" (v. 25).

Thank the Lord we can be taken from the city of destruction and live with the children of God. I'm glad God allowed some prayer warriors to destroy my city of sin and save me alive! Thank God, I now live with the children of God.

CONCLUSION: I well remember the testimony of an old prayer warrior who said one night in the midweek service, "I'm not shouting tonight, for I am in the battle. But when the battle is over, then I will shout." Fellow warriors of Jesus, let's shut up the enemy. Shut out the doubters, and shut in the believers!

March 13

JOSHUA OUR JESUS— HE LEFT NOTHING UNDONE

SCRIPTURE: Josh. 11:15, 23; Num. 33:50-56

TEXT: "As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses" (Josh. 11:15).

INTRODUCTION: If there could be an epitaph on the tombstone of Joshua, nothing would be more fitting than these words: "He left nothing undone of all that the Lord commanded." If there were an epitaph carved into the keystone of the empty grave of Jesus, nothing would be more fitting than Jesus' words: "I have finished the work which thou gavest me to do" (John 17:4). In Joshua and in Jesus we see God's plan of salvation for man.

In Num. 33:50-56 we read God's plan to Moses:

I. DRIVE OUT. "Drive out all the inhabitants of the land from before you . . . dispossess the inhabitants of the land" (vv. 52-53). In reading Joshua, one shudders at the heartless destruction of the enemies of God's people. Yet the message is clear. Either you will utterly destroy the enemy, or the enemy will finally destroy you. Joshua 16:10 is one of many illustrations where the enemy was not totally destroyed. The final downfall of Israel years later had its seeds of destruction in failing to utterly destroy the enemy.

Many of us remember the closing of the Nazarene work in China in the late 1940s. Years before, the Nationalist army of China defeated the Communist forces and drove the small remnant to an obscure corner of the nation in what history records as "The Long March." Yet from this small group came the seeds of destruction that finally conquered China. When God says, "Drive out," He knows that only full victory is victory.

II. DESTROY. "Destroy all their pictures" (v. 52). I am glad that the Nineteenth General Assembly of the Church of the Nazarene in Dallas last June reaffirmed

and strengthened its stand against pictures that destroy. "The avoidance of the motion picture theater . . . the violent, or the sensual and pornographic." Susannah Wesley's advice to her son John is still valid: "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." It is still true: whatever gets your attention gets you.

III. DWELL. "Ye shall dwell therein" (v. 53). This is what Joshua fulfilled in Josh. 11:23. He "took the whole land" and "gave it for an inheritance." Joshua did all that Moses and the Lord commanded. When he had finished, he gave God's people a land of rest.

CONCLUSION: "For if Jesus [Greek spelling of Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God" (Heb. 4:8-9). Thank God, one day there came a greater Joshua—our Jesus! He too did all God told Him to do. He drove out the devil. He destroyed the evil pictures of my mind. He gave me an "inheritance among them which are sanctified" (Acts 26:18), and I dwell in the Canaan Land of His rest.

March 20

JOSHUA OUR JESUS— THE RED ROPE OF REDEMPTION

SCRIPTURE: Josh. 2:12-22; 6:17, 22

TEXT: "Thou shalt bind this line of scarlet thread in the window which thou didst let us down by" (v. 18).

INTRODUCTION: This scarlet thread is a symbol of the blood of Christ that is woven through the pages of the Bible. It was more than a weak piece of yarn, for it held the weight of the two spies. It was a "Red Rope of Redemption."

I. OTHERS HAVE BEEN SAVED BY THIS RED ROPE OF REDEMPTION.

I like to picture those two spies glancing back as they flee to the mountains to look at the red rope of redemption in Rahab's window. I can almost hear one say to the other: "If it hadn't been for that red rope, we would have been lost. I'm glad we told Rahab that she too can be saved if she will but have faith in us and in that red rope."

I am forever grateful to those who have gone before me and left their testimony of salvation because of the red rope of salvation—the blood of Jesus.

II. I, TOO, CAN BE SAVED BY THIS RED ROPE OF REDEMPTION.

Paul, in his first letter to the church at Corinth, admits that to the world, faith is foolishness (1:21f.). No doubt friends of Rahab asked her about the red rope. She could not tell them, but would say in her heart, "It saved men of God who have gone before me. It can, it will save me. As Edward Mote wrote: "My hope is built on nothing less / Than Jesus' blood and righteousness."

III. THE RED ROPE TESTIFIES THAT REDEMPTION DRAWETH NIGH.

I like to think of those seven days of waiting as described in Josh. 6:12-16. There is Rahab looking out her window, holding the red rope of redemption as she watches the men march by below. She has mixed feelings. Every day brings her one day closer to the day of judgment. It also brings her one day closer to her day of redemption. I also believe as the men marched around the city, they looked up and saw that red rope and rejoiced that in that city there was a family full of faith.

CONCLUSION: Frank G. Slaughter, in his book *The Scarlet Cord*, weaves in a love theme between Joshua and Rahab. I do not agree with the writer. Nevertheless, there is a love theme between me and my Jesus. I am glad there hangs a red rope of redemption from the window of my soul. I know it has saved others. I know it is my only hope of salvation. Best of all, just as Rahab thrilled as she watched the events of her day, knowing that Joshua her redeemer was coming, I thrill, for Jesus is coming! Jesus himself said: "And when these things begin to come to pass, then look up, and lift up your heads, for

your redemption draweth nigh" (Luke 21:28).

March 27

THE CHOICE IS YOURS.

SCRIPTURE: Josh. 24:14-28

TEXT: "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (v. 15).

INTRODUCTION: An old Chinese proverb carries the thought: "He who picks up one end of the stick, picks up the other end as well." You have the power of choice, but you do not have the power to alter the outcome of that choice.

I. I CHOSE. "As for me and my house, we will serve the Lord."

My father has said that one thing he remembers about family prayer in his home was his father praying, "Lord, we care not for riches, wealth, or fame, but only that we might be an unbroken circle around the throne of God." Because this man chose God for himself and his family, grandchildren such as Gary Moore are blessing our church, and great-grandchildren such as Paul Jetter are on the mission field.

II. YOU CHOOSE. "Choose you this day whom ye will serve."

Your choice as to whether you will serve God or gods is your greatest choice in life. A friend of ours who for many years was director of a child placement agency had one unusual requirement for adoptive parents: Both parents must attend church—the same church. This was her evaluation of the place of God and the church in family life.

III. YOU HAVE CHOSEN. "Ye are witnesses against yourselves that ye have chosen the Lord, to serve him. And they said, 'We are witnesses'" (v. 22).

Now that you have chosen to follow the Lord—

A. Do it sincerely (v. 14). God will put up with a lot of blunders and imperfections if we are sincere.

B. Do it jealously (vv. 16, 19). True love is a jealous love. Our God is a jealous God. He will not tolerate our sharing our love with "gods."

C. Do it with faith in yourself (v. 24). Many people fail in their Christian faith, not from lack of faith in God, but lack of faith in themselves. A pastor put his hand on the shoulder of a young convert as he was leaving the church service and said, "Russell, you are going to make it." Later the young convert said, "I was very discouraged that morning, but I thought, my pastor believes in me. My God believes in me. I must believe in myself." Today he is a pastor, and one of the tenets of his ministry is: Believe in yourself.

CONCLUSION: "So Joshua made a covenant with the people that day . . . and set it up there under an oak, that was by the sanctuary of the Lord" (vv. 25-26), "and . . . Joshua . . . died" (v. 29).

One day my Jesus went to the accursed tree—I wonder, Was it, too, an oak? And there "Jesus the mediator of the new covenant" (Heb. 12:24) died for me. How can I say otherwise than "as for me and my house, we will serve the Lord"?

By
Ralph Earle

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



Gleanings
from the Greek

2 Corinthians 3

Commendation or
recommendation? (3:1)

"Commend" is the verb *synistanein*, which is a variant of *synistemi*. Arndt and Gingrich define it as: "(re) commend someone to someone" (p. 798). (See Earle, *Word Meanings*, 3:256.)

From this comes the adjective *synstatisos* (only here in NT), meaning "introducing, commendatory" (AG, p. 802). In the last part of the verse the KJV is more full than the Greek, which simply

says (NASB): "Letters of commendation to you or from you." But the technical term today for this is what the NIV has: "letters of recommendation to you or from you."** In many places the NIV represents contemporary English idiom better than any other version:

Of Christ (3:3)

Is the genitive case here subjective (written by Christ), objective (telling about Christ), or possessive (belonging to Christ)? As in many other cases in the New Testament, we cannot be certain. Plummer (ICC) and Bernard (EGT) prefer the first. This is well represented in the NIV, "a letter from Christ."

Ministered by us (3:3)

The Greek is *diakonethesia*, *huph hemon*, literally "have been served [ministered] by us." The connection with the preceding expression is well brought out by Barnard: "the Apostle conceiving of himself as his Master's *amanuensis*" (EGT, 3:53). This idea is caught by Weymouth—"penned by us." Paul says that the Corinthian Christians were "the result of our ministry" (NIV). The most important result of his ministry was what was written on the hearts of his converts.

Tables or tablets? (3:3)

"Tables of stone" is evidently a reference to the two "tables of stone" (Exod. 31:18) on which the Ten Commandments were written. But the correct term today is "tablets."

The Greek *plax* occurs only here (twice) and in Heb. 9:4—"the stone tablets of the covenant" (NIV). The word literally means something flat, and so here a flat stone.

Contrasted with "tablets of stone" is "tablets of human hearts" (NASB, NIV). Incidentally, "in" (twice, KJV) should be "on."

Sufficient or adequate? (3:5)

Paul's statement here, "but our sufficiency is of God," is an answer to his very pertinent question in 2:16—"And who is sufficient for these things?" The

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connection is also brought out in the NASB: "And who is adequate for these things? . . . but our adequacy is from God." The adjective is *hikanos* (frequent in NT). The noun is *hikanotes* (only here). But the KJV of verse 6, "made us able," fails to indicate that there the verb is *hikanoo* (only here and Col. 1:12), which, of course, is derived from *hikanos*. The NASB correctly represents this: "made us adequate." Our adequacy comes from Christ.

Testament or covenant? (3:6)

The word *diatheke* occurs 33 times in the NT. In the KJV it is translated "Covenant" 20 times and "testament" 13 times. Most commentators agree that it should probably be rendered "covenant" except in Heb. 9:16-17 and possibly Gal. 3:15 (see comments at the latter place).

The letter (3:6)

Gramma (from which we get "grammar") first meant a letter of the alphabet. Then it came to mean what is written, and so a document (usually in the plural), an epistle, and even a book. Arndt and Gingrich feel that it is used here "of the literally correct form of the law" (p. 164.)

Paul says that the letter kills, but the spirit (*pneuma*) makes alive. Plummer comments: "But we must not be misled by the common contrast in English between 'letter' and 'spirit,' which means the contrast between the literal sense and the spiritual or inward sense of one and the same document or authority. By *gramma* and *pneuma* St. Paul means two different authorities; *gramma* is the written code of the Law, *pneuma* is the operation of the Spirit in producing and promulgating the Gospel" (p. 87).

Schrenk agrees with this when he writes: "Any suggestion is to be rejected which would have it that the spirit of Scripture is here opposed to its letter, or its true or richer sense to the somatic body" (TDNT, 1:767). The contrast is between the written Law and the life-giving Spirit.

Ministration or ministry? (3:7-9)

The Greek word *diakonia* (4 times here) occurs 34 times in the NT and is translated "ministry" 16 times in the KJV.

That is clearly the correct translation here. (cf. NASB, NIV).

Incidentally, it should be noted that "engraved in stones" (v. 7) should be "engraved in letters on stone" (NIV). That is what the Greek text says. The reference, of course, is to the Ten Commandments.

Plainness or boldness? (3:12)

Parresia occurs 31 times in the NT and is translated "boldness" 8 times, "confidence" 6 times, "openly" 4 times, and "plainly" 4 times. Only here is it rendered "plainness of speech."

The word comes from *pas*, "all," and *hresis*, "speech." So it basically means "freedom of speech." Abbot-Smith says: "In LXX, Josephus, and NT, also (from the absence of fear which accompanies freedom of speech), confidence, boldness" (p. 347).

Schlier writes: "Above all, the discussion in 2 c. 3:12ff shows that for Paul *parresia* to God--the uncovered face of Paul looking towards Him, 3:18--implies an uncovered face which men can see as Israel could not see the covered face of Moses, 3:13. He who lifts up his face uncovered to God also turns uncovered to men" (TDNT, 5:883).

So we have here the ideas of openness and boldness. The latter is perhaps not only "in our speech" (NASB), but in general (NIV).

Veil (3:13-16)

The noun *kalyptō* is found once each in these four verses, and nowhere else in the NT. It comes from the verb *kalypto*, "cover," and so means "a covering."

Abolished or fading away? (3:13)

While the verb *katargeo* does have "abolish" as one of its meanings, "fading away" (NASB, NIV) fits much better here. It was the glory on his face that faded away after a while.

The reference is to Exod. 34:33, where the KJV reads: "Till Moses had done speaking with them he put a veil on his face." Plummer says: "This is erroneous. The correct translation is, 'When Moses had done speaking with them he put a veil on his face' [cf. NASB]. He knew that the brightness was caused by converse with Jehovah, and would fade away when

he was absent from the divine presence. He did not wish the people to see the disappearance of the brightness, and therefore, when he had delivered his message, he covered his face, until he returned to the presence of the Lord" (pp. 96-97).

Open or unveiled? (3:18)

The Greek for "open" is *anakekalyptō*, the perfect passive participle of *anakekalypto*. This verb is found only here and in verse 14, where it is translated "taken away." It literally means "To unveil" (A-S, p. 30), and so the correct translation here is "unveiled" (NASB, NIV).

Glass or mirror? (3:18)

"Beholding as in a glass" is all one word in Greek--*katoptrizomenoi*, the present middle participle of *katoptrizo* (only here in NT). In the middle it means "to reflect as a mirror" (A-S, p. 242). Since they did not have glass mirrors (only bronze in Paul's day), "glass" (KJV) is incorrect.

Changed or transformed? (3:18)

The verb is *metamorphoo*, which is rendered "transformed" in Rom. 12:2 (see our comments there). This is the literal meaning of the verb and the correct translation here.

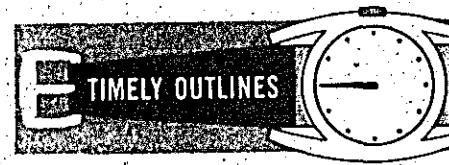
We Need the Church

I recently completed a book that studied growth of Christians in the last 15 years. Special attention was given to the Jesus Movement and the unusual revivals around the world (Latin America, Korea, Indonesia). A decade later these researchers asked, Where are the converts? Almost without exception, they discovered that those converts who had either joined and were actively involved in an established church, or formed a new church were still Christians. But those who had remained outside of the church in small groups had returned to their old ways of living.

This leads to the conclusion that the church is essential to the Christian and spiritual survival.

JAMES T. CHRISTY

The Preacher's Magazine



The Family of Man

SCRIPTURE: Philem. 1-25

- I. The family of man should be ACTIVE IN LOVE AND FAITH (v. 5).
 - A. Toward God
 - B. Toward each other
- II. The family of man should be ACTIVE IN SHARING THE FAITH (v. 6).
- III. The family of man should be ACTIVE IN PRESENTING GOOD THINGS ABOUT CHRIST (v. 7).
 - A. Joy
 - B. Encouragement
 - C. Refreshment
- IV. The family of man should be ACTIVE IN LIVING PEACEABLY (vv. 15-16).
- V. The family of man should be ACTIVE IN WORKING FOR CHRIST (vv. 23-25).
 - A. As prisoners together for Christ (v. 23)
 - B. As fellow workers for Christ (v. 24)
 - C. As blessed workers for Christ (v. 25)

DERL G. KEEFER

The Family of God

SCRIPTURE: 1 Pet. 2:4-12

TEXT: Verse 5

INTRODUCTION: C. E. B. Cranfield writes: "The free-lance Christian, who would be a Christian but is too superior to belong to the visible Church upon earth in one of its forms, is simply a contradiction in terms." And William Barclay declares, "The individual Christian only finds his true place when he is built into the edifice of the Church." What we are then is a real family--the family of God.

- I. The family of God has ONE LEADER--Christ, "the living stone" (2:4, NIV).*
- II. The family of God has ONE GOAL--worshipping Christ, "offering spiritual sacrifices" (2:5).
- III. The family of God has ONE FELLOWSHIP--the body of Christ. "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy" (2:9-10).
- IV. The family of God has ONE GUIDE--Christ's Spirit. "And in him you too are being built together to become a dwelling in which God lives by his Spirit" (Eph. 2:22).
- V. The family of God has ONE PROCLAMATION--that Jesus is Lord, "glorify God" (2:12).

DERL G. KEEFER

The End

SCRIPTURE: Rev. 22:12-21

TEXT: "The grace of our Lord Jesus Christ be with you all. Amen" (v. 21).

