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THE NAZARENE PREACHER

APRIL 1967

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SANCTIFICATION AND YOUR MINISTRY

General Superintendent Lewis

MAR 11 '67

SHOULD PASTORS OR THEIR WIVES WORK?

The Editor

WHY I AM NOT A LIBERAL

Tom Barnard

PREACHING IN THE EARLY DAYS OF THE HOLINESS MOVEMENT

Bertha Munro

TRUTH ENDANGERED

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BIBLICAL EVANGELISM IN THE MINISTRY OF PAUL

A. Elwood Sanner

-proclaiming Christian Holiness



THE
NAZARENE
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Volume 42

Number 4

RICHARD S. TAYLOR
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Sanctification and Your Ministry

General Superintendent Lewis

Sanctification is a familiar word in the vocabulary of a minister in the Church of the Nazarene. It is very much a part of our theology and our *Manual*. The Bible launches it into the realm of human understanding and experience.

Since it is such a central part of our doctrine and an essential human experience in God's plan of redemption, it is of course an integral part of our ministry.

"The minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit," states the *Manual*.

Because of this standard of excellence, the *Manual* is able to admit with no fear, "The perpetuity and the efficiency of the Church of the Nazarene depend largely upon the spiritual qualification, the character, and the manner of life of its ministers."

This all adds up to the fact that we who preach so forcefully to our people this experience must also see to it that the purity, fervency, godliness, and power of sanctification are expressed in our lives as strongly as in our preaching.

We must proceed to promote the church on Monday with the same fervency that we declare the truth on Sunday.

We exemplify the consecration standard of "all out for God and souls in our plans, promotion, actions, and leadership."

By so doing the pulpit force of the minister receives the even more powerful push of the labors of his personal response to his God-given call and his dedication.

The *Manual* further describes its ministry: "The minister must have gifts, as well as grace, for the *work*." *That's it—the work!* And, *work* it must ever be, the work of the sanctified, fervent, toiling, preaching, leading man of God.

It continues, "He must be an example in prayer." We who preach must strengthen our gospel with the mighty power of *example*—not only in prayer, but in all things.

Then the perpetuity of the church is assured and efficiency is enhanced.

Then we weave our gospel into the lives of men.

Then we find our peace in the satisfaction of our toil and our recompense in the approval of God.

Should Pastors or Their Wives Work?

OBVIOUSLY the question refers to the problem of secular employment. In principle, we should be unequivocally opposed to the practice of divided time, interest, and energy by men whom God has called to the full-time ministry. It could be that some men—even ordained—were never called by God to a full-time ministry, but to be lay preachers. It was God's intention from the beginning that they should make their own living, preach on the side, establish home mission churches, and fill in where needed. We need such men, and they have been exceedingly useful, even indispensable, and are to be commended for their loyal and sacrificial devotion. But if God has called a man to the full-time ministry, He expects from that man full-time service. There may be temporary periods of exception. There may even be special circumstances which "alter cases"—though I can't think of any which other men have not equally had, yet weathered the crisis without "getting a job."

Perhaps I am too hard at this point. Some of my correspondents think I am. But let me give my testimony, and maybe my lack of sympathy will be a little more understandable. My wife and I have been in the Nazarene ministry thirty-five years. Our first pastorate consisted of about thirteen members (widows, single women, children, two men—neither employed), and they offered us five dollars per week plus a place to live—a three-room shack "furnished" with assorted contributions from various attics. Previous pastors had all held jobs, and they expected me to do the same. In the first board meeting I told the surprised saints that if they would do their best to take care of us we would give undivided attention to calling, praying, and preaching. They seemed pleased, and agreed to try it. We not only "lived" that year (and they soon rented a little better house for us), but out of the five dollars per week paid a modest debt, incurred previously.

With the exception of a short period in 1952 when I was finishing my doctoral program and Mrs. Taylor was employed by one of our colleges, we have never deviated from this policy. We have never made salary a basis for accepting or rejecting a call. One church promised nothing but Sunday morning offerings, and they dropped as low as thirty-seven cents. We couldn't afford a car, so I stayed home and waded through the preacher's course, and was ordained at the next district assembly by Dr. R. T. Williams. A car that year would have been a curse. (The little calling I did was not always on foot however—I borrowed a horse.) Twice I have suggested decreases in salary, but do not recall ever asking an increase. Never once have I looked askance at an offering check for a revival meeting. Twice was I troubled, but these were not really exceptions, because I was paid in cash—not by check: \$3.00 in one place for a three-week meeting, and \$1.85 in another for a three-week meeting (my wife declares it was \$1.75). We had no other source of income.