- I. THE END--ENDS IN THE CLAIMS OF CHRIST (vv. 12-13).
 - A. Christ is coming again.
 1. Claim to believers
 2. Claim to unbelievers
 - B. Christ is the Beginning and the End.
 1. Christ's claim is completeness.
 2. Christ's claim is eternal.
 3. Christ's claim is authoritative.
- II. THE END--ENDS IN GOD'S PROMISE TO MAN (vv. 14-15).
 - A. Promise to the accepted man
 - B. Promise to the rejected man

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III. THE END—ENDS IN GOD'S GUARANTEE (v. 16)

- A. He is who He claims to be—
 1. Fulfillment of prophecy
 2. Star of God's promise
 3. Light of the World
 4. God's Guarantee forever

IV. THE END—ENDS WITH AN INVITATION (v. 17)

- A. Christ and His Church join the invitation.
- B. Christians personally join the invitation.
- C. Everyone is included in the invitation.

V. THE END—ENDS WITH HOPE (vv. 20-21)

- A. There is hope in Christ.
- B. There is hope for mankind.

DERL G. KEEFER

Because the Spirit Has Control

TEXT: Eph. 2:22

Now as one body in Christ's Spirit, we must feel the preeminence of His Spirit and feel His blessing. We feel that in our midst we will experience:

- I. A LOVE that dominates differences.
- II. A VICTORY that will not be stifled.
- III. A GROWTH that cannot be stopped.
- IV. A JOY that must be shared.
- V. A FUTURE that is bright.

DERL G. KEEFER

BULLETIN BARREL

A friend was surprised to discover that a minister had given up his pulpit several years before and was now practicing medicine. My friend asked why he had done it.

"I took up the practice of medicine because I discovered that people will pay

more money to care for their bodies than for their souls," he answered.

Some years later the man gave up medicine and became an attorney.

Perplexed, my friend again asked for a reason.

"I took up the practice of law because I discovered that people will pay more money to get their own way than for either body or soul."

There is nothing but grief in a conscience crushed, hardened, and made silent by compromise and rationalization.

The most difficult translation of the Bible is that which must be translated into Christlike living.

Misery doesn't seek company so much as create it.

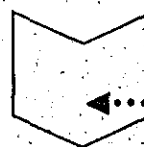
It would be sacrilege, it would be desecration, it would be wrong, unfair, unjust, if divine power were given on any other terms than absolute self-abandonment.

—Catherine Booth

I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone.
Whose will is wiser than my own.

—Selected

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
To lose one's wealth is sad indeed,
To lose one's health is more.
But to lose one's soul is such a loss
That no man can restore.



HERE AND THERE

AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

A Guide to Biblical Preaching

By James W. Cook (Abingdon, 1976. 142 pp., index and appendix, cloth, \$6.50.)

The author, professor of preaching in the Southern Baptist Theological Seminary, gives us a helpful source book for preparing and preaching biblical sermons. He begins by suggesting how his book can be used most effectively, and discusses first his definitions and then their use in the mechanics of sermon building.

Each homiletician has his own way of expressing his views, just as does each psychologist, theologian, or historian. Dr. Cook's book will stimulate students of preaching, whatever their approach to homiletical form.

One of the greatest strengths of this book is the wealth of examples and illustrations with which he applies his theories. Here he practices what he preaches. For example, in his discussion of opening sentences, he suggests these as samples: "Suppose you had just been saying Good-bye to someone you loved intensely" (James S. Stewart); "Christianity began not with subscription to a creed but with attachment to a person" (McCracken); "I am venturing to begin our thought at a strange place—the bedside of an invalid" (Luccock); and "This story begins as it could begin with us too. It begins with the fact that Elijah is sick of everything—so fed up that he runs away" (Schweizer).

He pleads for clarity, for interest, and for what he calls "impressiveness." He argues convincingly that concreteness is more effective than abstractions. "There is more sensory appeal in talking about a basket of juicy, red, Winesap apples than simply about fruit; about Billy Graham, than about a man; about the Matterhorn, than about mountains."

The appendix contains a lectionary, or preaching program, for the entire Christian year.

When a homiletics professor gives us the cream of his courses in one small volume, it is sure to be worth reading. We thought this book was that cream.

J.M.

Help! I'm a Parent

By Bruce Narramore (Zondervan, sixth printing, 1975. 174 pp., index, paper, \$2.95.)

This book offers practical answers for the modern parent. Dr. Narramore is a well-known Christian psychologist, and he draws on both biblical and psychological truth to establish a solid basis for child rearing.

Part 1 gives the biblical and psychological foundations of child rearing. Part 2 is Shaping Your Child's Behavior, with chapters on discipline and communication. Part 3 considers the child's inner life, and part 4 is on "Losing Your Cool," parental guilt and fear. Very well written and readable.

Preachers' Exchange



WANTED: Two copies of the book *They of Italy Salute You*, by Earl Morgan. Missionary reading book in 1958. Perhaps some churches have one left. Howard Culbertson, Via Toscanini 62, 50127 Florence, Italy.

WANTED: We appeal to elderly ministers who are dispensing with their libraries to make some of their choice books—commentaries and holiness books—available to our Portuguese ministry, all of whom read and speak English. Contact before shipping. Earl E. Mosteller, 1611 S. Sheppard, Kennewick, Wash. 99336.

WANTED: *Memoirs of McCheyne*, by Andrew A. Bonar; Book I, letters and messages. Harold Quantz, Box 274, Eckville, Alberta, Canada.

WANTED: Copies of books by J. A. Kring, written in mid-thirties, especially

Trumpet Blasts to the Unsaved and Light and Shadows. David Skaggs, Rte. 5, 706 Connie Ave., Wheelersburg, Ohio 45694.

WANTED: *Preacher's Magazines* for May, 1937; November, December, 1940. Will pay \$1.00 each. Write before sending. Larry Stover, 6617 Walrond, Kansas City, Mo. 64132.

WANTED: Copy of *Elias Power of Ease in Zion*, by John M. Bamford. Also *The Unseen and Songs in Trial*, same author. Rodger N. Mayes, P.O. Box 28, Achilles, Va. 23001.

WANTED: Copies of T. W. Willingham's book *A Basket of Crumbs*. (Can use up to six copies.) Also *Words of Cheer for Each Day of the Year*, by C. E. Cornell (can use four copies). State price, condition, and number of books. R. M. Rudisill, 228 W. Saint Francis St., Dexter, Mo. 63841.

FOR SALE: 1911 Pentecostal Church of the Nazarene *Manual*, good condition. Send offer. Thomas S. Fowler, Sr., P.O. Box 252, Millington, Md. 21651.

WANTED: *We Can If We Will*, by Russell V. DeLong. Donald W. MacNeil, 325 E. Hunter St., Logan, Ohio 43138.

COMING next month

• Have Faith in a Failure

Anyone can appreciate a success, but Jesus knew how to recognize something of value in people considered by others to be failures.

• Wesley's Views on Humility

Everyone knows how John Wesley's spirit exemplified this virtue, but not many have listened to what he had to say about it.

• Two Roads to Canaan

God's road to Canaan is the shortest possible way. He does not want His people to wander "in the wilderness."

• Praise Your Way Through

There is a time for everything, and that means there is a time for praise! Sometimes it offers the best possible way through.

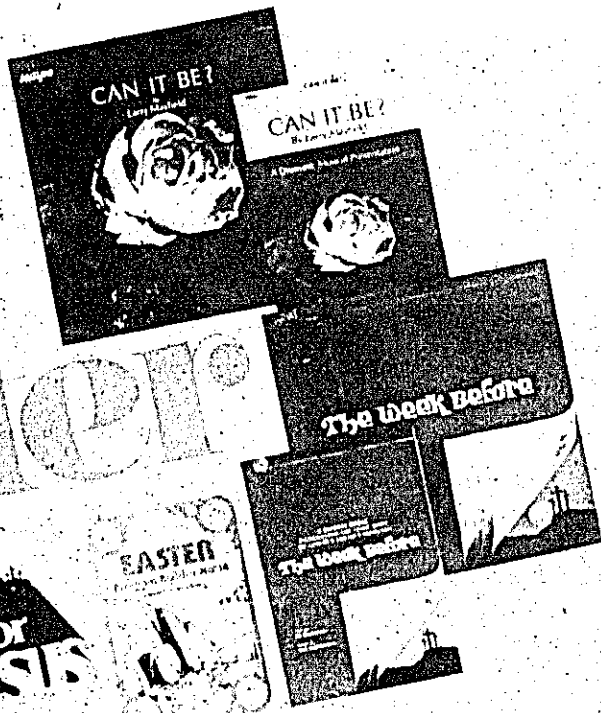
AMONG OURSELVES

It has not been too long now since more than 80 percent of the 10,000 or more high school students questioned placed the sermon at the top of the list of reasons why they went to church. Admittedly, it was not last month. But if the pre-eminence of preaching in the worship of Christ's Church has declined, it is the fault of those who speak for Christ. You might find it more helpful than you expected to read the article by Dr. Cowles (p. 3) and then place it in perspective with all the other demands our modern culture puts upon the minister. It will not, we think, lessen in any way our interest in the sick (p. 14) or for those in prison (p. 12). It will not cause a conflict with our role as priests (p. 8), but will encourage us to provide the "tender, loving care" our people need (p. 10). It may even have its effect on that "happening" that can occur at midweek (p. 21). But you know all this—or you would not even bother to read such a magazine as ours!

Yours for souls,

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GENERAL SECRETARY

Steven D. Cooley
Director of Archives

Nazarene Archives
Ext. 437

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.

Certain collections in the Nazarene Archives may be closed or restricted from access or use. These materials may be restricted due to (1) preservation considerations, (2) copyright considerations, (3) confidentiality of morals cases, and (4) office files less than 15 years old.

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.

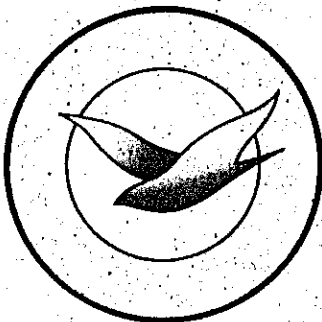
Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

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."

preacher's magazine

APRIL '77

PREACHING
CHRISTIAN
HOLINESS



inside...

THE NEW DAY DAWNED
The Editor

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BIBLE STUDY**
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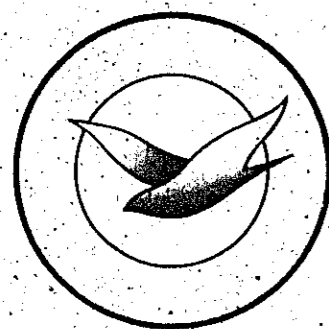
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APRIL, 1977

VOLUME 52 NUMBER 4

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.....From the..... **EDITOR**

The New Day Dawned



IT WAS THE DARKEST NIGHT of human history after that first Good Friday. The stunned disciples were confused and disappointed. Their Lord had been crucified. His body lay in the garden tomb, sealed with a heavy stone, under a Roman guard. Theirs was a portrait of tragedy and defeat.

But the night ended, and the new day dawned.

The God of heaven sent an earthquake to shake things loose. Angels from His eternal throne rolled the heavy stone from that grave like it was a scrap of paper, and let light into the dark tomb. God's mighty power mesmerized the Roman soldiers into sleeping zombies, and raised to life Jesus, the only begotten Son of God.

The darkest of all nights brought the dawn, and it became the brightest of all mornings!

So it has always been, in the providence of a God who does all things well. His majestic nature is seldom beheld in such sharp focus as it appears when He comes to turn our night to day.

God demonstrated His ability to do this when He was with Israel as they stood on the shores of the Red Sea and listened to the sounds of the approaching army, bent on their destruction. But the day dawned. The waters parted, they crossed on dry land, and the enemy was destroyed attempting to follow them.

Joseph knew the terrors of the long, dark night. He sat alone in a waterless pit, and he was sold as a slave to the Egyptian camel drivers. His night was further darkened by the false accusations of Potiphar's wife and years of imprisonment in a foreign country. But a new day dawned, and his freedom was restored. His power and influence flourished, and he managed to turn a famine into a feast. As a "bonus," his own brothers and his father Jacob were the chief beneficiaries through it all.

Daniel went through his night when he defied the repressive edict of a king and dared to continue his prayers to Jehovah. It must have been the darkest night of his life when he was thrust into a den of lions and left to die. But his God "shut the mouths" of the lions. (Don't ask how. God has a thousand ways to get things done!) His night ended, and his new day dawned. "He was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God" (Dan. 6:23b).

The Hebrew children also went through their night. Pressures

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mounted as Nebuchadnezzar demanded that they must give up their allegiance to God and worship a golden idol. But they stood steadfastly against opposition in high places. They went through the fire—literally! The fire did not kill them, and it did not hurt them. The dawn dawned, and the king declared, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him" (Dan. 3:28a).

Elijah went through his dark night when he fled from the wrath of a wicked queen "and sat down under a juniper tree" (1 Kings 19:4). He had known the exhilaration of spiritual victories, and he had humiliated the enemies of God. But now it was dark. His joy was replaced with despair, and he wished that he might die. But God did not leave him there alone. The angel fed him, comforted him, and helped him. His tired body and troubled spirit awakened to the dawn of his new day, and he "did eat and drink, and went on the strength of that meat forty days and forty nights unto Horeb the mount of God" (1 Kings 19:8).

You see, the "morning" typified by that first Easter morning has dawned for millions whose faith is rooted in the risen Saviour. It has been happening in human history, and it is still happening every day.

It happened just recently to a couple who were in their night of domestic tension and marital turmoil. The rift between them had become a chasm of bitterness and frustration. But they brought their burden to Jesus and cried out to Him for help. They allowed Him to take His rightful place in their lives and in their home. He healed the hurt with His forgiveness and restored the love in their hearts. There is now a happy Christian home, and their small children seem to sense the difference Christ makes!

Because He lives, millions have seen their new day dawn and their new life begin.

Ah yes, it was indeed dark on that first Good Friday. But very early on the first Easter morning all that was changed. Christ arose, and He is alive today!

What better way can we in the ministry spend our lives and devote our energies than in the spreading of this Good News wherever men are found? The nights do come, but the new day dawns. That is assured by the Resurrection.

So take courage, however dark your night may be. Christ arose. He lives, and He is coming again. The night of Satan's power will be followed by the dawn of Christ's peace. The darkness of death will be followed by the light of eternal life. The dark night of the grave will be replaced by the bright morning of the resurrection day. The hatred of sinful men will be replaced by the love of men made perfect by the blood of Christ. There is strife now, and there is bloodshed; but the day will dawn when swords will be beaten into plowshares and spears into pruning hooks, and men shall learn war no more. The Lord Jesus Christ lives, and He is coming again.

"Very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun" (Mark 16:2)—and they found it empty!

Easter gives us a glimpse of the dawn of eternal morning through our living Lord.

Observation asks, "What do I see here?"

Interpretation asks, "What does it mean?"

Application asks, "What does it mean to ME?"

On the Inductive Method of Bible Study

THIS TYPE OF Bible study insists upon a firsthand reading for one's self of the biblical books and passages with the purpose of seeing with one's own eyes and mind exactly what the biblical writer is saying and proclaiming. Believing that the Bible was not written in heaven, but upon earth, and under the special inspiration of God's Holy Spirit upon some human mind, we therefore insist that in the study of biblical writings we deal with composition. And composition in writing is the product of the mind. Therefore, respect for the laws of mind in verbal expression must be exercised in the process of grasping the thoughts of the biblical writer. Logical, grammatical, rhetorical, and associational paths must be loyally followed in Bible study.

Now since in all written expression the *paragraph* is the unit of thought, the *paragraph* comes in for

special attention in the study of any literature.* It is composed of a group of sentences, all of which belong to the essential single thought of the paragraph.

So the secret of success in the study of a paragraph is to *discover the sentence in it which contains the essential thought*. We call it the topical sentence. Then we must observe the relation in thought of the other sentences to this one. One needs to ask himself what the paragraph is about. What is its subject or topic? Then he should note how each part contributes to the interest of the subject as presented. Consider how the paragraph in hand came to follow the one preceding it; also note why it is followed by the one next after it. Pretty much as you note the reason for succession of letters in a single word, or words in a sentence, or sentences in a paragraph, so also note the reason for the succession of a series of paragraphs in a segment or chapter. Just as a paragraph has its topical sentence and its transitional sentence, so the segments of a writing have their main paragraphs and their transitional paragraphs.

*Because of the importance of the paragraph as a unit of thought, one needs a study Bible that is published in paragraph form in preference to the old-style publication that presents Scripture in the piecemeal fashion of verse and chapter divisions only.



by
Ross E. Price

Superintendent,
Rocky Mountain District
Church of the Nazarene

Whether it be the paragraph or a segment of paragraphs, the theme must be discovered and discerned by the reader. One should seek to decide upon a subject or title for each paragraph of the portion he is studying. Let each title *grow naturally* out of its paragraph. Then one should join these in his mind and by means of them *think through* the paragraph in order, and finally through the segments, in order.

Ask yourself these questions: What is in this portion of writing? Where is it in this portion of writing? Why did the writer include it in the portion? And *why is it where it is* in the portion? This will help you develop the art of seeing what you read, and along with it the ability to discern what you read.

Here are four good steps in the inductive approach to the study of any book or segment of the Bible: (1) Construct a table of contents of the book as a whole, based upon a recognized grouping of its parts. (2) Reconstruct the historical situation out of which the writing has come. (3) Study its parts in their chronological order. (4) Concentrate on the author's various facets of interest.

By means of reading the entire writing through at one sitting, one should get an initial view of the book or writing as a whole. Then he can analyze it into its various sections of thought and development. The use of good maps to determine the geographical location and background of the writer's thoughts is very important.

Honest Bible study seeks not to *impose the reader's viewpoint* upon the writing, but rather to *discover the writer's point of view*. So the discerning reader will seek to find out how and why the writer has arranged or elaborated his treatment of his subject. One must watch for the cues given by the writer as he takes his

reader into confidence and discloses his viewpoint. Note how he does this by various emphases upon a given person, a place, a time (or time lapse), an event, or an idea.

The reader must learn to put his mind in gear with that of the writer. He should seek to see, feel, and experience as does the writer. Only then is one prepared to act as that writer's interpreter. Only then may he judge intelligently what an author has written. This requires spiritual as well as mental awareness, and a discriminating receptivity. Three things must be distinguished: *content, form, and meaning*. Content is the substance of what is presented to the reader's attention. Form is the pattern in which it is presented. And meaning is concerned with the question, So what?

There are two major laws which pertain to the inductive method of Bible study: *the Law of Relationships*, and *the Law of Proportion*. They have been stated as follows:

1. Everything written or spoken sustains some specific relation to something else. It may be in contrast, or comparison, or repetition, or cause and effect, or means to an end, or the expression of some other such relation. *Signs of contrast* are found in the use of such words as *but, however, or instead*. Or contrast may be expressed in the presentation of opposites, in figures of speech, statement of qualities of character, or the use of contrasting terms.

Comparison is expressed through the associating of similar ideas or thoughts. It is expressed by such terms as *even as, or even so, or the simple coordinating conjunction and*. One should watch for illustrations and imagery used to set forth and amplify a similarity of relations. The *repeated emphasis* upon some term, name, place, or expression is an author's method of calling attention

to the particular focal point of his patterned arrangement of ideas.

The earmarks of *cause and effect* are such terms as *therefore, thus, consequently, or hence*. Any such term of conclusion is an invitation on the part of the writer for his reader to look back in the passage to discover the steps by which the writer has come to such a conclusion or declared effect. The *means to an end* expressions come to us in what we call purpose or result clauses. Key terms in such expressions are *in order that, so that, for, lest, so as to, etc.*

2. An author reveals his point of view by his comparative emphasis on, or omission of, certain factors which always accompany development of thought: for example, person, or place, or time, or idea; and especially by the amount of space he gives to any one of these. (Note that each Gospel writer devotes about one-third of his Gospel to Christ's passion week.)

The reader now should view the passage from such other reading clues as *Where? When? What? How? Why? and Who?* A sympathetic,

teachable, understanding attitude is what always characterizes the true learner—it is the attitude of *receptivity*. It evidences a hunger for the truth.

Firsthand enjoyment of the Bible is an art worth cultivating. It involves some concentration and directed effort. One should not expect too much of himself at the start, but let him not miss the priceless values that come through this kind of approach to Bible study. Let us beware of mere piecemeal reading of the Bible, and let us beware of a mere secondhand grasp of biblical truth. Let us see its message through our own eyes and mind with insights brought vividly home to us by the Holy Spirit (He inspired the Book). Then, and only then, should we look at the Bible through the eyes and comments of the various masters of scriptural interpretation.

Three things to remember: (1) *Observation* asks: What do I see here? (2) *Interpretation* asks: What does it mean? (3) *Application* asks: What does it mean to ME? These are elements in a scientific approach to any subject, the Bible included.

Respond or React?

Whether we respond or react to various situations which arise in our ministry is often determined by our position at the time—spiritually, financially, emotionally, physically, or psychologically. This is a truth we dare not forget, and one we owe it to ourselves to consider carefully. After all, the same phenomenon is called both a "sunrise" and a "sunset." It depends upon the position of the sun, and where we are in this world.

John H. Shank

A clearer insight into the cause of backsliding may help us develop a strategy for helping the one who has stumbled

Helping the Backslider

By Lyle Pointer*

OUR COMMUNITIES, churches, and families invariably include persons who once had a vital relationship with Christ. But something happened—suddenly or gradually. They no longer live in harmony with God.

We know the importance of bringing the spiritual delinquent back to God. If he is not restored, his soul will die. Just as serious is the continual grief he pours upon God by sinning. Also, we long to have intimate fellowship with him—the kind that only Christians have.

We pray. We ask others to join with us. Many times the results are seen immediately—sometimes it takes longer. Even when no visible encouragement comes, we are confident God is ministering.

Our praying is not sufficient. James 5:19-20 places the privilege of ministering on us: "My brothers, if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner away from his error will save him from death and cover many sins" (NIV).**

Since God has entrusted us with

*Associate pastor, First Church of the Nazarene, Bethany, Okla.

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leading unbelievers to saving faith; there must be a way to help God restore the backslider.

First, it is advantageous to know why people backslide. Our analysis would be that they stopped trusting and obeying God. This is true, but few backsliders give that as a cause. Most will give reasons coming out of life rather than theology. Following are four causes usually given:

1. He neglected his spiritual growth and gradually lost out.

2. A crisis in the person's life overwhelmed him.

3. He may have been disappointed by a pastor, a church, or another Christian.

4. The standard of the Christian life was preached beyond divine intention and human attainment, causing frustration and confusion.

Second, let us consider how each of these causes may be used to bring about his salvation.

1. If the erring brother gradually lost out, in all probability it will take some time before he is ready to receive Christ again. A relationship with God is a loving one. Affection is not instantaneous. Commitment is immediate, but usually after a period of cultivated interest and involvement. Here is a suggested strategy:

a. We will allow time for the preventive grace of God to pull on the heart of the prodigal.

b. We can be of assistance to God by living and loving God's principles.

c. We can testify to God's goodness and kindness, for God leads men to repentance by kindness (Rom. 2:4) as well as by conviction.

d. We can keep the doors of conversation open to spiritual things. It may be possible to reminisce about the "good ol' days" when the wayward one was a genuine disciple. Again and again, he will say those were the best days of his life. We need not shy away from talking about God unless he shows signs of irritation.

e. We should invite him to church services but not be disappointed if he says no. He may not need that atmosphere to bring him to a decision.

f. If he reads the Bible, God can deal with him easily. The key to his conversion is a renewal of spiritual thirst and desire.

g. Occasionally we can ask him to make a positive commitment to Christ.

2. The person who was overwhelmed by a crisis usually comes back to God quickly. He was struck down by unexpected grief for a loved one, or was thrown into an irreversible circumstance. When the turmoil ended, he was away from God. No one was more surprised than he. He has longed for someone to help and encourage. He will respond to the same strategy used with the person who gradually drifted away.

3. The difficult case is the one who has been disappointed or embittered. He will rehearse with fervor the incident and persons that injured him. It is well to listen and understand his feelings. It is not important to decide whether he was right or wrong. We are not in a position to blame anyone. At times, it may be necessary to apologize for the person who offended him.

Then it is possible to move the disappointed or hurt brother to the present. Our approach is: Aren't you

glad all of that is in the past? You are not about to allow that to deprive you of all God's blessings. Wouldn't you feel good about being in love with God again?

It may be necessary to repeatedly pull him back to his relationship with God. His persistence in dwelling on the unfortunate past is his way of escaping responsibility for his own salvation. He may use the "hypocrites in the church" as a smoke screen. This objection can be confronted with Rom. 14:12, "So then every one of us shall give account of himself to God."

We must speak candidly to him, but the law of God or the penalty of sin dare not be our message. He will listen to us as we speak of our understanding and forgiving God. Our attitude must portray concern. As we speak the truth in love, God tenderizes his heart and heals his wound.

4. Some well-intentioned Christians have been guilty of preaching the standard of holiness beyond God's expectations. Because of that, sensitive people have honestly faced the fact that they cannot live on that plane. For example, it is preached that God removes all anger from the sanctified Christian. When righteous anger arises, the Christian is convinced he was never sanctified. He may have every right to come to that conclusion from what he has heard. The Christian worker will have to do some reeducating.

Another element is a stress upon incidentals. The convictions of people are proclaimed as if they were the commandments of God. Sincere persons become confused and/or disgusted and give up, forsaking the church and God.

Again, it may take several sessions to bring this backslider to a moment of conversion. The Christian worker will have to do some homework to successfully "reprogram" the mis-

informed backslider. He would do well to learn the real meaning of "entire sanctification" and study some acceptable texts that provide an understanding of the Bible teaching on holiness. The backslider must be retaught.

Here are some suggestions that may bring enlightenment to the confused:

a. God can provide us with perfect intentions but not perfect performance.

b. Holiness churches define "sins" as those transgressions for which we are to blame. We categorize other offenses as infirmities, mistakes, or failures.

c. God asks us to live by His commandments, not the convictions and opinions of people.

d. God doesn't remove natural human drives such as temper, sex, pride, and ambition. He does take the selfishness out of them.

e. Even after entire sanctification every person has to supervise and discipline himself.

f. Sin and temptation are not the same.

A clearer insight into the cause of backsliding provides a better understanding of the person who has stumbled. To know why there is spiritual failure encourages specific steps to be taken to shore up against it. Knowing the stumbling blocks gives impetus to building a strategy toward conversion also.

Insight doesn't guarantee success. It does offer hope and courage. When nothing seems to penetrate the steel wall of the backslider, we need that hope and courage.

While the barriers of resistance are stacked against the personal evangelist, the truth is, the backslider finds few who help him. Any attempt we make, God will honor and the backslider will appreciate.

We will make mistakes but we must try. Meanwhile, God will be ministering. Prodigal sons and daughters will begin to return home.

REFLECTIONS

"How about attending a history class with me in the morning?"

This was the query of my host, a young urban pastor who was taking advantage of a state university close at hand. I agreed, and the early morning found us in a classroom with a number of students awaiting the beginning of the lecture. A bell rang and into the room strode the professor. Without a word of introduction and no visible notes, he lectured rapid-fire for 50 minutes. He spoke with authority; he knew his field well. At the close he left the room as abruptly as he had entered.

My host asked if I would like to meet the professor. We knocked on his door and were invited into his office. The man behind the desk was small of stature, and he was wreathed in a cloud of smoke coming from a crooked stemmed pipe which he worked furiously. As the pastor introduced me, the man stood and shook hands warmly, then he proceeded to give me a minute thumbnail sketch of the history of our denomination from Bresee to the present.

In amazement I asked, "Man, how do you know so much of Nazarene history?"

With a smile he answered, "That's easy. My grandfather was a circuit rider with Bishop Asbury, and you have the same message of holiness evangelism that he had."

Then he made some startling statements. He gave us his full attention, and then this historian, out of years of observation, said, "Beware of the danger of respectability." There was a pause. He continued, "Let me tell you, sirs, America wants its patriotism and religion served hot. And don't you ever forget it!"

More than ever, I believe he was right.

C. T. CORBETT

Have Faith in a Failure

IT HAS BEEN SAID that anyone can support success, but it takes an exceptional person to have faith in a failure. Jesus showed this remarkable quality in His character time after time.

Peter had failed miserably when the testing time came. Boisterous bragging quickly was changed into cringing cowardice. The fearless fisherman became the fearful follower from afar. The Christ that he swore to die for became the Lord about whom he swore in profane denial.

Jesus did not give up on Peter. In the tender look that He gave Peter was the assurance of mercy, understanding, and faith. He saw in Peter, not the coward that he had proven to be, but the man of rock that he would become.

It is easy to dispense with the man who has failed at his assigned task. We have become so enamored with the glamor of success that we are willing to step on and over people in order to attain it in the areas of our ambitions.

James Hilton's classic story *Good-bye, Mr. Chips* illustrates how gloriously a failure can come to success. As you read the book, you will find the story of an ordinary teacher in a boys' school who was never successful enough to be considered for the position of headmaster. The impact of World War II caused Mr. Chips to become indispensable in the eyes of his pupils. Hilton has drawn us a heart-warming character sketch of a grand old failure who wonderfully succeeded.

Be compassionate and patient with the failures with whom you come in contact. Muretus, a saint of past generations, fell desperately ill while in exile for his faith. He was carried into the paupers' ward of a hospital in Lombardy. There the surgeons, believing him to be as poor in mind as his shabby clothes proclaimed him to be in earthly goods, gave him an examination and began to discuss his condition within his hearing in scholarly Latin. Muretus understood every word when one of the physicians said, "Let us experiment with this worthless animal." When Muretus heard this, he answered in the same learned language that was being used in the conversation and asked, "Will you call one worthless for whom Christ did not refuse to die?"

Faith in our fellowman who has honestly tried and failed will give us all hope that our tomorrows will be better than our yesterdays and today.



by
Ross W. Hayslip

Pastor
First Church of
the Nazarene
Tucson, Ariz.

Wesleyana



Wesley's Views on Humility

By George E. Failing*

JOHNS WESLEY was neither a passive nor retiring person. In fact, in the best sense of the word, he may be described as aggressive.

One reads in his diary of Wesley's missionary efforts in Georgia—dedicated and exhausting. One also reads of his early itinerant preaching in England after his Aldersgate experience. So hotly did the flame of assurance burn in his soul, and so surely did he feel that he was sent by God to evangelize, that his courage was dauntless. He claims to have been hit by stones between the eyes and upon the mouth—until he bled—without sensing harm or feeling discomfort! Those early crowds he preached to were as ravening wolves, and only by unyielding bravery—with God's grace—did he continue his work of preaching in homes, at the mines, and in the fields, for he was prevented from doing so in many churches.

Sure of God's Word and Christ's grace, sure of his own joyous experience and of his divine call, Wesley did take time to search his soul. He

*Editor, *The Wesleyan Advocate*.

would take spiritual inventory now and again, lest covetousness, pride, ill will, or jealousy draw him from Christ and so make him a castaway.

At an early period of his life he was concerned about pride and/or humility. His mother, Susanna, responding to his questions, gave her idea of humility.

Humility is the mean between pride, or an overvaluing ourselves on one side, and a base abject temper on the other. It consists in an habitual disposition to think meanly of ourselves; which disposition is wrought in us by a true knowledge of God; his supreme essential glory, his absolute immense perfection of being and a just sense of our dependence upon him, and past offences against him; together with a consciousness of our present infirmities and frailties.

In characteristically frank manner, John replied to his mother, admitting that he found it difficult if not impossible to "judge one's self the worst of all men."

You have much obliged me by your thoughts on Dr. Taylor, especially with respect to humility, which is a point he does not seem to me sufficiently to clear. As to absolute humility, consisting in a

mean opinion of ourselves, considered with respect to God alone, I can readily join with his opinion. But I am more uncertain as to comparative, if I may so term it; and think some plausible reasons may be alleged to show, it is not in our power, and consequently not a virtue, to think ourselves the worst in every company.

If a true knowledge of God be necessary to absolute humility, a true knowledge of our neighbor should be necessary to comparative. But to judge one's self the worst of all men, implies a want of such knowledge. No knowledge can be, where there is not certain evidence; which we have not, whether we compare ourselves with our acquaintance, or strangers. In the one case we have only imperfect evidence, unless we can see through the heart; in the other, we have none at all.

His mother, Susanna, rather chides John in a letter of reply, stating that he does not still understand her views. And perhaps, I might add, just as Jesus learned obedience by the things he suffered, and just as Paul through many and bitter experiences had to learn to be content, so it took more age and experience for John to understand what his mother meant by her loving but analytic reply.

You say that I have obliged you by sending my thoughts on humility, and yet you do not seem to regard them in the least; but still dwell on that single point in Dr. Taylor, of thinking ourselves the worst in every company; though the necessity of thinking so is not inferred from my definition. I shall answer your arguments, after I have observed, that we differ in our notions of the virtue itself. You will have it consist in thinking meanly of ourselves; I, in a habitual

disposition to think meanly of ourselves, which I take to be more comprehensive, because it extends to all the cases wherein that virtue can be exercised; either in relation to God, ourselves, or our neighbor; and renders your distinction of absolute and comparative humility perfectly needless.

We may in many instances think very meanly of ourselves without being humble; nay sometimes our very pride will lead us to condemn ourselves; as when we have said or done anything which lessens that esteem of men we earnestly covet.

The other part of your definition I cannot approve, because I think all those comparisons are rather the effects of pride than of humility.