As our family came and needs grew, so did our affluence. God saw to that. But we made mistakes in management and had a lot of sickness, including major operations, so struggled with debt for many years. But we never defaulted on a debt or tarnished our credit; so while our bills were a headache to us, they were not a reproach to the church. We became familiar with financial crises and money shortages, but we prayed and struggled our way through them all, gradually learning better management all the time. We have never been indecently clothed—though we might have been if we had been too proud to accept hand-me-downs. We have never gone hungry, though we barely missed it once when the cupboard and the purse were both empty, and we got on our knees together and asked the Lord to help us out; in thirty minutes food was at the door. Only within the last few years have we been able to buy any items of furniture and accessories which could be considered good quality, but I think now we appreciate them more than we would if we had had them all along. The few “sacrifices” which may have been necessitated by our lifelong policy have been a small price to pay for the privilege of putting our whole heart and soul into the glorious work of preaching Christ and helping men.

Two factors have contributed to our adoption of this policy, from the very beginning. For one thing I was painfully aware of my limitations. If I have accomplished anything, it has been because concentration and application have compensated for other handicaps. There may be geniuses abroad who can operate businesses or otherwise engage in secular employment with one hand and successfully pastor a church with the other, but I knew I was not in that category. In fact, come to think of it, I’m not sure I could name any among my circle of acquaintances, though I have known some who imagined they could do that and have missed the way.

Then I think I have been motivated by a very high view of the minister’s calling. It is a great and glorious, an exacting and demanding calling, to preach, to study, to pray, to counsel the troubled and seek the wayward, to nurture the young and comfort the aged, to minister in sorrow and pain, to inspire a people in attempting noble projects for God and lead them in their accomplishment. This is a calling which demands, not our “margins,” but out best and our all—the whole time. The sense of awe, of excitement, of challenge, of fearful responsibility has never left me, even though now I am seeking to convey it to theologues in the classroom rather than exult in this most noble of callings in the pastorate or in full-time evangelism. I cannot understand how any man can suppose that the ministry is a part-time job.

Furthermore I have observed that God has blessed others who have adopted and followed this policy. Once I challenged a young minister who was going to school, had a family, was working nights, and pastoring a church, to quit his night job and to step out in faith to follow this one-thing-I-do course. He accepted the challenge. Ten years later he met me and thanked me warmly for getting him started in that direction. He had never gone back to secular employment, and was now in a stronger church. If we honor God, God will honor us.

But there are certain requirements. What are they?

(Continued on page 44)

"In this day of revolutions . . . there is a place for God's people—who know what they believe and what they do not believe"

Why I Am Not a Liberal

By Tom Barnard*

WHO CARES what I believe? For one, I do. My family does. My parents do. My church does. My friends and colleagues do. In fact, God does. *My* world cares what I believe. And so it is important what I am and what I am not. Theologically, I am a conservative. And whatever else that term may mean, it means that I accept God's Word at face value. True, I interpret it to my needs and to my day as the Holy Spirit "leads . . . [me] into all truth." But what is there is there for me, as it has been for believers for many centuries past. And there is enough there to get me safely to heaven, presuming I follow the directions.

I do not choose to scrutinize the faith of my father, or his father. I do not wish to apply the leaven of higher criticism to evaluate or interpret God's Word. I am not persuaded that—in theological matters—there is a constantly progressing evolution of thought. I have an idea that Augustine was as wise as Comte, or Marx, or Nietzsche, or Robinson, or Altizer. I agree with Trueblood's statement, "The abstract best is the enemy of the concrete good." I am not a liberal.

I am not a liberal, because the example of Jesus' life and teachings does not permit it. It is true that

Jesus ate with publicans and sinners; He performed miracles on the Sabbath; He refused to ceremonially wash before meals; He defended His disciples in their Sabbath grain-plucking; He had compassion for an adulteress; He did not slay animals for burnt offerings as the Temple ritual required. Yet in spite of this apparent "liberality" toward the law, He said, "I am not come to destroy [the law], but to fulfil." He said, "Take eat; this is my body." He said, "Before Abraham was, I am." He said, "I proceeded forth and came from God." He said, "All things that the Father hath are mine."

"Well," says the liberal, "if Jesus actually said those things, and we can't be sure that He did, then we must weigh them in light of His audience, His day, His intended meaning, His figurative language, and the findings of current scholarship."

I am sorry about that attitude, for I take Jesus' sayings as they are. Without a marginal explanation. Without an asterisk. For He was not a conformer to man, but to His heavenly Father. I must follow His example.

I am not a liberal, because—as a whole—liberals are indecisive. Someone has said that a liberal is one who has his feet planted firmly in midair. Liberals (or moderates, as they sometimes prefer to be called) refuse to

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take anything at face value, but insist on applying the disciplines of rationality or logic and the scientific method to every theory or proposition. Erudition cannot go unchallenged. Absolutes must be eradicated (which is undoubtedly the only form of eradication embraced by this school of thought). However, while "decision" is not included in the liberal's glossary of terms, it is a golden thread that is woven through all of Scripture. Paul urged Timothy to "hold fast the form of sound words"; and, "That good thing which was committed unto thee *keep* by the Holy Ghost which dwelleth in us" (II Tim. 1:13-14), and to "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). Christians are to be decisive people.