Though truth is the object of the understanding; and all truths as such, agree in one common excellence, yet there are some truths which are comparatively of so small value, because of little use, that it is no matter whether we know them or not. Among these I rank the right answer to your question, whether our neighbor or we be worse. Of what importance can this inquiry be to us? Comparisons in these cases are very odious, and do most certainly proceed from some bad principle in those who make them. So far should we be from reasoning upon the case, that we ought not to permit ourselves to entertain such thoughts, but if they ever intrude, to reject them with abhorrence.

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—Murray J. Pallett

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—Murray J. Pallett

There was a lively emotion of happiness in the New Testament Church. No artificial boundaries could contain it. It was an energy that boiled over.

Energy That Boils Over

FORMER SECRETARY OF DEFENSE Melvin R. Laird has called the *Polaris* Submarine a "priceless asset in the Cuban missile crisis" which occurred during the administration of President John F. Kennedy. The man responsible for the development of the *Polaris* was Rear Admiral William Raborn, Jr. He carefully recruited his top management personnel. When they came on the job, he would give them and their families a patriotic pep talk on the importance of their assignment. On those occasions when it appeared that someone was not doing his best, he would call him into his office for "rededicating."

One officer, recalling one of those emotional sessions, said, "When I walked out, I knew I was ready to die for someone. I didn't know whether it was for the admiral, the



by
Gene Van Note

Director of
Young Adult Ministries
Church of the Nazarene

president, my mother, the head of the boy scouts. But, brother, I was ready to die!"

That is enthusiasm!

Enthusiasm has been defined as "energy that boils over and runs down the side of the pot." One of the exciting characteristics of the New Testament Church was that they really enjoyed what they were doing. They reflected the instructions given them by Paul, "Do not get drunk on wine, which leads to debauchery. Instead be filled with the Spirit. Speak to one another with Psalms, hymns, and spiritual songs. Sing and make music in your heart to the Lord" (Eph. 5:18-19, NIV).¹

Paul explained his advice that enthusiasm is part of the overflow of the Spirit-filled life when he noted that "the fruit of the Spirit is . . . joy" (Gal. 5:22).

Wait a minute. Is joy the same thing as enthusiasm?

If not, it is a close relative! The dictionary defines *joy* as "a lively emotion of happiness." There was energy in the New Testament Church, an energy that boiled over. It was an energy that could not be contained. No artificial boundaries could hold it or restrain it. The old forms of worship were inadequate for its expression. The old relation-

ships were insufficient for its fulfillment.

They threw stones at that energy and thought they had killed it when Stephen slumped to the ground. But they succeeded only in splashing over geographical barriers. First it was Samaria, then Antioch, then the world.

Jesus predicted that it would happen. He said, "People do not put new tubes in old bald tires. If they do, the tires will blow out, and the tubes will be ruined and the tires torn up. But they put new tubes in new tires and both give good mileage" (Matt. 9:17, *The Cotton Patch Version*).²

Jesus knew that you could not patch up traditional religion. There was too much life in the new for the old forms to contain it. It would be split wide open. There was power, enthusiasm, energy. Something was happening. The New Testament Church possessed an energy that could not be contained.

The reason that energy could not be contained was that it had a divine source.

Enthusiasm is a fragile thing. It can be destroyed so easily. In his book *Spirit of St. Louis*, Charles Lindbergh recounts the trip home from his solo trans-Atlantic flight. After several days on board ship he went up on the bridge during a severe storm. He watched it for a while and then said, "I didn't know it was so big. I didn't know it was so vast. If anyone had told me, I wouldn't have tried it."

A hostile world tried to squash the enthusiasm of the Early Church. They used all the brutal techniques of the totalitarian state. But it simply did not work. For their energy had a divine source.

The enthusiasm of those early Christians looked toward the future rather than rested on the past. There

is a grave in Concord, N.H., which contains the bodies of five British soldiers who died in one of those early clashes in the war between England and her colonies in the New World. On it is a plaque which reads, "They came three thousand miles . . . to keep the past upon the throne."

The Church is fortunate to have a past worth remembering. The heroic deeds and valiant exploits of faithful disciples in distant generations deserve and receive our grateful recognition. Their example challenges us to give ourselves with comparable dedication. The past has a ministry. It encourages us to do our best. The excitement, however, is in the future. It is the delightful opportunity to see God at work in new ways. God is always a pioneer! There was tremendous vitality in the New Testament Church because their energy had a divine source.

Human attempts to counterfeit this splash-over of the Spirit-filled life are woefully inadequate. The delegates to a certain church convention had gathered on the second morning confused and without any sense of direction. The parliamentary maneuvering of the preceding day had left them perplexed. One man expressed the mood of the convocation when he remarked to a friend, "I feel like a farmer standing in the field with a rope in his hand who said, 'I don't know whether I've found a rope or lost a mule.'"

In that atmosphere the chairman had the delegates stand, close their right fist, drive it toward the sky, and shout, "Boy, am I enthused!" Three times they followed his instructions on the way to a disaster. What started out as a whisper ended in a whimper. But Paul said of the New Testament Church, "The fruit of the Spirit is . . . joy"—a lively emotion of happiness!

One of the principles of church growth in the New Testament was enthusiasm. It was not an artificial product nor a substitute commodity. It was real because it grew out of their relationship with the risen Christ. They were enthusiastic because they were filled with the Spirit.

Their energy boiled over and ran down the side of the pot. When it happened, the Church moved forward. The emptiness of the past was forgotten as they moved eagerly into the future. They were children of a nation that kept looking back to the great days, to kings like David, and prophets like Isaiah. "Wilt thou at this time restore the kingdom to Israel?" (Acts 1:8), they asked. They wanted to know if they were going to be able to return to the "good old days." Give us back our world, they pleaded: Change it a bit if you will, clean it up as you wish, but give us back our world.

Jesus did not answer their question. He leaped out of the past into the future. "It is not for you to know the times or the seasons . . . But ye shall receive power . . . and ye shall be witnesses unto me both in Jerusalem . . . and unto the uttermost part of the earth" (Acts 1:7-8). It is far more important to have the power, the spirit, the energy, and the vision to create new kingdoms than to restore and patch up any old kingdom that has served its day and belongs to yesterday.

The future is going to be determined, not at conference tables and committee meetings, but by the outgrowth of an enthusiastic Spirit-energy that boils over and runs down the side of the pot!

1. From *The New International Version*, copyright 1973, by New York Bible Society International. Used by permission.

2. *The Cotton Patch Version of Matthew and John*, by Clarence Jordan, published by Association Press. Used by permission.

Practical Points that make a difference

The High Point of the Year

Dear Son:

Easter will be coming right soon now. We just got the crops in for the year, and we will wait for the spring rains and God's providence in bringing a good harvest. I think a farmer must have about as much faith as anyone. Easter, too, is a change of season, and the Christian festival speaks not so much of survival-but resurrection and renewal.

I hope and pray that you will make it a great day for your people. Get that sermon down until you know it from the deep of your spirit. Sing the great hymns of the church until your congregation will rise as if with one voice. Give special attention to the scripture and order of service until the Holy Spirit can feel free to work through the order rather than in spite of the order.

I pray that you will not succumb to the demonics of statistics on that great day. If you work hard, the numbers will take care of themselves. Easter is the "last day" for confusion. I have seen some of our pastors so involved in drawing the last drop of blood in numbers until Easter Sunday morning became a political or football rally instead of the great day of Christian celebration that it was meant to be.

Mother and I will stay in our own church and support our pastor in the morning, but we are planning to drive down to be with you for Thanksgiving day. I must practice what I preach. And your mother makes me whether I feel like it or not.

Love,
Dad

God's way to Canaan is the shortest and best way. He does not want His people wandering in the wilderness.

Two Roads to Canaan

By Ralph A. Gallagher*

A PARALLEL can be roughly drawn between Christian experience and Israel's history in their journey from Egypt to Canaan Land. Analogies are helpful if they are not stretched beyond reasonable limits. The holiness movement has drawn upon this portion of Israel's history to support the doctrine of two works of grace and other facets of Christian experience. Our gospel songs and theology of Christian experience bear witness to this fact.

One thing about this that bothers me is the fact that we have accepted the wilderness road as the main road to Canaan. From the standpoint of the number of travelers, it is the main road. But this does not make it the road of God's choice.

We must not forget that there were two roads to Canaan. The first was God's way. He led Israel from Sinai to Kadesh-barnea. This was the shortest road. There were no great deserts or large rivers to cross. A comparatively easy invasion route lay between them.

At Kadesh, as a result of the unfavorable report of the 10 spies, Israel rebelled and refused to accept God's road into Canaan. The writer of Hebrews points out that the motive for their rebellion was unbelief (Heb. 3:19). This act of disobedience

caused God to turn Israel into the wilderness, where they wandered for 40 long years before they were given another opportunity to enter Canaan.

We cannot recommend the "wilderness road" to Canaan. It was not God's way. He had chosen the shortest possible road. The wilderness road was filled with hardships. There were many failures and few victories. It was a long and time-consuming journey. This is the road of disobedience. Israel got on this road by an act of disobedience, and her history while traveling this way is little more than a chronicle of continued disobedience.

It is not possible to say exactly what God's way would have been like, because Israel did not go that way. However we can deduce a few things: It would have been the way of obedience. This, under any circumstances, in the eyes of God is important. To obey God is always better than any attempt to atone for an act of disobedience. No doubt there would have been fewer hardships and failures. The people would have had the blessing of God upon them. Their history, no doubt, would have been a chronicle of victories. It would seem that God's way had everything to commend it, but Israel did not take it, so it has become the forgotten road.

Does this mean that God has

*Fort Wayne, Ind.

closed His road to Canaan? Must everyone that desires to go to Canaan travel the wilderness road? Consciously or unconsciously, the holiness movement has too often assumed that most Christians must travel the wilderness road. That is, there is usually a long time span between conversion and the experience of Pentecost. God's plan for His people today is the same as His plan was for His ancient people, Israel. He desires to lead them by the shortest road to Pentecost in the shortest possible time.

No doubt there will always be travelers on the wilderness road. We should seek by every possible means to lead them into the experience of Pentecost. At the same time, we must do everything we can to popularize God's road into Canaan, and do our best to keep the new convert from getting on the wilderness road.

Our preaching and teaching should sharply contrast these two roads. The wilderness road should always appear in its true light. It is the road of disobedience and extremely high casualties. Good judgment advises against taking this road. It is the road of second choice, and it can never rise to the blessings of God's first choice. On the wilderness road there is a real danger that we may become confused in our religious experience.

God's road into Canaan has everything in its favor.

First, it measures up to biblical examples: (1) We see Jesus receiving the baptism of John the Baptist. This is symbolic of repentance, absolute surrender, and reconciliation with God. A few minutes later the Holy Spirit, in the form of a dove, descended upon Him (Luke 3:21-22). (2) On the Day of Pentecost, Peter instructed those who were seeking to "repent, and be baptized . . . and ye shall receive the gift of the Holy

Ghost" (Acts 2:38). Neither of these examples suggest a long period between conversion and receiving the Holy Spirit. Nor is there a suggestion that they should wait until they are convicted of the need for a clean heart before they begin seeking the Holy Spirit.

Second, God's way wonderfully meets our needs. The new babe in Christ is in a very favorable position to receive the Holy Spirit. There should be no delay of acceptance. God's promise of the Holy Spirit cannot be rejected or delayed without considerable risk. (1) There may be an element of God's displeasure and judgment involved. (2) It could well mean that if Canaan is ever reached, it will have to be by the wilderness road.

The new babe in Christ may have had a glorious conversion experience; but he is still a very needy creature. These needs can be met only by the baptism and the abiding presence of the Holy Spirit. The baptism of the Spirit cleanses the heart, and His abiding presence strengthens with might the inner man. His gracious fruit is shed abroad in the heart and manifested in the life. He becomes the Counsellor and Guide of life. Only the Holy Spirit can reveal to the heart and mind the riches of the glories of Christ. Only in the abiding presence of the Holy Spirit can the babe in Christ come to know full fellowship with the Father.

My earnest appeal to our holiness brethren is that we put forth a tremendous effort to make God's short and direct road to Canaan the popular road to Pentecost. Let us constantly hold up the example of the Lord Jesus. And may we iterate and reiterate the gospel formula as presented by Peter on the Day of Pentecost (Acts 2:38), until saints and sinners are convinced that this is God's way.

APRIL

NAZARENE

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
STEPHEN T. SORENSEN, Office Editor

General Superintendent Coulter

The Beauty of Holiness



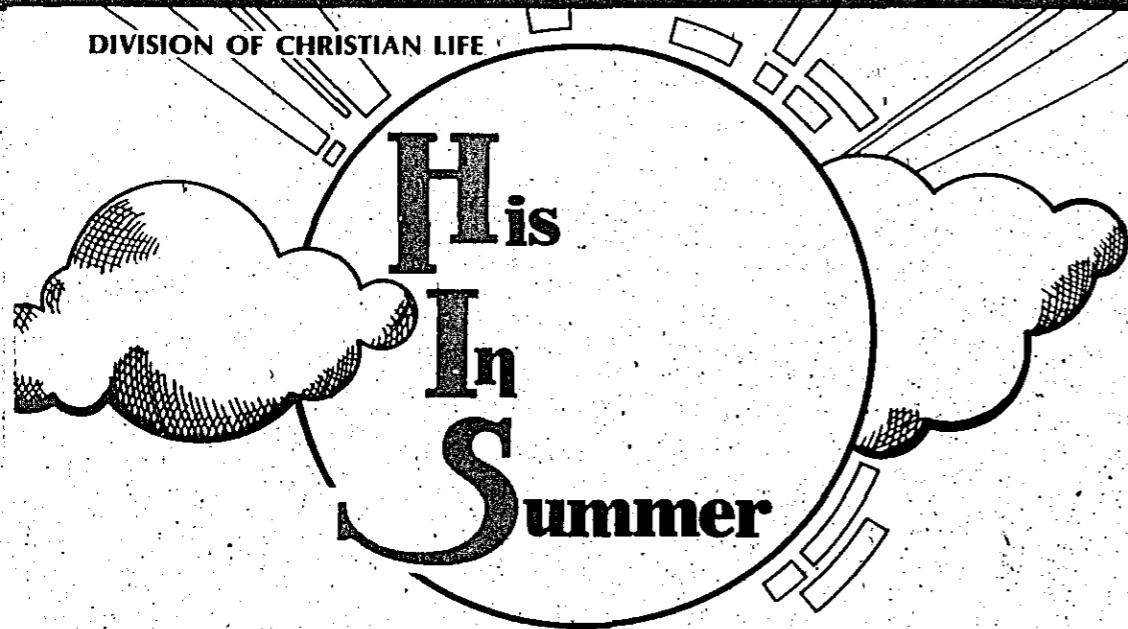
FIRST CHRONICLES, CHAPTER 16, speaks of "the beauty of holiness." Webster describes beauty as "an assemblage of graces or properties which command the approbation of the senses." Matthew Henry says, "Holiness is the beauty of the Lord, the beauty of all sanctified souls and all religious performance."

The beauty of holiness in the sanctified becomes appealing to all observers and especially to spiritually oriented people who are seekers after the Spirit-filled experience and life. In fact, the badge of authority to every Wesleyan-Arminian holiness preacher is the beauty of holiness seen in the life which he lives. God declares through Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (52:7). The fruit of the Spirit evidenced in the life of the preacher makes his life a beauty to all who observe him and makes his pulpit ministry more effective.

My first Nazarene pastor was a godly man whose inner and outward life was the model of holiness. There was no deceit in his words or works, and he was completely open and honest in all of his dealings with his people and the people of the community. His life was transparent, and he bore a sense of Christlikeness. His life made his holiness preaching more effective. It was no wonder that he led his people into the sanctified life, because his life made us desirous to be pure and holy too. I shall always cherish the memory of the beauty of holiness as exemplified by this wonderful man.

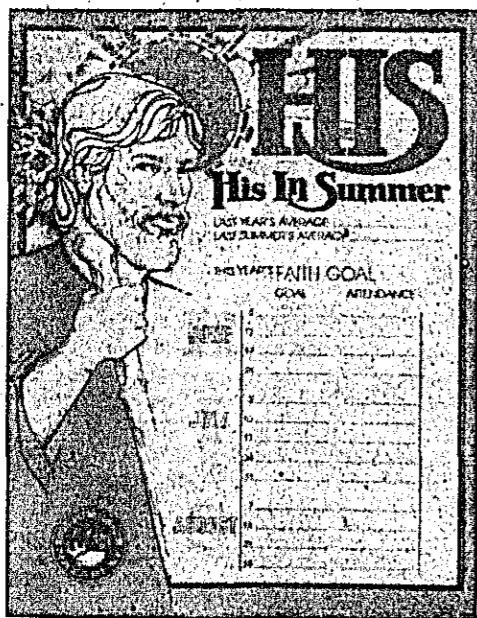
This is the challenge, privilege, and responsibility of each of us. In Galatians 5:22-23 Paul says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Holiness preaching confirmed by holiness living—the ultimate for God's man.



Attendance program for June, July, August

Winners will participate in:



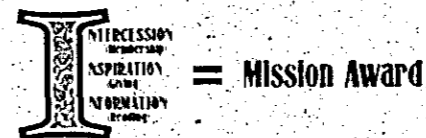
The Walk with Wesley Tour.

Among the winners will be:

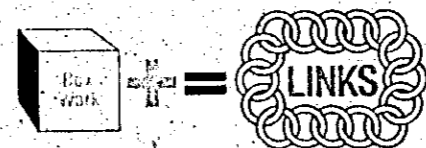
- pastor with the greatest percentage gain,
- pastor with the greatest numerical gain.

Help your district superintendent and District School Board chairman be winners too.

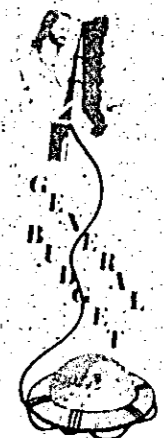
1. Do you know these brochures are available for your information? Why not put some in your tract rack, or on your information table, for your congregation to have available.



MEMORIAL ROLL
OFFERINGS
DISTINGUISHED SERVICE AWARD



Loving, Interested Nazarenes, Knowing and Sharing



WHY?

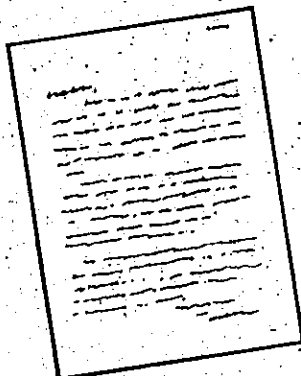
Do you know what three avenues are providing the entire support of medical and retirement benefits for the missionaries since we no longer have General Obligations per NWMS member?

Memorial Roll Certificate
\$30.00 each, in memory of someone who has passed away.

Distinguished Service Award Certificate
\$100 each, in honor of someone still living.

An Offering
If your church has not given an M.R. or D.S.A. certificate this year, then please help the missionaries in this vital area of support by taking an offering NOW and sending it to Norman O. Miller, General Treasurer, 6401 The Paseo, Kansas City, Mo. 64131. **MARK IT: MEDICAL PLAN AND RETIREMENT.** Your church will receive 10 percent credit for this.

We know we can count on you.



HAVE YOU HEARD? ? ?

THE DEPARTMENT OF EVANGELISM HAS THE RESPONSIBILITY OF THE "WELCOME NEW NAZARENES" PROGRAM AS OF JANUARY 1, 1977

Dr. Orville W. Jenkins, general superintendent, will write a personal letter to each new church member that is received by profession of faith to welcome them into the Church of the Nazarene.

Dr. Don J. Gibson, executive director of the Department of Evangelism, sends free to each new member one of the following:

- Children—MR. NAZARENE, by Emily Moore
- Teens —FACING THE DAWN, the Paul Rice Story, by George Rice
- Adults—Card is sent giving them opportunity to select samples of Nazarene periodicals and brochures

Please call toll free and give their name, address, age, date joined, church name and address, pastor, and district name.

DEPARTMENT OF EVANGELISM

6401 The Paseo, Kansas City, Mo. 64131

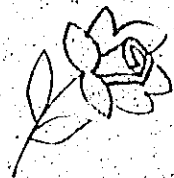
PHONE TOLL-FREE: 800-821-2154



"The one important thing was the reality of the living Christ in the disciples' midst. Apart from this experience, no argument for the Resurrection could be convincing; with it no argument is needed."

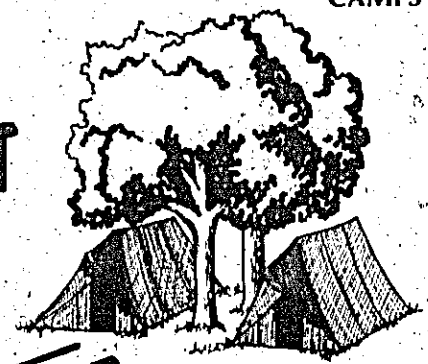


Now, it's the church's responsibility to communicate this . . .



NEW TV spots are available—
For information write
NAZARENE COMMUNICATIONS
6401 The Paseo, Kansas City, Mo. 64131

TAKE THE RIGHT ROUTE THIS SUMMER



JOURNEY TO CAMP

ARRANGE
TRANSPORTATION

FILL OUT
APPLICATIONS

WHAT-TO-TAKE LIST

OFFER HELP TO
DISTRICT CAMP
DIRECTOR

SPECIAL FINANCIAL PLANS—
SPONSORS, SAVINGS

EARLY SS CLASS
PROMOTION



(for adults 55 and over)



Banff, Canada
Green Lake, Wis.
Glorieta, N.M.
Montreat, N.C.

Sept: 5-9
Sept. 12-16
Sept. 19-24
Oct. 10-14

For folder with complete information write:

Melvin Shrouf
Director, Senior Adult Ministries
6401 The Paseo
Kansas City, Mo. 64131

May 16

Do a profile of senior adults in your church. Announce and dramatize the importance of this age-group in your church (percentage of Sunday School attendance, lithe, teachers, church leaders). One large denomination estimates 18 percent of their constituency is senior adult age.

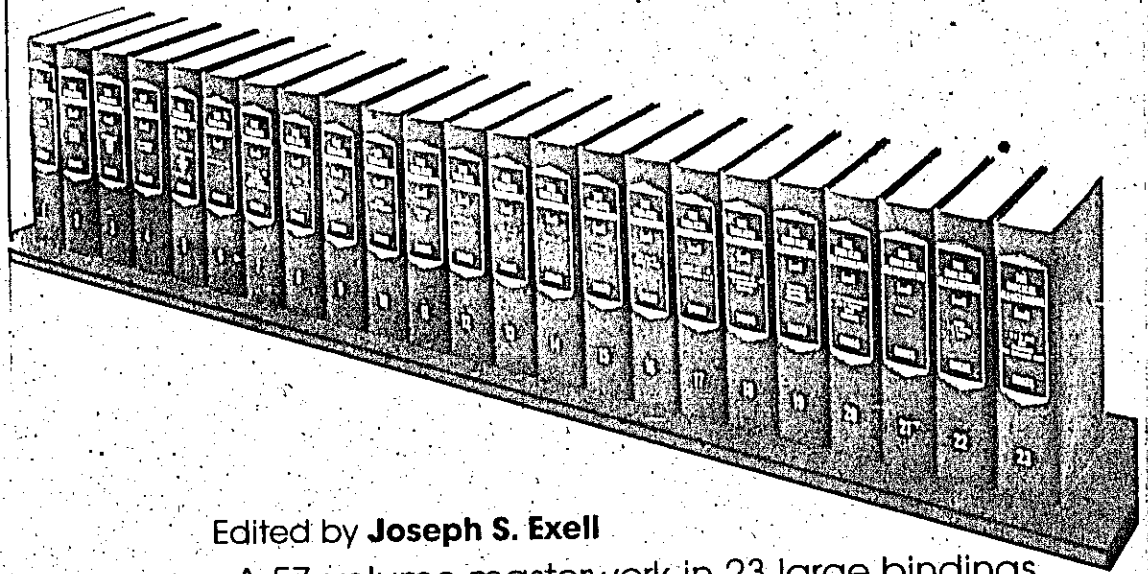
It can be musical or non-musical. Sharing of experiences may interest the young.

Advertise. Search the senior centers and community programs. Honor your older members.



May is National Older Americans' Month.

Brochures on Senior Adults are available from the Adult Department.



Edited by **Joseph S. Exell**

A 57-volume masterwork in 23 large bindings

Its 34,620 pages have more than 150,000 entries, including complete sermons, short sermons, sermon outlines, illustrations and anecdotes, expository notes, practical lessons, geographical and historical information, quotations.

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Nazarene pastors come in nearly every size—small, big, fat, skinny, tall, and short.

Nazarene pastors come from nearly every place—cities, farms, villages, and metropolises.

Nazarene pastors have every kind of training—home study, seminary, Bible college, and four-year colleges.

Nazarene pastors have every kind of experience—5 years, 40 years, 20 years, and two weeks.

Nazarene pastors serve all kinds of churches—small, big, and middle-sized.

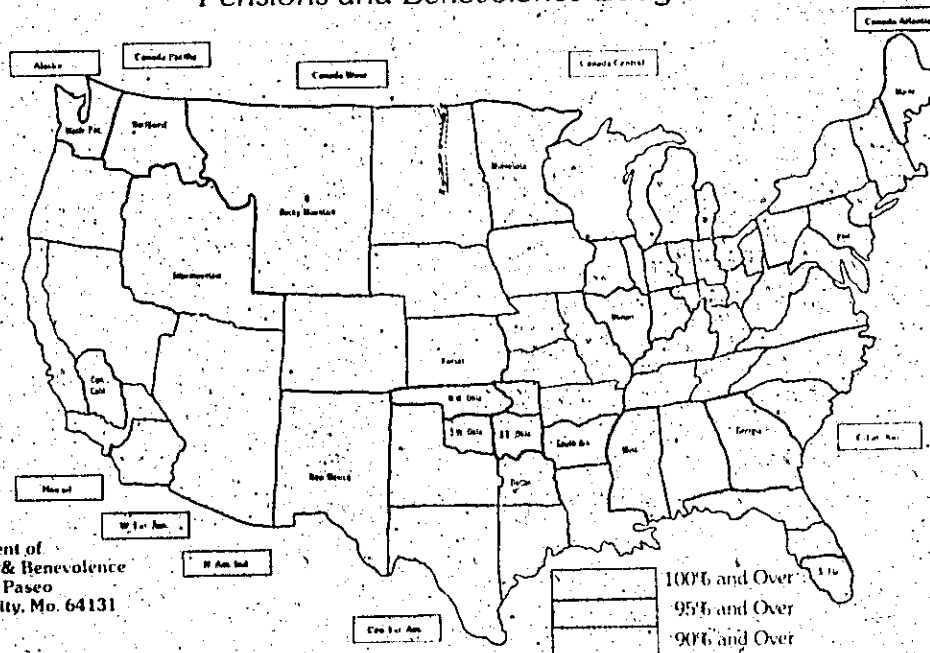
**PALCON HAS SOMETHING FOR EVERY
NAZARENE PASTOR!
PALCON WAS PLANNED ESPECIALLY FOR YOU!**

**Give that your neighbor
might LIVE!**

1976 Summary of 90 Percent Districts Pensions and Benevolence Budget

for
payment of the
Pensions and Benevolence
budget

Department of
Pensions & Benevolence
6401 The Paseo
Kansas City, Mo. 64131



Listing by Percentage ASSEMBLY YEAR 1975-76

Annual premiums for Primary Group Term Life Insurance for ministers are paid by the Department of Pensions and Benevolence. "Double Coverage" is automatic to all ministers for the 1976-77 assembly year if: (1) they are insured under this plan; and (2) the district of which they are a member paid 90 percent of its official Pensions and Benevolence budget apportionment during the 1975-76 assembly year.

*This budget is equal to 4 percent of the total spent for local purposes, except monies spent for buildings and improvements and church indebtedness, in the past assembly year (4 percent of the sum of Column 9 less Columns 1 and 2, in the pastor's annual church financial report).

DISTRICT	PERCENTAGE
★ Canada Pacific	101.76
★ Hawaii	100.65
★ Intermountain	100.43
★ Western Latin American	100.18
★ Minnesota	100.14
★ Central Latin American	100.12
★ Alaska	100.00
Canada West	98.88
Illinois	98.22
South Arkansas	98.21
Northwest	97.79
North American Indian	97.72
Philadelphia	97.22
Kansas	97.14
Southern Florida	97.13
Northwest Oklahoma	97.11
Rocky Mountain	96.72
Southwest Oklahoma	96.24
New Mexico	96.12
Canada Atlantic	96.00
Central California	95.87
Georgia	95.84
Maine	95.67
Dallas	95.43
Mississippi	95.19

Southwest Oklahoma	95.13
Washington Pacific	95.13
Colorado	94.61
Northwest Indiana	94.59
Virginia	94.55
Washington	94.55
Oregon Pacific	94.49
Northern California	94.48
Pittsburgh	94.44
Arizona	94.41
West Texas	94.40
East Tennessee	94.28
Chicago Central	93.96
Wisconsin	93.86
Southern California	93.63
West Virginia	93.44
Kansas	93.35
Sacramento	93.35
Canada Central	93.20
Iowa	92.86
New York	92.63
Southwest Indiana	92.53
Dakota	92.49
Nebraska	92.49
Northeastern Indiana	92.26
Northwestern Illinois	92.15
Northwestern Ohio	92.13
Louisiana	91.91

North Arkansas	91.89
Kansas City	91.83
Eastern Latin American	91.70
Eastern Kentucky	91.50
Central Florida	91.25
Nevada Utah	90.86
Missouri	90.56
Alabama	90.48
Tennessee	90.18
Akron	90.09
Los Angeles	90.02
Central Ohio	90.00
Eastern Michigan	90.00
Houston	90.00
Indianapolis	90.00
Joplin	90.00
Kentucky	90.00
Michigan	90.00
New England	90.00
North Carolina	90.00
North Central Ohio	90.00
Northeast Oklahoma	90.00
San Antonio	90.00
North Florida	90.00
South Carolina	90.00
Southwestern Ohio	90.00
Upstate New York	90.00

DENOMINATIONAL AVERAGE—93.26

The shaded spaces indicate each year the district paid at least 90 percent of its Pensions and Benevolence budget.

DISTRICT	1973	1974	1975	1976	PERCENTAGE
Akron					90.09
Alabama					90.48
Alaska					100.00
Arizona					94.41
Canada Atlantic					96.00
Canada Central					93.20
Canada Pacific					101.76
Canada West					98.88
Central California					95.87
Central Florida					91.25
Central Latin American					100.12
Central Ohio					90.00
Chicago Central					93.96
Colorado					94.61
Dakota					92.49
Dallas					95.43
East Tennessee					94.28
Eastern Kentucky					91.50
Eastern Latin American					91.70
Eastern Michigan					90.00
Georgia					95.84
Hawaii					100.65
Houston					90.00
Indianapolis					100.00
Illinois					98.22
Indiana					90.00
Iowa					92.86
Joplin					90.00
Kansas					97.14
Kansas City					91.83
Kentucky					90.00
Los Angeles					90.02
Louisiana					91.91
Maine					95.67
Michigan					90.00
Minnesota					100.14
Mississippi					95.19
Missouri					90.56
Nebraska					92.49
Nevada Utah					90.86
New England					90.00
New Mexico					96.12
New York					92.63
North American Indian					97.72
North Arkansas					91.89
North Carolina					90.00
North Central Ohio					90.00
North Florida					90.00
Northeast Oklahoma					90.00
Northeastern Indiana					92.26
North California					94.48
Northwest					97.79
Northwest Indiana					94.59
Northwest Oklahoma					97.11
Northwestern Illinois					92.15
Northwestern Ohio					92.13
Oregon Pacific					94.49
Philadelphia					97.22
Pittsburgh					94.44
Rocky Mountain					96.72
Sacramento					93.35
San Antonio					90.00
South Arkansas					98.21
South Carolina					90.00
Southeast Oklahoma					95.13
Southern California					93.63
Southern Florida					97.13
Southwest Indiana					92.53
Southwest Oklahoma					96.24
Southwestern Ohio					90.00
Tennessee					90.18
Upstate New York					90.00
Virginia					94.55
Washington					94.55
Washington Pacific					95.13
West Texas					94.40
West Virginia					93.44
Western Latin American					100.18
Wisconsin					93.86



1977-78 QUIZZING BOOKS

Write

Nazarene Publishing House
Box 527
Kansas City, Mo. 64141

for the latest
Quiz Specialties Catalog

Quiz Specialties—
Where quizzers are special people

DISTRICT

General Information and Research

How many of your church members are age 13 and under
 13-40 41-65 and over

Identify the denomination of the local church
 Rural area Under 25,000
 10,000 to 25,000 Above 100,000
 Suburban Urban Community

Church name at end of year

How many subscribers
 Herald of Holiness
 Bread (formerly...)
 Etcetera
 World Mission (formerly...)
 the Edge (formerly Church...)

Amount of District Budget \$
 Amount of General Budget \$
 Amount of College Budget \$ How much paid
 Amount of Pensions Budget \$ How much paid

Pastor's salary paid by local church \$
 Supplemental pastor's salary (if any) paid by Home Missions \$

Have your church treasurer's books been audited this year? Yes No
 Did local church provide a parsonage? Yes No

Changes Are Coming

Dear Pastor,

Because of changes in church organization and structure, the 1978 General Assembly's yearbook report *Outreach* has significantly amended.

Here is a preview of the Membership and Property form you will use in 1978. The Work Sheet will be included in the yearbook for its preparation.

EDGAR WILSON
General Secretary

Pastor's Individual Activities

Number months employed as pastor of this church
 Number pastoral calls made
 Other activities outside the local church

What is your present Christian experience?