I am not a liberal, because history has not supported him who is. Time works against him, for it proves that truth existed before he did. Our generation is witnessing strong support being given to this fact. Even the once-sheltered abode of the evolutionist has been invaded by sound conservatism. Walter Lammerts, director of research at Germain's Horticultural Research Division, states, "The continued interest and belief of many modern biologists in evolution, at least in some modified form, is puzzling, since the facts of genetic variability, cytology, and mutation so unmistakably show that species and varieties have such clearly defined boundaries of variability." Dr. Lammerts goes on to say, "In my own small circle of personal contacts are at least 25 creationists" (*Christianity Today*, September, 1962).

Leading theologians are likewise expressing their disenchantment with

contemporary liberal theology. Dr. Carl F. H. Henry, distinguished editor of *Christianity Today*, states that "indications are multiplying that previously scattered critiques of Bultmann's theology are encouraging desertion of Bultmann's premises and even of the 'Form Criticism' on which he builds. It is . . . a growing awareness of his inadequate handling of New Testament data and the resulting instability of his theology. The revolt against Bultmannism is more and more evident among New Testament scholars [on the European continent]."

I am not a liberal, because the liberal school violates the basis for its own existence. It seems the only thing a liberal is sure of is that there is something wrong with you, unless you see as he sees. He is liberal towards liberality. But this quasi-broad-mindedness ceases and ridicule begins when he discovers you are conservative. Like a Protestant church protesting a protester, his position is a contradiction which strikes at the very core of his foundations.

I am not a liberal, for liberal teachings suggest that there is something which believers need in addition to—or in the place of—simple faith in God and confidence in His written Revelation. Martin Luther faced this kind of confrontation before the Diet of Worms. His defense is still a classic:

Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand. I cannot do otherwise. God help me.

He is also reported to have said, "Man only needs the Word of God."

If so, why all the clamor for adding to the gospel? Can we not learn from the words of George Keith's great hymn,

*How firm a foundation, ye saints
of the Lord,
Is laid for your faith in His
excellent Word!*

*What more can He say than to
you He hath said,
To you who for refuge to Jesus
have fled?*

In this day of revolutions and revolutionists, of strikes and strikers, of

wars and warmongers, of civil rights and civil-rights demonstrators, of Watts and Birmingham and Chicago and Omaha, I believe there is a place for God's people—who know what they believe and what they do not believe—and that these folk should follow the sound advice of Peter, "Always be prepared to make a defense to any one who calls you to account for the hope that is in you . . ." (I Pet. 3:15, RSV).

It is important what I believe. And what I am. *That* I believe.

A New Englander's reminiscences may help us keep the brush away from our boundary posts

Preaching in the Early Days of the Holiness Movement

By Bertha Munro*

EVERY SERMON was doctrinal, biblical, largely expository, with specific application to the experience of holiness, to be received here and now. Holiness was preached both Sunday morning and evening by the pastors, and by every evangelist in every revival meeting and camp meeting. In "all-day meetings" also; almost every holiday was spent in these meetings—morning, afternoon, and evening. In Massachusetts, April 19 and May 30 were the great days. We all attended as a matter of course, children and all. My experience began at the age of nine.

The doctrine of "entire sanctification" was found by some preachers in texts that probably had to be

wrenched from context to apply to the experience. But the great, definite proof texts were used over and over by all the sermon-makers until we knew them by heart. The sermons were not dead, however, nor boring—even to me, as a child. They were full of life and living, and always directed at *me*.

There were powerful pulpiteers in those days, men of the finest educational background and training—Methodist ministers who had been sanctified after preaching some years, and for whom the experience marked an explosive crisis which had cost them everything. Dr. Daniel Steele (more writer than preacher) was a Boston University professor. Dr. C. J. Fowler had been a prominent figure in New England Methodism. Dr. Beverly Carradine and Dr. H. C.

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Morrison had similar standing in the South. There was the brilliant, warm-hearted young Will Huff. Bud Robinson was a winsome natural genius. And other "greats"—we knew them all. Camp meetings brought South to North and West to East. We forgot that Texas claimed "Uncle Bud"; he belonged to us. Of course in those earlier days we had our preferences. Our favorite was Dr. Carradine. His vivid illustrations made us cry with pity and shiver with fear.

Some evangelists had their favorite message and favorite text. For Rev. Martha Curry, from Stoneham, Massachusetts, self-educated, but a forceful personality and speaker, the theme was the *leprosy* of "inbred sin" and Naaman's dipping seven times in Jordan; or the trip of the Israelites from Egypt to Canaan (text, Deuteronomy 6:23), "He brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers." The Canaan image was a universal. The language was well understood.

Another text of Miss Curry's that still rings in my ears was Titus 2:14. She always read from the beginning in verse 11, "The grace of God that bringeth salvation hath appeared," but she concentrated on verse 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And now I think of it, that was not a bad text.

The total emphasis was always evangelistic. Only one preacher do I recall saying much about the "process of growth; but even he made the work of the "crisis" plain. That was Rev. John Short, pastor formerly of a large Methodist church in Lowell, Massachusetts (our Wollaston church altar came from that church building), then for years pastor of

the Cambridge Nazarene church. We youngsters called him "Mr. Long," for obvious reasons—in those days an hour was exceptionally short for a sermon; his went much farther. His text, whether expounded or quoted, in every message was: "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same things."

For the most part they trusted to "the experience," a sound case of the "second blessing, properly so-called," genuinely received and kept alive, to keep one going. They wanted us to "get it good." And they usually kept us digging until we found our way to the heart of things.

Their call was to "spread scriptural holiness." Pentecost, of course—Acts 2:4 was a "must" text and was preached again and again, but always qualified by Acts 15, 8-9. The blessing was primarily for purity, not for power; for cleansing, not merely for "service." The power would be that purity. "Eradication" of the "carnal mind" was the terminology. We could re-preach, or anticipate, step by step the outlines of what sanctification (1) was, (2) was not; (1) would not do, (2) would do.

Every sermon aimed, or was calculated, to make those present recognize a personal need, if one existed; a searching "test" was almost always given.

The altar service followed every sermon. And it was long. Seekers were expected to "pray through." The term was "entire consecration," not "commitment." (And not "surrender"—surrendering was for the sinner seeking forgiveness and "laying down his arms of rebellion.") The direction for the Christian seeking holiness was, "Die out." These preachers thought logically, exactly.

They were blazing a trail, and they

wanted to blaze it straight and plain. They did!

Editor's note: Since "they did" it so well, there is no excuse for us either to wobble or wander in following the trail they blazed. The best remedy for imprecision in preaching

holiness is a clear grasp of doctrine. And the best remedy for doctrinal cloudiness is experiential reality in our own souls. Slackness in preaching holiness reflects uncertainty in both doctrinal persuasion and personal possession.

Studies in the Methodist Revival

By Herbert McGonigle*

Part II. The Methodist Pentecost

MANY YEARS SINCE, I saw that 'without holiness no man shall see the Lord.' I began following after it—and ten years later, God gave me a clearer view than I had before of the way how to attain this, namely, by faith in the Son of God." These were the opening words of a letter from John Wesley to Lady Huntingdon, written in 1771. The letter is an important one, relative both to his own experience and to his preaching of entire sanctification. In the remainder of the letter he reminds her ladyship that for more than thirty years he has continued to preach: "We are saved from sin, we are made holy by faith."

The "many years since" take us back to the years 1725-29. This last date saw the rise of Oxford Methodism, a band of young men earnestly seeking God and holiness. John Wesley was their leader and it was typical of Wesley, the scholar, that books influenced him greatly in his quest for holiness. The writings of Clemens Alexandrinus, Bishop Taylor, Thomas a Kempis, William Law, Fenelo and the mystics convinced him that holiness was of the heart; it was rooted in heavenly tempers and sanctified thoughts and did not merely consist, as he had earnestly believed, in outward works of righteousness. With some qual-

ifications, Alexander Knox's summary was correct: "In John Wesley's view of Christian Perfection are combined, in substance, all the sublime morality of the Greek fathers, the spirituality of the Mystics and the divine philosophy of our favorite Platonists. Marcarius, Fenelon, Lucas and all their respective classes, have been consulted and digested by him, and his ideas are essentially theirs" (*Knox's Correspondence with Bishop Jebb*, Letter 19).

"Ten years after," in 1738, Wesley saw, what his greatest mentor, Law, had not seen, that salvation was by faith alone. Justification and sanctification are received by faith. "We are saved from sin; we are made holy, by faith." Wesley immediately declared the gospel of faith and soon all over the land hundreds of people could testify to its reality. There were fewer testimonies to sanctification than to justification, but many were seeking the blessing and some had entered into the experience. Wesley at first seems to have thought that the blessing was attainable only at death, but he soon realized that what God could do at the hour of death He could do a week, a year, ten years, before. For some time, Wesley also thought that the grace of entire sanctification could not be lost, but Thomas Walsh and others convinced him of his mistake

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(*Wesley's Works*, Vol. 12, p. 133, 1958 edition).

Tyerman says that in 1760 Wesley, "for the first time, found people professing to experience and practise Christian perfection" (*Life and Times of John Wesley*, Vol. 2, p. 417). If this were true, it would mean that from 1738 to 1760 Wesley preached an experience of grace of which he saw no positive fruit. Tyerman is wrong in his assumption; there *are* records in Wesley's *Journals* of those who were entirely sanctified before 1760. On Saturday, April 16, 1757, Wesley talked with M. B., "a mother in Israel," who told Wesley: "On August 23, 1744, I was sitting alone, about eight in the morning—when the power of God came upon me, so that I shook all over like a leaf. Then a voice said: 'This day is salvation come to thy house.' At the instant, I felt an entire change. I was full of love and full of God. I had the witness in myself that He had made an end of sin, and taken my whole heart forever. And from that moment I have never lost the witness, nor felt anything in my heart but pure love."