Signed _____ (Pastor)
 Address _____
 City and State _____
 Church _____
 Federal Employer Identification _____
 Pastor _____
 Church Address _____
 City _____
 County _____
 State _____ Zip _____

Membership and Property

Local Church

Home Missions

Children's Ministry

Adult Ministry

Church Property

SUNDAY SCHOOL

AND FAMILY LIFE

Fellowship
Fun
Family
Food (spiritual)



Who needs it?—

FOR THIS SUMMER—1977

CFL options for vacation Bible school—

Monday Night Family VBS at home
(parents and children learning God's Word together
—worship, music, games, crafts)

Family Camping VBS
(parents teaching the wonders of God's Word and
world in a camping setting)

Whole Family VBS at church
(classes for all from Baby to Grandpa)

Let's Get Back to:

Deuteronomy 6:6-9

"... and thou shalt teach them
diligently to thy children..."

For information on Family
VBS—Write:

Mrs. Jeannette Wienecke
General VBS Director

OR

John B. Nielson
General CFL Director
International Headquarters
6401 The Paseo
Kansas City, Mo. 64131



Write—
CHRISTIAN SERVICE TRAINING
6401 The Paseo
Kansas City, Mo. 64131



the arrival of their SMC team

Student Mission Corps, with 50 Nazarene college students, will serve this summer in 16 countries around the world.

You Might Have a Part . . .

These college students make a financial sacrifice through the loss of summer employment and must contribute toward the actual expense.

Need We Say More?

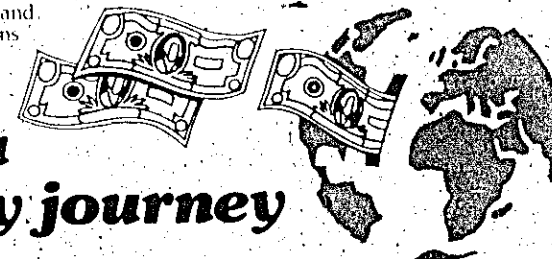
(Any SMCer will happily receive any contribution!)

For More Information:

Richard Gammill, SMC Director
Department of World Mission
6401 The Paseo
Kansas City, Mo. 64131

Pastor: A message to encourage you and your people to invest in World Missions

Send your assets on a missionary journey



Our world is a mission field of vast proportions with *unlimited* opportunities for ministry. The Church of the Nazarene now supports 547 missionaries and 2,800 national workers in 57 countries.

Have you been looking for ways to participate meaningfully in World Missions?

Through a gift or bequest you can join hands with these missionaries and national preachers, doctors, nurses, teachers, translators, engineers, and many others who are proclaiming the Gospel of Jesus Christ to our needy world. Planned giving transforms your assets into caring words and actions which reach into other lands...other languages...other people's lives and hearts.

Invest in World Missions through Horizons. Put your assets to work for God around the world - while receiving generous returns, tax benefits, and the deep joy of being a laborer together with God.

For more information, request the free booklet below.



Take a wise look ahead

horizons

PLANNED GIVING PROGRAMS



Division of Life Income Gifts & Bequests
CHURCH OF THE NAZARENE
6401 The Paseo
Kansas City, Mo. 64131

Without obligation, please send *copies of* "A New Way to Invest in Your Church."

Attn: Robert W. Crew

Pastor's Name

Church

Address

City

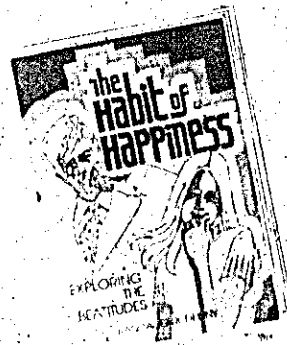
State

Zip



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Randal Denny

Present it in the prayer meeting hour for your laymen to purchase.
\$1.95 5 or more (40% discount*), **\$1.17** each

Plus 3c per book for postage

For additional information consult special flyer in the MARCH Ministers' Book Club Mailing.

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CRADLE ROLL



Evangelize through the Cradle Roll

ENTER—the unchurched home through our interest in their BABY.
STAY—until the PARENTS are won to CHRIST.
GIVE—the baby a CHRISTIAN HOME.

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- EDWARDS, TERRY W. (R) Box 9352, Colorado Springs, Colo. 80932 (full-time)
- ELLINGSON, R. LEE (C) Box 33067, Indianapolis, Ind. 46203
- ELLIS, HARLON. (C) 1220 Bluebird Dr., Longview, Tex. 75601
- ELLWANGER, C. WILLIAM. (C) 2020 W. 81st, Leawood, Kans. 66206
- EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*
- ERICKSON, A. WILLIAM. (C) 110 Kitty Hawk Dr., Danville, Va. 24541
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EVERETH, LEE. (C) 300 Aurora St., Marietta, Ohio 45750
EVERMAN, WAYNE. (R) Box 66 C, Stanton, Ky. 40380 (full-time)
FELTER, JASON H. (C) c/o NPH*
FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave.,
Belmore, N.Y. 11710
FINE, LARRY. (R) 1428, Sheridan, Olathe, Kans. 66061 (full-
time)
FINKBEINER, A. J. (E) 84 B. Street, Campbell, Calif. 95008
FISHER, WILLIAM. (C) c/o NPH*
FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167
FORD, NORMAN K. (C) R. 2, Clymer, Pa. 15728
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Clearwater, Fla. 33515
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FRODGE, HAROLD C. (C) Rte. 1, Gelf, Ill. 62842
GAGNON, DAVE & KAREN. (R) 130 Millford St., Rochester, N.Y.
14615
GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061
GATES, KENNETH. (C) 219 W. Hendricks, No. 7, Shelbyville, Ind.
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GLENDEENING, PAUL & BOBBIE. (C) 700 E. Broadway, Fairfield,
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GORMANS, THE SINGING CHARLES & ANN. (C) 11505 Preston
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GUY, MARION O. (C) 444 Fairfax, Muskogee, Okla. 74401
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time)
HICKS, JOHN D. (C) Canadian Nazarene College, 1301 Lee Blvd.,
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HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
HOLCOMB, T. E. (Ret.) 9226 Monterey, Houston, Tex. 77028
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HOOTS, BOB. (C) 309 Adair St., Columbia, Ky. 42728

HOWARD, MICHAEL ANTHONY. (C) P.O. Box 816, Durant, Okla.
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HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio
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JACKSON, PAUL & TRISH. (R) Box 739, Meade, Kans. 67864
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KRATZ, ELDON & KAY. (R) 814 Grant Terr., Olathe, Kans. 66061
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LAWHORN FAMILY, MILES. (R) P.O. Box 17008, Nashville, Tenn.
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MEYER, VIRGIL G. (Ret.) 3112 Willow Oaks Dr., Fort Wayne, Ind.
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MULLEN, DAVERNE. (C) 67 Wistead, Newmarket, Ont., Canada
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NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich.
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ORIHOO, DALE M. (C) 2936 Leesburg Rd., S.W., Washington Court
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PERDUE, NELSON. (C) 3732 E. Rte. 245, Cable, Ohio 43009
PHILLIPS, GENE E. (C) 800 E. Quincy Rd., Rte. 2, Griggsville, Ill.
62340
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time)
PITTS, PAUL. (C) 2213 Knoll Dr., Dayton, Ohio 45431
PIERCE, BOYCE & CATHERINE. (C) Rte. 4, Danville, Ill. 61832
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POTTER, LYLE & LOIS. (Ret.) 14362 Bushard St., Sp. No. 133,
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(full-time)
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RICHARDSON, PAUL E. (C) 421 S. Grand Ave., Bourbonnais, Ill.
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RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210
(full-time)
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla.
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RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086
(full-time)
SANDERS, E. H. (C) 401 S. Oak St., Sapulpa, Okla. 74066
SANDERS, RUFUS J. (C) 311 N. Third Ave., Saginaw, Mich. 48607
SCHMELZENBACH, ELMER. (C) 1416 Mary, Oklahoma City, Okla.
73127
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SCHRIEBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
SCOTT, CHARLES. (R) 1206 Tower Dr., Rte. 1, Box 424, Boonville,
Ind. 47601
SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave.,
Ashland, Ky. 41101
SEYMORE, PAUL W. (C) Box 94, Pittsburg, Ill. 62974
SHARP, CHARLES & FAMILY. (C) Rte. 2, Box 216 D., Vicksburg,
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SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan,
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SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind.
46011
SHUMAKE, C. E. (C) P.O. Box 1083, Hendersonville, Tenn. 37075
SIPES, JOHN & ROSALIE. (R) Box 486, Bucklin, Kans. 67834 (full-
time)
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73099
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TAYLOR, CLIFF. (R) Family Evangelist, 2469 Sacramento Dr.,
Redding, Calif. 96001
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TEASDALE, ELLIS & RUTH. (Ret.) 58333 Ironwood Dr., Elkhart,
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 WEST, EDNA. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
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 ♦WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
 WILSON, ROBERT J. (C) Rte. 2, Box 139, Lexington, Ala. 35648
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 WOOLMAN, J. L. (Ret.) 1205 S.W. 62nd, Oklahoma City, Okla. 73139
 WRIGHT, E. G. (C) Rte. 2, Box 363, Old Lincoln Way, Orrville, Ohio 44667
 WYLIE, CHARLES. (C) Box 162, Winfield, Kans. 67156
 WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
 ♦YATES, BEN J. (C) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102

Industry and business have learned that numbers mean victories. Is the church aware of this?

Productivity and the Pulpit

By Jerald L. Duff*

IN MY 28 YEARS of experience around production managers of both large and small corporations, I have found a similarity in office decor. On the wall facing the desk are numerous grid squares with unusual line patterns. From these the manager, at an instant, can relate shipping schedules, key personnel, missed targets, costs, and so forth. He can also predict potential shortages and view developing trends before they become problems. This information is constantly bombarding him for review. The manager makes use of a tremendous productivity tool—the graph.

On the credenza sits a basket of papers. Sifting through it reveals a series of weekly exception reports, monthly progress reports, departmental goals, projections, etc. Here again lies a common tool—the *written report*.

The local church has a manager, and the name of the game is still productivity—producing the highest quality and quantity for the lowest possible per man hour. Yet, belittled is the pastor who dares keep more than a simple chart. Both clergy and layman alike fail to see the value of information. "Numbers!" they say,

*Senior engineer, National Cash Register Corp. Dayton, Ohio.

as if some satanic depersonalization were involved. Why has industry learned that numbers mean victories, but the church has not? Why is it universally accepted in industry and rejected in church? Is there something intrinsically wrong with recognizing a concern before it becomes a disaster?

Then the report. When is the last time department heads submitted targeted goals and followed up with a quarter's end review? What would happen to the Sunday school of supervisors selected goals, knowing that an appraisal of performance (and a helping hand) would accompany?

Big business succeeds because of delegation of authority and responsibility. From the plant manager to the man on the line, everyone has a target for the month and is held accountable for the objective. The church still lets "clerical George" do it, because clerical George is not aware of what is transpiring "on the line."

The U.S.A. is the world's most productive nation. Is it possible that the church could profit by utilizing a few simple tools of industry? Perhaps it is time for some productivity from the pulpit.

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THE PREACHER'S WIFE

Praise Your Way Through

THAT IS NOT a typographical error in the title!

We are familiar with the slogan "Pray your way through." And how vital it is to Christian growth and accomplishment. But God's Word richly attests the fact that *praise* is a very real element in victory. At times it is even the deciding factor between near defeat and outstanding triumph.

It seems almost an anomaly. How can one summon to the lips expressions of praise and joy when the heart is heavy with burden and concern? And yet the Word constantly reminds us that thanksgiving and rejoicing are weapons the Spirit actually uses to rout the enemy.

This is beautifully illustrated by an event recounted in 2 Chronicles



by
Audrey Williamson

Wife of General
Superintendent Emeritus
G. B. Williamson,
Church of the Nazarene

20. Jehoshaphat, king of Judah, received word that the Moabites and the Ammonites were coming to do battle with him and his kingdom, and he was greatly afraid. Naturally so. And he immediately sought the Lord, which is a good thing to do under such circumstances; and he proclaimed a fast, which is also a good thing to do. And he called the whole nation to seek the Lord's help while he, the king, led in prayer. All commendable.

Then through the priest, Jahaziel, God spoke to His people, assuring them that He had assumed control. And all the priests "began to praise the Lord God of Israel with a loud voice on high." The battle was not yet set in array, nor was the victory won, but with a loud voice the ministers of the Lord began to praise Him.

The following day as all Judah went out to the engagement, Jehoshaphat encouraged their faith. Then he got his music committee together ("consulted with the people," v. 21) and appointed singers that should praise the beauty of holiness and should say, "Praise the Lord," as they went out before the army.

"And when they began to sing and

to praise" (italics are mine), the Lord set ambushments against the enemy and they began to destroy one another! Evidently, the singing and the praising was the catalyst that triggered the victory for the children of God.

Music was a very real part of the worship of ancient Israel. Massed choirs assembled on the hills of Jerusalem and lifted their voices in mighty anthems of praise to God. They were accompanied by musical instruments, trumpets, harps, and psalteries, strung instruments and organs, cymbals and the high-sounding cymbals. Praise and rejoicing were a consistent part of their worship experiences. The Psalmist said, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand" (Ps. 149:5-6).

If we have lost it, let us rediscover the lifting effect of congregational songs of praise and thanksgiving in our gathering together. The spoken word of rejoicing and thanksgiving should also be heard frequently in our services. Nothing takes the place of the testimony of young and mature Christians alike voicing their praise to God.

But, pastor's wife, there is also a very special application of this emphasis to you in your unique position. Are you faced with some very particular, problem which perhaps is yours alone? Begin to praise your way through to a solution. Are you charged with a responsibility which seems too great for you? Praise your way through to accomplishment. Do you feel overworked or misunderstood or frustrated? Try praise. Let words of joy and thanksgiving sound audibly from your lips. They may come out sad and squeaky at first. But they are a start, and if you will keep it up, the quality and the

genuineness of your rejoicing will rapidly improve.

Try saying aloud, "Praise the Lord!" "Jesus, I love You." "Thank You, Jesus." "Lord, I adore You." "Praise God for His goodness." "Praise Him for His mercy." "Praise Him for His faithfulness." "Lord, You are able." "Father, I trust You." "Praise be to God." "Glory! Hallelujah!"

There is something contagious about praise to God. It is more than the power of positive thinking, which is all right too. But glory and honor, majesty and power, ascribed to God our Father and to Jesus our Saviour and to the Holy Spirit our Comforter, have a reactionary effect upon our own spirits. "The joy of the Lord is your strength" (Neh. 8:10), and we simply cannot remain weak and defeated when genuine words of praise and rejoicing are proceeding from our hearts. It is out of the abundance of the heart that the mouth speaketh, but occasionally the mouth has to stimulate and stir up the depths of the heart.

The psalms of David encourage us so to rejoice in the Lord even in times of perplexity and adversity. Says he, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

"My tongue shall speak of thy righteousness and of thy praise all the day long" (Ps. 35:28).

And from Paul comes these inspiring words: "Rejoice in the Lord always: and again I say, Rejoice. Be careful for nothing: but in every thing by prayer and supplication *with thanksgiving*, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:4, 6-7).

I challenge you to try it! Praise your way through!

THE STARTING POINT

A Thought on the Church

David H. C. Read, pastor of Madison Avenue Presbyterian Church in New York, raises a good question in one of his articles—"Belong to a Church: Convenience or Covenant?" (*Pulpit Digest*, July/August, 1976, p. 9).

That's a good question to pursue as you study the Early Church's life-style in Acts 2.

Thoughts on Discouragement

Here are some thoughts on discouragement from Elijah's life.

1. Discouragement does something to one's self-image. "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings 19:4).

2. Discouragement causes us to evade responsibilities. "And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" (1 Kings 19:9).

3. Discouragement causes a person to blame others for his situation. "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am



By C. Neil Strait

Pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

left; and they seek my life, to take it away" (1 Kings 19:10).

4. Discouragement causes a blurring of the facts. Elijah thought he was the only man in the region who had been faithful to God. But the Lord said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him" (1 Kings 19:18).

A Preacher's Style

Dr. Duncan E. Littlefair, pastor of Fountain Street Church in Grand Rapids, Mich., might not do much for us Wesleyan preachers, due to his content and thought. But there is something from his style of preaching that is worth noting.

In 1970, the University of Chicago awarded Littlefair its Alumni Citation for "creative citizenship and exemplary leadership." Among other things, one of the nominating statements gave this account of his preaching style: "rich with love, warmth, faith, and hope" (from the preface by David W. Ewing, *Sin Comes of Age*, Duncan E. Littlefair, Westminster Press, 1975, p. 15).

These four great characteristics should be a part of every preacher's style. And while the preacher may have good content and know the Wesleyan truth backwards and forwards, it cannot be effectively conveyed without love, warmth, faith, and hope. May these increase in your preaching style—and mine.

Tricks of the Enemy

In Exodus, chapter 5, we have the experiences of Moses as he encounters Pharaoh. The experience reveals how the enemy works to create distrust and discouragement.