Here is as plain a testimony to entire sanctification as can be found anywhere in Wesley's writings, and it was given in 1757. Tyerman's contention that Wesley found no professors of entire sanctification before 1760 cannot be substantiated. On November 1, 1762, Wesley wrote: "I have known and taught instantaneous sanctification above these twenty years." Wesley would not have continued to preach entire sanctification by faith for "above twenty years" if there had been no witnesses to it all this time. The Conference Minutes, particularly for the years 1745, 1747, 1753, and 1758, have much to say about this "second blessing, properly so called." Suggestions are made as to how best the doctrine should be preached and how to examine and exhort those who already have the experience.

Wesley's sermon "On Patience," published in 1784, is a much neglected source of his teaching on sanctification. Having premised that the experience of entire sanctification is instantaneous,

Wesley says: "Two or three persons in London (in 1744) gave me an account of their experiences. It was exactly similar to the preceding account of entire sanctification," i.e., instantaneous. "A few years after (1756) I desired all those in London who made the same profession, to come to me all together at the Foundery that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us and then the other asked them the most searching questions we could devise. They answered every one without hesitation and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves" (*Works*, Vol. 6, p. 490). This passage reveals that many of the first Methodist converts professed sanctifying grace and that Wesley took great care to examine each witness individually. He and Walsh "asked them the most searching questions . . . and we were fully persuaded."

Although Tyerman was mistaken in saying there were no Methodists professing entire sanctification before 1760, he was correct in making that year the terminus a quo of the "glorious work of sanctification." This revival, which began 1760, Wesley called the "Methodist Pentecost." Here is his account of it:

In the beginning of the year 1760, there was a great revival of the work of God in Yorkshire. "On January 13," says a correspondent, "about thirty persons were met together in Otley (near Leeds, in Yorkshire) in the evening, in order as usual to pray, sing hymns, and to provoke one another to love and good works. When they came to speak of the several states of their souls, some with deep sighs and groans complained of the heavy burden they felt from the remains of inbred sin; seeing in a clearer light than ever before the necessity of a deliverance from it . . . They had no doubt of the favour of God, but they could not rest while they had anything in them contrary to His nature. One cried out in an agony, 'Lord, deliver me from my sinful nature,' then a second, a third, and a fourth; and while he that prayed first was uttering these words, 'Thou God of Abraham, Isaac and

Jacob, hear us for the sake of thy Son Jesus,' one broke out: 'Blessed be the Lord forever, for He has purified my heart.' Another, 'Praise the Lord with me, for He has cleansed my heart from sin.' Thus they continued for the space of two hours, some praising and magnifying God, some crying to Him for pardon or purity of heart, with the greatest agony of spirit. Before they parted, three believed God had fulfilled His word and cleansed them from all unrighteousness."

Here began that glorious work of sanctification which had been nearly at a stand for twenty years (*Works*, Vol. 13, p. 350).

Wesley visited Otley and was convinced of the genuineness of the reports. This work of sanctification was not as "novel" as Tyerman would have us believe. There had been many examples of it for over twenty years, but in comparison to the number who were justified, the number of those who had a clear witness to entire sanctification was small. Hence Wesley speaks of the revival at Otley as "the work that had been nearly at a stand."

This revival in 1760 was the most important of its kind Wesley experienced in fifty-three years of evangelism. Other revivals there had been, like those at Everton in 1759 and Weardale in 1772, but none so deep, so far-reaching, and so lasting as that at Otley. Its effects were soon felt all over England and in the south and west of Ireland. On October 28, 1762, John Wesley wrote: "Many years ago my brother frequently said, 'Your day of Pentecost is not fully come, but I doubt not it will. And you will then hear of persons sanctified, as frequently as you do now of persons justified.' Any unprejudiced reader may observe that it was now fully come. And accordingly we did hear of persons sanctified, in London and most other parts of England, and in Dublin and many other places in Ireland, as frequently as of persons justified; although instances of the later were far more frequent than they had been for twenty years before."

The Methodist Pentecost had come! If Wesley, always exact and definitive

in his use of words, likened the work at Otley to that which launched the Church in Jerusalem, then we can be sure it was a revival of importance. We shall briefly trace the kindling of the fire among the societies and note that, wherever the flame spread, hundreds were converted and many experienced the blessing of entire sanctification. The following quotations from Wesley's writings are representative of many more that clearly indicate, in Wesley's own expression, "the word of God as fire among the stubble."

March 6, 1761: "I met again with those who believe God has delivered them from the root of bitterness. Their number increases daily. I know not if fifteen or sixteen have not received the blessing this week."