1. The first thing Moses faced was rejection by the enemy, through ignorance of God's plan: "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go" (v. 2).

The enemy has no idea of the ways of God. Hence, his arguments can be a barrier to our faith and our courage.

2. Moses faced rejection by his friends because they became suspicious. Verses

19-21 record the reaction of the people when they saw how Pharaoh had increased their work load. It is hard to keep the levels of belief high when friends are encouraging you to go another way.

3. Moses faced the reality of his own doubts. Verses 22-23 record the haunting doubts that tortured Moses as he began reflecting on Pharaoh.

The last barrier, often, is doubt. It rolls in like a sea and engulfs us. It is the plan of the enemy to keep us doubting.

There is one phrase that occurs in the chapters following that is the clue to survival and victory—for Moses and for anyone. "So Moses and Aaron did as the Lord commanded them" (it occurs first in 7:6).

IN THE STUDY

Seeds for Sermons

April: ALMS OF PSALMS

This month read the first 72 psalms. Here is a definite break in the Psalms. Psalm 73 begins a large section by other writers. Often we come to the Lord asking ALMS. This month let us come unto Him with PSALMS. The story is told that when Mr. Roosevelt was president in the 1930s, one came to him, saying: "Mr. President, you know your secretary of state is under heavy criticism. Why don't you dismiss him?" To which President Roosevelt replied in effect, "If someday you should sit where I sit and know that everyone who comes to you through that office door wants something from you, then you would know what it is to have

someone who asks nothing of you but to serve."

April 3—Palm Sunday

ALMS—PALMS—PSALMS

SCRIPTURE: Psalm 24

INTRODUCTION: The Psalms are a smorgasboard of good things. We wish we could feast on all of them. In that Psalm 22; 23; 24 are a trilogy of Christ-honoring psalms, it is fitting that we study them this Palm Sunday, Easter Sunday, and the Sunday after Easter. Psalm 24 is a fitting psalm for Palm Sunday. It asks no alms, no "give me" from God, but only waves palm branches of praise in psalm.

I. WHAT HE HAS DONE ABOUT ME (vv. 1-2)

When I read these first two verses, I too sing "How Great Thou Art" and "This Is My Father's World." We have watched men walk on the moon. We have seen pictures from the surface of Mars. More than ever our psalm of praise is "This is my Father's world." Frank Borman said it well that Christmas Eve in 1968 as he circled the moon. The three astronauts had just finished reading the



by
Mark E. Moore

Pastor
Church of the Nazarene
Sylvania, Ohio

creation story from Genesis, and Borman concluded with "God bless all of you—all of you on the good earth."

II. WHAT HE HAS DONE WITHIN ME (vv. 3-6)

Today we wave palms and think of Jesus coming to Jerusalem. We also think of what a day it will be when we come to the New Jerusalem and crown Him Lord of all. To the fearful question "Who shall stand in his holy place?" we rejoice for what He has done within us: (a) Clean hands—sins all forgiven; (b) Pure heart—heart purity through the Holy Spirit; (c) Victorious living—kept from false vanity and deceit. Wave a palm branch! Shout and sing like Jacob (v. 6). Our generation too will seek His face.

III. WHAT WE WILL DO TOGETHER (vv. 7-10)

This is the greatest part of the psalm. It was likely written when the ark was brought from Obed-Edom to Mount Zion (Adam Clarke), cf. 2 Sam. 6:1-15.

But its import is greater than this. Handel caught its majesty as he set these words to music in his great *Messiah*. Adam Clarke, in his Bible exposition, writes: "Jesus has conquered sin, Satan, and death by dying. He now rises from the dead; and, as a mighty conqueror, claims an entrance into the realms of glory, the kingdom which He has purchased by His blood, to appear ever in the presence of God for us . . ."

CONCLUSION: Today we ask no alms of God. We rejoice! We wave palms! We sing psalms! Rejoice and sing "All Hail the Power of Jesus' Name."

April 10—Easter Sunday

OUR SUFFERING SAVIOUR

SCRIPTURE: Psalm 22

TEXT: "He hath done this" (v. 31).

INTRODUCTION: The story is told that when President Lincoln had been shot, and the funeral procession was going by, a slave set free lifted high her small son and said: "Take a good look, Honey-child. He died for you." This glorious Easter morning may I point you to Jesus

and say: "Take a good look, Honey-child. He died for you!"

This psalm is indeed the "Psalm of the Cross—which our Lord must have recited to himself during those hours of anguish" (F. B. Meyer). While some of the psalm is definitely "David," no Christian can fail to see Christ.

I. HE HATH DONE THIS—suffered and died

Reading this psalm, we see our suffering Saviour. In the hymn "There Is a Green Hill Far Away," Cecil Alexander said, "We cannot tell what pains He had to bear."

He suffered the pains of: (a) The agony of "Why me, Lord?" (v. 1; cf. Matt. 27:46). Others had found God near in their hour of trial (vv. 3-5), but Christ suffers alone. (b) The agony of mockery (vv. 7-8; cf. Matt. 27:39-44). (c) The agony of crucifixion (vv. 15-16; cf. John 19:18,28; also for v. 18, cf. John 19:24). I am constantly prodded by this thought I keep on my desk: "Is the life you are now living worth the price Christ paid for it?"

II. HE HATH DONE THIS—He lives again

Verse 22 changes to praise. A teacher was vividly telling the story of Jesus dying on the Cross for us. A little girl hearing it for the first time began to cry. Her friend said, "Don't cry. This is one of God's stories and they always come out all right." Adam Clarke says this portion "contains a clear prophecy of the resurrection of Christ; that, having conquered death and Satan, He was to reign and gather a church out of all nations, which was to continue forever."

This Easter day we have brought our offering for world missions because we know (vv. 27-28) all people of the world can know and worship our Christ. The rich and the poor (the fat of the earth and those who labor in the dust, v. 29) alike worship with Him. We must share Christ, for "none can keep alive his own soul" (v. 29):

III. I SHALL DO THIS (v. 31)

For several years my wife and I had no children in our home. Then came the thrill of a girl, a boy, and again a girl. Any Christian parent knows that the only thrill comparable to having a child born

into the home is having that child "born again" in your home. But this thrill of v. 31 reaches beyond our homes. Dr. Bresee said it well: "We are debtors to every man to give him the gospel in the same measure as we have received it."

CONCLUSION: "I'll Live for Him . . ."

April 17

ME—HE—WE

SCRIPTURE: Psalm 23

INTRODUCTION: This best-loved psalm speaks to all of us. Let me share what it says to me.

I. ME (vv. 1-2). What the Lord does for ME

I often think of the blessings that are mine all because of Jesus. MY shepherd. I want not. He satisfied ME. He leads ME. Dr. Purkiser, commenting on this psalm, says: "Sheep never lie down, we are told, until they are satisfied with their grazing. Every spiritual need is supplied" (BBC, III, p. 194). I am constantly awed by the personal attention the Lord gives me.

II. HE (vv. 3-4). What the LORD does for me

Quickly I turn from my blessings to the Blessor. Only He can restore my soul. HE leads me because He is who He is. HE always knows the right path. His leading glorifies His name. David continues—through life, through death, He leads. In life we have a changing path and an unchanging companion. I like D. L. Moody's comment on v. 4. In the last, or at least nearly last message he ever preached, he said: "The Twenty-third psalm is more misquoted than anything else in the whole Bible." He goes on to say people talk about the *dark* valley of the shadow of death, and it is the devil who puts in the word *dark*. "What is the difference? Must not there be light where there is shadow? Can you get a shadow without light? All that death can do to a true believer is to throw a shadow across his path. Shadows never hurt anyone—there is nothing to fear." A shadow is a testimony that the light—Jesus our Light—is shining brightly.

III. WE (vv. 5-6). What WE enjoy together

A national organization called Al-Anon has as its purpose to "give fellowship, help, and strength to those who must live with an alcoholic." They stress that you must not allow hatred to build up in you toward an alcoholic companion or parent. The prayer is used which includes: "God grant me the serenity to accept the things I cannot change."

Likewise, no matter who or what may be the enemies around me, I can enjoy His fellowship, His anointing, His blessings all the days of my life.

CONCLUSION: David ends this great psalm on the same note of victory as Paul. "For I am persuaded, that neither death, nor life . . . nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

April 24

THE BEATITUDE OF PROSPERITY

SCRIPTURE: Psalm 1

TEXT: "And whatsoever he doeth shall prosper" (v. 3).

INTRODUCTION: I could get along better with the psalm if our text phrase were not in there. Especially that word *whatsoever*. It makes it hard on all the alibis and reasons I have for my failures. But since David begins his psalm with the beatitude of prosperity, I must see what he has to say.

I. AVOID THE NEGATIVE (v. 1)

This could be applied to our spiritual, physical, and material life. Spiritually we have the classic example of Peter who denied the Lord the night he stood and sat with the sinners and scornful. Physically we know many who are sick because of negative and defeatism thinking. Avoiding the negative is necessary in our total life. If the Wright brothers had listened to the scornful, they would never have taken their gliders and planes to "Kill-devil Hill" in North Carolina and given wings to man.

II. DELIGHT IN THE POSITIVE (v. 2)

M. Lunn, in his book *Treasures in*

Heaven, wrote, "We are told that one must be a 'go-getter' in order to succeed . . . We hurry through our meals, through our devotions (if we have them), to our work, and we rush back home . . . But we pay too high a price if we let the pressure of business or pleasure crowd God out of our lives."

Many a success story is that of a man with a positive attitude who refused to allow circumstances that defeated others to defeat him.

III. EXPECT TO PROSPER (v. 3)

A speaker at a high school commencement said to the seniors: "One of the problems of our day is that we have a Polaroid psychology. Like the camera we expect instant results. But life is not like that." Another has said that when we ask God for "fruit of the Spirit," He only gives us the seeds. But as we expect the planted fruit tree to grow and prosper, so may this be in our lives. God's rules are so simple: Avoid the negative. Delight in the positive. In time your life will testify that God's Word is true. For the righteous man, "Whatsoever he doeth shall prosper."

CONCLUSION: The ungodly do not have the stability and assurance that the righteous have. David ends with the same assurance as Job. "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (23:10).

Wesley's Words—

"The world is my parish." Mr. Wesley was a man of far-reaching vision and a wide range of travel. Being an Anglican clergyman—even to his death—Mr. Wesley was often asked about the location of his parish. From a big heart he gave the above answer. Today, outside City Road Chapel in London is a statue of Mr. Wesley, at whose feet are the words "The world is my parish."

As Wesley's "sons in the faith" we have an even greater world parish. The message of Wesleyan holiness is reaching a greater number than ever before.

—Submitted by Robert Emsley

By
Ralph Earle

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



Gleanings

from the Greek

2 Corinthians 4

"Faint" or "Lose heart"? (4:1)

Today the verb *faint* is used as a synonym for "swoon"—becoming dizzy and falling down. But the verb *enkakeo* means "become weary" or "lose heart" (AG, p: 214). Achilles comments: "Wearyness here is not physical but spiritual" (DNNT, 1:563). The correct translation is "lose heart" (RSV, NASB, NIV).

"Dishonesty" or "shame"? (4:2)

It is difficult to see where the King James translators got the word "dishonesty" here. The Greek simply says, "the hidden things of shame."

But what does this mean? Arndt and Gingrich suggest, "what one conceals from a feeling of shame" (p. 24). This idea is taken over in the NASB: "the things hidden because of shame." The NIV puts it a little more generally: "secret and shameful ways."

"Craftiness" (4:2)

In the Septuagint, *panourgia* means "cleverness," in a good or neutral sense. But in classical Greek and the NT, it is used in a bad sense—"craftiness" or "deception" (NIV).

"Handling deceitfully" (4:2)

In the Greek this is the present participle of the verb *dolon*, which comes from the noun *dolos*, a "bait" or "snare." So the verb literally means "ensnare." But both noun and verb are used metaphorically in the sense of "deceit" or "treachery." Arndt and Gingrich say that the verb means "falsify, adulterate" (p. 202)

—it was used in secular Greek for adulterating wine. One could deduce the idea here: "Don't water down the Word of God!"

"Hid" or "Veiled"? (4:3)

The Greek word here is not related to the one translated "Hidden things" in verse 2. There it was the adjective *cryptos*, from which we get *cryptic*. Here it is the verb *calypto*, "To cover or veil." So the best translation here is "veiled" (RSV, NASB, NIV).

"Lost" or "Perishing"? (4:3)

Evangelical Christians are familiar with the thought that the unsaved are "lost." But does this word communicate the truth accurately and adequately to an outsider?

The verb *apolymai* in the active voice means "destroy" (cf. 1 Cor. 1:19). In the middle voice, as here, it means "perish." So it seems that the best translation is "those who are perishing" (NASB, NIV). It is the same verb that is translated "perish" in John 3:16. The main argument for using "lost" here would be a connection with the three parables of the lost in Luke 15, where this verb is rendered "lose" or "lost" (seven times). But we also find the prodigal son saying, "I perish [*apolymai*] with hunger" (v. 17).

We should not discontinue using the term *lost* to describe the condition referred to here. But the other concept is also important. Oepke says that *apolymai* indicates "definitive destruction, not merely in the sense of the extinction of physical existence, but rather of an eternal plunge into Hades and a hopeless destiny of death" (TDNT, 1:396).

"The Lord" or "As Lord"? (4:5)

Paul declared, "We preach not ourselves, but Christ Jesus the Lord" (KJV). In the Greek there is no article before "Lord." So the correct translation is "as Lord." Alfred Plummer comments: "To 'preach Christ as Lord' is to preach Him as crucified, risen, and glorified, the Lord to whom 'all authority in heaven and earth has been given'" (p. 118).

The alert reader may have noted that NASB has "Christ Jesus as Lord," whereas NIV has "Jesus Christ as Lord."

Which is right? The answer is, "We cannot be sure." Our two oldest Greek manuscripts of the NT (as a whole) come from the fourth century. Of these two, Vaticanus has *Christon Iesoun* and Sinaiticus has *Iesoun Christon*. All three fifth-century manuscripts have the latter. That is probably why this reading was adopted in the United Bible Society Greek Testament, now considered the best in print. It may be noted that the correct reading at the end of verse 6 is "Christ" (NASB, NIV), not "Jesus Christ" (KJV). In this case the Greek is very clear.

"Earthen" or "Clay"? (4:7)

The adjective *ostracinos* is found only here and in 2 Tim. 2:20. Arndt and Gingrich say that here it is used "as a symbol, denoting breakableness" (p. 591).

This adjective is the basis of the archaeological term *ostraca*, used for broken pieces of pottery that often have ancient writing inscribed on them.

"Vessels" or "Jars"? (4:7)

The word *Skevos* is rendered "vessel" in the KJV 19 out of the 23 times it occurs in the NT. Most of the time it refers to what we today would call "jars" or "containers." "Vessel" is now used more for a ship. There "jars of clay" (NIV) is more contemporary than "earthen vessels" (RSV, NASB).

What is meant? Gen. 2:7 suggests that God made man's body from clay. So some have thought that the reference here is to the physical body. But Plummer writes: "It was in the man as a whole, and not in his body in particular, that the divine treasure which was to enrich the world was placed to be dispensed to others" (p. 127). He notes that this metaphor is common in the OT (Isa. 29:16; 30:14; 45:9; 64:8; Jer. 18:6).

The figure used here emphasizes the frailty of our humanity. This is in contrast to the greatness of God's power and glory.

"Troubled" or "Hard pressed"? (4:8)

The Greek word is the present passive participle of *thlibo*, the verb meaning "to press." Occurring 10 times in the NT, it is translated "troubled" 4 times and "afflicted" 3 times. But since the

basic meaning is "press," it seems that "Hard pressed" (NIV) is best here. Plummer declares: "Here the radical signification of 'pressure' (MK. iii. 9) must be retained, because of *stenochoroumenoi*" (p. 128).

"Distressed" or "Crushed"? (4:8)

The verb *stenochoreomoi* is found in the NT only here and in 6:12 (twice), where the KJV has "straitened." This catches better the distinctive meaning of the word. It comes from *stenos*, "Narrow," and *choros*, "space." So it means "To compress." This idea is caught by "crushed" (NASB, NIV).

A play on words (4:8)

"Perplexed but not in despair." The Greek has *aporoumenoi* but not *exaporoumenoi*. "Ex (ek) is a prepositional prefix meaning "out of." It acts here, as often, in the sense of strong intensive of the simple verb. Plummer suggests: "In despondency yet not in despair" (p. 129).

The verb, *aporeo*, occurs four times in the NT. It means "be at a loss, in doubt, uncertain" (AG, p. 97). *Exaporeo* is found only here and in 1:8. It has the force of being "utterly at a loss," and so "in despair."

"Cast down" or "Struck down"? (4:9)

The latter is preferred for *katabalomenoi* by the NASB and NIV, as being more contemporary. Phillips puts it very vividly: "We may be knocked down, but we are never knocked out!"

"By" or "With"? (4:14)

The KJV says "by Jesus" and "with you." The Greek has the same preposition in both places—*syn*, which means "[together] with."

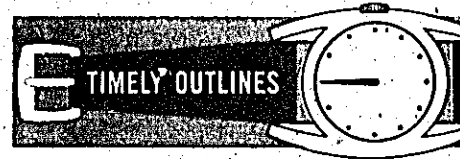
"Redound" or "Abound"? (4:15)

"Redound" (KJV) is obviously out of date. The verb is *perisseno*, which occurs 39 times in the NT. In the KJV it is translated "abound" 17 times and "redound" only here. The former gives the correct sense.

"Far more exceeding" (4:17)

This represents another play on words in the Greek: *kath' hyperbolon eis hyperbolon*. Arndt and Gingrich define

the first part of this as "beyond measure." To get the full force of the double expression, they suggest "beyond all measure and proportion" (p. 848). The NASB has "far beyond all comparison," and the NIV "that far outweighs them all."



Easter Sermon

The Meaning of Easter

By James F. Spruill

SCRIPTURE: 1 Cor. 15:1-9; 12-20

INTRODUCTION: There have been many great events in our lifetime. Man in space. Man walking on the moon. The space age has made an enormous impact on our lives, but it will be many years before the full significance is realized.

We are here to look again at the greatest event of all time—one that has had a greater impact upon the lives of men than all others. It is not my purpose to try to prove the Resurrection. For those of us who believe in the authenticity of the Holy Scriptures, it is enough to know the mighty impact of the Resurrection on the early believers. It was life-changing—it turned them from discouraged, disillusioned men to mighty warriors for Christ. It was personally real to them.

Easter is not a memorial service, but a celebration—

Jesus is alive! Jesus is alive today! Jesus will be just as alive next Sunday! Let us look at the meaning of Easter.

I. A LIVING CHRIST MEANS AN AVAILABLE CHRIST (John 20)

A. They came to the tomb expecting to find a dead Jesus. (Luke tells us they came to finish embalming Him—for they brought ointment and spices.)

1. A Jesus who could no longer speak to them

2. A Jesus who could no longer hear their questions

3. A Jesus no longer aware of their troubled hearts

B. They found a living Christ.

1. A Christ able to speak. He spoke to Mary. She wept, but her tears were turned to joy.

2. A Christ who could answer their questions

3. A Christ who had compassion for their troubled hearts

Illus: v. 15; "Whom seekest thou?"

C. A Christ who can still be found by those who look for Him. Through the power of the Holy Spirit, Christ is still available to all men.

An alive Christ is indeed an available Christ. He sees us. He knows us. He hears us. He helps us. He guides us through this maze of life.

II. A LIVING CHRIST MEANS A CONQUERING CHRIST (John 20)

A definition of conquer: The Merriam-Webster Dictionary gives among other definitions: "To gain or win by overcoming; To gain the victory." Synonyms: "defeat, beat, lick, subdue, overcome, surmount."

A. He is Conqueror over all that plagues the human race:

He replaces: hate with love; fear with trust; doubt with faith; despair with hope; death with resurrection.

The disciples were discouraged, bewildered, and troubled. In their sad condition nothing but an alive Christ could have conquered their troubled condition. But look what happened when Jesus came.

Look with me at John 20:19-20: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord."

Sin may defeat us, but it could not defeat the Son of God. In Him you and I can conquer. For this scripture teaches, "Greater is he that is in you, than he that is in the world" (1 John 4:4). Matt. 28:18

says, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

B. He is Conqueror over death.

Illus: You may have your body frozen. Jesus faced the grim reaper on a Roman cross and conquered him with resurrection.

III. A LIVING CHRIST MEANS A COMING CHRIST

The angels made this announcement and Luke recorded it.

Acts 1:10-11, "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Illus: If the last of Jesus had been the sealed grave, then we would have no reason to look for Him.

Christ has not yet done all He is going to do for us. We have not yet the full benefits of the Resurrection. Rom. 8:23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

CONCLUSION: I remember when Easter meant to me: A marshmallow chicken, a chocolate rabbit, a gritty, yellow candy egg, a basket filled with grass that never lived.

Easter is the celebration of life:

The birds sing about it.

The trees proclaim it with new green robes.

The flowers announce it with fragrance that no man can match.

Not just breathing life, nor arm-waving life, but ETERNAL LIFE.

Jesus lives; and because He lives, we can live also.

Communion Worship Outline

The Body and the Blood

"Beneath the Cross of Jesus"

Prayer

Matthew 26:1-16

SILVER FOR A SOUL—the little things which can damn a soul

"When I Survey the Wondrous Cross"
Matthew 26:17-41

SLEEPING OR SERVING—"Could ye not watch with me one hour?"

"Must Jesus Bear the Cross Alone?"
Matthew 26:42-75

Prayer

"Lead Me to Calvary"
Matthew 27:1-5, 29-66

STONE OR SELF—the world's gift compared to the believer's gift

Quartet vocal music

COMMUNION

"Near the Cross"
Benediction

—J. GRANT SWANK, JR.

Funeral Outlines

A Sure Refuge

(Psalm 46:1)

There are times when all of us need a refuge. Our eyes are dim with tears; our hearts are broken; our burdens are heavy. God is our Refuge. He offers strength and help in our time of need. He is a Refuge—

I. IN THE HOUR OF TEMPTATION. He will not suffer us to be tempted above that which we can stand. Joseph.

II. IN THE HOUR OF TROUBLE. Job found God with him.
The promise, "When thou passest through the waters, I will be with thee . . . they shall not overflow thee."

III. IN THE HOUR OF SORROW. When sorrow came to Mary and Martha, Jesus ministered to them. He will help us.

IV. IN THE HOUR OF DEATH. Because His own Son died on the Cross, God knows the heartaches death brings. He is our Refuge when our loved ones are taken by death.

FRANK A. NOEL, SR.

Does Death End All?

Job may have been the first man to ask this question, "If a man die, shall he live again?" (14:14).

I. THE ANSWER OF NATURE: A grain of wheat (John 12:24). The yearly return of spring life after the winter death tells us the answer.

II. THE ANSWER OF OUR OWN NATURE: inner desires, longings for God and life in heaven. Life here is so incomplete (see Gal. 6-7). Often the reaping is not on earth.

III. THE ANSWER OF THE BIBLE: The Book of Life. Through its pages runs the scarlet line of life through sacrifice (see Heb. 9:27).

IV. THE ANSWERS OF JESUS: "I am the life" (John 14:6). He died and rose again (John 14:9). His promise, "I go to prepare a place for you" (John 14:2).

FRANK A. NOEL, SR.

Ideas That Work—

Family Concern

"Family Concern" is a program in which families in the church adopt a family represented by nonchurched Sunday school children. The purpose is for each church family to make at least one contact each week with their adopted family. The weekly contact can be made through a visit in their home, having the family for dinner, sharing a picnic, or any other family activity. First of all, they are to become friends, and then influence them to attend the church, and eventually to share Christ with them.

—BETTY B. ROBERTSON

Kids' Korral

"Kids' Korral" was planned by a local church as a participation night on a Sunday evening for all Sunday school children. The emphasis was for all Sunday school pupils to come with their families and friends. Songs were selected which would appeal to the children. A skit was presented by the older boys and girls. A reading was given. Children participated in the service by ushering, praying, singing in the choir, and presenting the offertory. The message was given with the use of puppets and special visuals. This proved to be a profitable evening with

many accepting Christ as their personal Saviour. Careful follow-up was conducted those on the church visitation committee.

—BETTY B. ROBERTSON

BULLETIN BARREL

HOW DO I KNOW?

How do I know that Christ is risen?
What proof have I to give?
He touched my life one blessed day
And I begap to live!

How do I know he left the tomb
That Easter long ago?
I met Him just this morning, and
My life is all aglow.

How do I know that endless life
He gained that day for me?
His life within is proof enough
Of immortality!

How do I know that Christ still lives,
Rich blessing to impart?
I know it's true because He lives
And reigns within my heart!

—EUGENE M. HARRISON
Source unknown

LOST AND FOUND

Ever share in the shock that enveloped
a town

When a child became lost and in
danger;
And plod all through the night in a
storm or sharp cold,
Though the child which you sought
was a stranger?

Jesus shared such a shock when He
learned I was lost,
"Till no danger was able to still Him;
And the search which He made led to
Calvary's cross,

Where His enemies waited to kill
Him.

ROY McCALEB

THOUGHTS ABOUT THE CROSS

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

We do not need culture, but we need Calvary.

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

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

ADULT DELINQUENTS

The way American adults manipulate children to make dollars is a sin. They rape their morals and seduce their minds with television commercials and advertising, as they pound into their heads that: "If you only have one life to live, live it as a blonde."

No! I have only one life to live, but the Bible says I can go on living forever if I love Jesus (1 John 2:25).

"You should escape and come on over to Cola."

No soft drink can save you! Come on over to Jesus Christ. He's the Real Thing!

—BOB LAURENT, in *What a Way to Go*

Shoulders which carry responsibility
have little room for carrying chips.

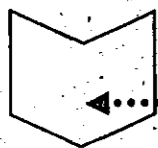
There is nothing wrong with being a self-made man, provided you don't consider the job finished too soon.

PHOTO FACTS: Gossip is a negative that is developed and then enlarged.

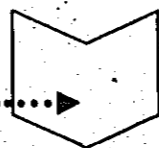
A man may fail many times, but he is not a real failure until he begins to blame somebody else.

There are some saints that the devil cannot tempt with the usual sins; for these he especially reserves discouragement.

One should marry out of fullness, not emptiness. Lonely people marrying often double their loneliness.



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Emsley's Expositions

By *R. Kettlewell Emsley* (Published by the author, 432 Eden St., Buffalo, N.Y. 14220. 66 pp., paper, \$1.25 postpaid).

Dr. W. T. Purkiser rates the author of this little book a preacher who "has the well-deserved reputation among us of a Bible expositor in the best British tradition."

This book offers selected passages from Luke and John and the Thessalonian Epistles. Preachers should find it helpful in suggesting thoughts for sermon preparation. It will also be useful in prayer meetings and Bible study groups.

J. M.

"Family Life"—God's View of Relationships

By *Ray C. Stedman and others* (Word Books, 1976. 245 pp., paper, \$4.50).

The authors discuss in four parts, God's view of marriage, God's view of parents and children, God's view of the single person, and God's view of relationships. Ray Stedman, David Roper, and Jack Crabtree are pastors of Peninsula Bible Church, Palo Alto, Calif.; and the other three coauthors—Jean McAllister, John Fischer, and Del Fuller—are a part of the same church.

Roper strikes the keynote in declaring,

"A successful marriage in terms of God's criteria consists not in finding the right kind of person, but in *being* the right kind of person. In the Scriptures there are clear-cut directives as to how to be what God intends us to be."

The book is stronger in exposition than it is in practical solutions. However, there are many practical illustrations that apply the scriptural principles to marriage and home problems. Stedman recalls "a family that sent a note to the teacher when their child started to school which said, 'Please don't hit our Willy. We never hit him at home except in self-defense.'"

Stedman's chapter on "Life Without Marriage" offers help where there is little available for the single adult.

J. M.

Expository Sermons of the Book of Daniel

By *W. A. Criswell* (Zondervan Publishing House, first printing of one-volume edition, 1976. 522 pp., cloth, \$12.95).

Introduction to the Intertestamental Period

By *Raymond F. Surburg* (Concordia Publishing House, 1975. 197 pp., cloth, \$8.95).

I would recommend this book to the pastor and any other person interested in gaining knowledge of the general historical developments of intertestamental times. It also covers in general the main religious groups of these times, the main theological emphases, and a resume of the intertestamental writings called the Apocrypha.

The list of sources at the back enhances the value of the book immensely for the person who wishes to extend his reading or study beyond this volume.

HARVEY FINLEY

New International Version With Study Helps

(Zondervan Bible Publishers, 1976. Paperback, \$2.95). (TR-80545)

The New International Version of the New Testament is now available in heavy paperback. Study helps in the back include a subject index, "How to Study the Bible," "Ministry of Jesus," and maps.

Luther and the Mystics

By *Bengt R. Hoffman* (Augsburg Pub. Co., 1976, 282 pp., \$9.95).

Wesleyans will welcome this superb study of Luther's relationship to mysticism. Historically, Luther has been identified with an objectivism which did little to identify his obligations to the mystics and their relationship to his understanding of justification by faith. Usually his mysticism is treated as a minus factor in our understanding of Lutheran theology.

Dr. Hoffman has examined primary sources with a scholarship which places a new dimension to our understanding of the subjectivism in Luther. He is very careful to show what mystics influence him, and which he refuses to inculcate in his understanding of the tradition. His documentation and notes are exhaustive.

His writing on God, man, and salvation, including "purity of heart" grounded in the Word, will enrich a pastoral experience as well as enlarge the understanding of a tradition which has been interpreted confessionally.

The author certainly has sources on his side to argue that mysticism has not been

given proper attention as a "creative force" in Luther's thought. May I strongly recommend this new book to the thoughtful pastor.

OSCAR F. REED

Family Love in All Dimensions— A symposium

By *John B. Nielson, Ed.* (Beacon Hill Press of Kansas City, 1976. 201 pp., paper, \$2.95).

Twelve blue-ribbon authorities affirm here the time-honored principle of the solidarity of the family and offer practical and biblical guidance for countering the insidious forces conspiring to destroy the home today. John B. Nielson, Dr. Howard Hamlin, Millard Reed, Darrell E. Luther, Leslie Parrott, Aarlie J. Hull, Richard S. Taylor, T. Crichton Mitchell, Earl G. Lee, Audrey J. Williamson, and Joseph Nielson write chapters. Also contributing is the noted psychologist, Dr. James Dobson. This book is a must for pastors. There are not enough books to meet the demands for help in this vital area of need, and many of them fall short of our expectations. We believe this one will live up to them.

J. M.

Expository Sermons on the Epistle of James

By *W. A. Criswell* (Zondervan, 1975. 128 pp., cloth, \$4.95).

There is something refreshing about Criswell's preaching, and it shows in his books of sermons. His book of sermons on Daniel, as one would expect, takes a strong position in defense of the validity of this material and our responsibility to heed it. The author believes in "prophecy" and makes the reader believe in it. The sermons are interesting, and they are scholarly. The book is filled with word studies, background information, provocative analysis, and colorful descriptions of the text.

The book of Daniel is a reprint of what formerly made up four volumes.

His expositions on James capture the unwholesome Christian attitudes and

dead faith, with the words of rebuke and encouragement that the apostle adds as corrective to the distress of suffering and sin. The material is well illustrated and effectively applied to life today.

J. M.

Preachers' Exchange



WANTED: Three vols. *History of Nazarene Missions* by Taylor. Larry Stover, 6617 Walrond, Kansas City, Mo. 64132

FOR SALE: Good condition—Complete set, 7 vols., Epworth Press Edition, hardbacks—4 1/4" x 7"—*Wesley's Veterans*. \$15.00 including postage. Robert Emsley, 432 Eden St., Buffalo, N.Y. 14220.

FOR SALE: *Pentecostal Papers: The Gift of the Holy Ghost*, S. A. Keen (1st ed., 1896); *Commentary to the Acts of the Apostles*, Heinrich August Wilhelm Meyer (1st ed., autographed copy, 1883); *Sociology and Social Problems*, Chas. A. Ellwood (1913); *Heart of Sone San*, Elizabeth Cooper (about Japan); *Efficient Religion*, Geo. Arthur Andrews (1912); *Moody's Anecdotes and Illustrations*, Dwight Moody (1896); *Beacon Lights of History*, John Lord; *Old Pagan Civilizations* (1883); *Swan's Sermons*, Vols. 1 & 3, Geo. Swan; *Heroes for the Truth*, W. K. Tweedie (1890); *The King in His Beauty*, Richard Newton (1st ed., 1878). Prices on request. S. T. Moore, 211 West Park Ave., Greenfield, Ind. 46140

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

COMING
next month

• **Toward a Theology of the Family**

Family life can be a festive relationship, a foretaste of the blessedness of the kingdom of God.

• **Pornography and the X-Rated Community**

Christians are asking if anything can be done to stop the flow of filth.

• **How to Entitle a Sermon**

Can preachers learn a lesson from highly paid professionals who know how to gain and hold attention?

• **A More Excellent Way**

A successful pastor is more like a maestro than a one-man band.

AMONG OURSELVES

There is not a more significant quality in good preaching than its biblical content. If it is not biblical, it is not real preaching, but something else. There are, of course, other necessary qualities, but this one must not be ignored. It is encouraging to witness a revival of interest in expository preaching, not only among those who preach but also among those who listen to preaching Sunday after Sunday. They find the Bible to be much more interesting, exciting, and relevant than they had thought it to be—back during their days of wandering in the wilderness of churning out topical themes on various subjects. Dr. Price has a word for us (p. 3), and there will be other helps as time and space permits. Halford Luccock put it so very aptly: "Now abideth these three: topical, textual, and expository; but the greatest of these is expository."

Yours for souls,