September 21, 1761: "Here likewise [at Bristol] I had the satisfaction to observe a considerable increase of the work of God. The congregations were exceeding large and the people hungering and thirsting after righteousness; and every day afforded us fresh instances of persons convicted of sin or converted to God. So that it seems God was pleased to pour out His Spirit this year, on every part both of England and Ireland; perhaps in a manner we had never seen before, certainly not for twenty years."

July 24, 1762: "I rode to Dublin and found the flame was not only continuing but increasing." The revival at Dublin was so extensive that Wesley gave an account of it in detail. He concluded: "In some respects, the work of God in this place was more remarkable than even that in London. It is far greater, in proportion to the time, and to the number of people. A few days later Wesley heard of a similar work in Limerick, in the west of Ireland. "There is a glorious work going on in Limerick. The Lord has made your last visit to us a great blessing. Such times were never before in Limerick. The fire which broke out before you left us is now spreading on every side" (*Works*, Vol. 3, p. 106).

Wesley returned to England to find

the river of blessing in full spate. From Cheshire, he heard that "there was an outpouring of the Spirit—nor is His hand yet stayed" (*Works*, Vol. 3, p. 108). "The power of God is present with us—six or seven justified in a week; others find the very remains of sin destroyed"—this was the encouraging news from Staffordshire. On August 4, 1762, Wesley rode to Liverpool, where "there was such a work of God as had never been known there before." Two days later he heard from Bolton: "Glory be to God, He is doing wonders among us." The next day Wesley found sixty at Manchester who "believed God had cleansed their hearts." At the close of 1762, Wesley reflected: "I now stood and looked back on the past year; a year of uncommon trials and uncommon blessings. Abundance have been convinced of sin, very many have found peace with God; and in London only, I believe full two hundred have been brought into glorious liberty" (*Journal* for Dec. 31, 1762).

All the Methodist societies in England and Ireland felt the influence of the Otley revival for many years after 1760. In that year the total number joined in all the societies could not have been more than 13,000. In 1767 the number had risen to 26,341, and in 1771 to 30,338. On November 18, 1763, Wesley wrote: "Before Mr. Walsh left England, God began that great work which has continued ever since, without any considerable intermission . . . The peculiar work of this season has been what St. Paul calls 'the perfecting of the saints.' Many persons in various parts of England and Ireland have experienced so deep and universal a change, as it had not before entered into their hearts to conceive . . . The work of God went on. Nor has it ceased to this day in any of its branches: God still convinces, justifies, sanctifies."

This appraisal was written near the beginning of "the glorious work"; eighteen years later, Wesley's judgment had not changed. In 1781 he wrote: "The glorious work of sanctification spread from 1760, first through various parts

of Yorkshire, afterward in London . . . Dublin . . . and all the south and west of Ireland. And wherever the work of sanctification increased, the whole work of God increased in all its branches" (*Works*, Vol. 13, p. 350).

The revival in Otley was convincing proof that when believers entered the blessing of entire sanctification the whole work of God prospered. Wesley saw this in most of his societies; when believers claimed the blessing, sinners were converted. His *Journals* have much to say on the relationship between entire sanctification and revival.

September 15, 1762: "Where Christian perfection is not strongly and clearly enforced, the believers grow dead and cold."

September 30, 1765: "Where Christian perfection is little insisted upon, be the preachers ever so eloquent, there is little increase, either in the number or grace of the hearers."

February 8, 1766: "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and, consequently, little addition to the society, and little life in the members of it . . . Till you press the believers to expect full salvation *now*, you must not look for any revival."

In analyzing the influence and extent of the Otley revival, it is significant that it had little or no effect on Scotland. The chief reason was that Calvinistic Scotland did not respond too readily to the Arminian preachers and especially their teaching on Christian perfection. Wesley's references to sanctification in Scotland (only four!) make this plain.

June 8, 1779: "I spent some time with the society [at Inverness], increased from twelve to between fifty and sixty . . . Many were going on to perfection, so that all the pains which have been taken to stop the work of God here, have hitherto been in vain."

June 17, 1779: "When Mr. Brackenbury preached the old Methodist doctrine [in Edinburgh] one of them said: 'You must not preach such doctrine here. The doctrine of perfection is not calcu-

lated for the meridian of Edinburgh.' Is it any wonder that the work of God has not prospered here?"

The other two references, May 3, 1784, and May 22, 1784, are to the same effect—sanctification and revival are inextricably linked together. We, today, who are committed to this gospel of entire sanctification can learn much from the Methodist Pentecost. We must learn, with John Wesley, "that until we press the believers to expect full salva-

tion now, we must not look for any revival." Having learned this, we must pray with Charles Wesley, for ourselves and our people:

*That I Thy mercy may proclaim,
That all mankind Thy truth may
see,
Hallow Thy great and glorious name,
And perfect holiness in me.*

(To be concluded next month)

Tips on how
to find them

Those Tattletale Titles

By Richard H. Leffel*

Part III. Titles That Tantalize

HAVING SERMON TITLE TROUBLES? Best you can do is "The Prodigal Son," or "God's Grace," or "Sanctification"? Don't turn the page! Let's see what can be done about those telltale titles. Need some examples? Well, here are some sources and examples of titles that tantalize. It will be admitted, of course, that one man's list of examples will be prejudiced by personal tastes. But here goes anyway!

Human-interest topics and current events may serve as springboards for stimulating sermon titles. The school dropout problem lends itself to a sermon on backsliding on the prodigal son—"The Dropout Who Came Back" (Luke 15:11-32). The fact of physical birthmarks might lead to a message on the aftereffects of the new birth—"New Birthmarks" (II Cor. 5:17).

The physical and mental benefits of laughter offer an easy takeoff on the title—"Laughter—the Best Medicine" or "Life Can Be Laughable" (Prob. 17:22). There is no end to the number of life situations that may be adapted to spiritual topics.

Modern translations of Scripture offers excellent title suggestions. Checking a given text against the same passage as treated by various translators will often yield a phrase or an idea that is title-tainted. Paul S. Rees, a splendid exemplar of outlining and good sermon titles, uses the *Revised Standard Version* of I Cor. 3:3 for his provocative sermon "An Overdose of the Ordinary." *The New English Bible* New Testament renders Christ's comment on the Second coming (Matt. 24:8): "With all these things the birth-pangs of the new age begin"—suggesting the plausible title "Labor Pains of the Last

*Pastor, Balboa, Canal Zone.

Days." J. B. Phillips' use of the word "soundingboard" to describe the tone-true testimony of the Thessalonian Christians hints at the possible sermon title "Christians Who Ring True" (I Thess. 1:8). It is usually stimulating and enlightening to habitually check out passages and texts with at least several translators. Some of the useful works are those contributed by J. B. Phillips, Moffatt, Weymouth, Berkeley, Williams, Kenneth Taylor, and others.

Alliteration, which means the repeating of the same initial sounds or letters in several words, is an excellent way to form a title. Webb B. Garrison, in his book on preaching, declares unequivocally: "Alliteration is probably the most effective figure of speech for use in sermon titles."¹ Paul S. Rees is a master of this method. One of his sermon books contains almost exclusively alliterative titles, including: "The Glory of Giving," "The Diet of Devotion," and "The Path of Prayer."²

It is probably better not to become too stereotyped in the naming of sermons. Variety adds zest and spice and affords a change of pace. However, it is doubtful that alliteration can be improved upon in framing a title that contains phonetic balance and will stick in the mind. The likeness of the key words creates symmetry flavored with a soothing sound.

Still stumped? How about slogans, rhymes, and jingles? Most often these are psychologically patented to attract attention. A friction-proofing product, advertised in most corner service stations, announces "The Proof Is in the Performance." Try that for a title on St. Paul's word to the Corinthians (I Cor. 8:8, 11, 24). The slogan used by Hallmark Cards fits neatly Jesus' story of the Good Samaritan—"When You Care Enough" (Luke 10:

25-37). A magazine ad promoting the new all-weather tires with the "built-in grip" prompted a sermon on the grace of heart holiness called "Stop Your Skidding!" See how it works?

Magazine article titles and book titles serve as sermon-title leads. An article captioned "How to Beat the Blues" is tailor-made for a sermon on the problem of spiritual discouragement. One beamed to parents titled "How Not to Raise Cain" is a thought-provoking springboard for a sermon on the responsibilities of Christian parenthood. Book titles, though borrowed, will sometimes offer just the right title that will click with a given sermon. *Reader's Digest* is a veritable gold mine of stimulating article captions, many of which are transferrable to sermon titles. A preacher can develop the art of seeing sermons in article and book titles. Watch for them!

Question titles are often striking and effective. An evangelistic message on the danger of spiritual procrastination might ask, "What Are You Waiting for?" (Ps. 39:7). A sermon calling for all-out Christian commitment could pose the disturbing question, "Is Average Passing?" (Matt. 5:47). Alluding to the scriptural measurements for Christian living, a sermon title might query, "How Tall Are You?" (II Cor. 10:12-18).

Paradoxical statements often make teasing titles. A sermon on the rich man might be titled, "The Poor Rich Man" (Luke 16:19-31). Focusing on Lazarus, it might be inverted to read, "The Rich Poor Man." The caption "The Successful Failure" is a provocative treatment of Christ's willful submission to the Cross (Matt. 27:42). A sermon on Samson might carry the title "Strong Muscles and

Weak Morals." Preaching on the cleansing and infilling aspects of entire sanctification, this paradoxical title might work—"Empty—Yet Full." An entire series of biographical sermons might be worked out with paradoxical titles. This technique is further adaptable to topical, textual, and expository sermons.

Song titles, or phrases from songs, can give many a sermon its needed title. Used as they are, turned around, or altered to fit a subject, a preacher may find appropriate sermon titles from music. Using the popular "The Old Rugged Cross," a preacher might point up the tendency to eliminate the Cross from modern Christianity with the title—"The New Rigged Cross." One that might bring a smile as an apparent typographical error would be "Amusing Grace"—pointing up some of the ridiculous concepts of God's grace being propagated today.

Or how about the song "The Home Over There" as a title for a sermon on heaven? Browsing through the *Praise and Worship* hymnal and his own collection of special songbooks will reveal many stimulating sermon title suggestions for any preacher. Try it!

Sermon title treasures are buried in proverbs, axioms, plays, speeches, colloquialisms, everyday expressions, and so on. Use your imagination! Watch for title tips! Listen for ideas!

Get your message from God, but don't hesitate to run the gamut in search of its fitting title. The title may be only the topping for your sermonie sundae, but remember, a tasty topping often helps to sell the ice cream!

¹Webb B. Garrison, *The Preacher and His Audience* (Fleming H. Revell Co., 1954), p. 110.

²Paul S. Rees, *Christian: Commit Yourself!* (Fleming H. Revell Co., 1957).

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

Truth Endangered

By Homer J. Adams*

WHAT IS TRUTH? Pilate asked Jesus, and many have bewailed the fact that He did not immediately respond. One usually desires a simple answer to a question he does not understand. Pilate wanted a terse, neat answer fully comprehensible to his puny mind. It was not that Jesus had made no provision for an answer. The Christ had labored three years in His

ministry to help men find the answer to this question. When He returned to heaven, the Bible became a source of truth. Regardless of the current fashion of vagueness, it still affirms in ringing tones, "Ye shall know the truth, and the truth shall make you free."

To discover and tell the truth is a difficult task. Sometimes information comes in the form of the confession of Tomlinson in Kipling's poem of that title, "Oh, this I have felt, and

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this I have guessed, and this I have heard men say." Is this the way to truth? Do we quote as true what we have "guessed" and "heard"? Even those with the best intentions may err in search of it. It behooves us all, then, to develop a devotion—almost a passion—for truthfulness.

With the emphasis on statistics, a characteristic of our age, good people are tempted or "pressured" to shade the truth. There is a world of difference between a normal desire to put one's best foot forward and a deliberate effort to mislead. An alarming implication is found in the story of the farmer who was asked the value of his cow by a stranger. "Do you want to buy her, are you the tax assessor, or did the train run over her?" he asked, hinting that the value would fluctuate! A skillful use of words, staying within the legal bounds of truth and yet creating an impression different from the facts, endangers truth. Truth is also threatened by any tendency to act as though the end justified the means. God will not bless efforts to do the Lord's work with Satan's methods.

Temptation lurks on the pathway of those of us who work with records. Sunday school attendance numbers are of considerable concern to Nazarenes; consequently there are temptations to pad them. To scrupulously count attendance class by class and then add a loose 10 percent for the "floaters" and latecomers is a sloppy practice. Is there any comparable effort to deduct 10 percent for those who may not have gotten there for a reasonable share of the class period? Others have relied on optimistic "guesstimates" on attendance. One person reported being invited to attend a certain Sunday school involved in a contest. When he replied that he regularly attended

another church, he was urged, "Oh, come by and stay even fifteen minutes, long enough to count, and then you can go on and count in your own Sunday school." Shocking!

To throw out the total number present on a particularly bad Sunday as not being typical, even if there was a heavy snowfall that day, is difficult to defend. If one low Sunday is omitted, why not two or three? If you omit Sundays where attendance is distorted by bad weather, why not omit a low Sunday in summertime vacation season? Or if the effort is to keep the abnormal from having undue influence, should we discard Easter Sunday attendance, which might be unusually high? Once you start tampering with attendance statistics, where will it end?

Public schools keep elaborate attendance records. They do so as a basis for distribution of tax funds for education. To pad the attendance figures is a serious matter—a crime, in fact. No Nazarene superintendent or pastor is going to be sued for reporting more in attendance than he knows are there, but *we ought to be as scrupulously honest and accurate as those who are legally liable*. Should not love impel us to do what the law compels them to do? Lord, help us to write down what the recording angel writes. Assuredly that will be the truth.

We are living in a day when a light attitude prevails toward truth. A common expression, usually accompanied by a knowing smile, if not a hearty laugh, is the phrase "ministerially speaking." This seems to mean "stretching the truth." Allowing for some jesting when both parties know it, there is serious danger of a sort of "Laodicean drift" which blurs the boundaries of truth. How can such a slight on the habitual truthfulness

ness of a minister escape injuring the cause? Would not God be pleased if both the expression "ministerially speaking" and the practice it describes were dropped from the lives and lips of Nazarenes? The Scripture admonishes, "Let your yea be yea; and your nay, nay." And this refers not so much to brevity of speech as to truthfulness.

All kinds of people are tempted to violate the truth. The unlearned depart from truth because of ignorance. The well-educated mind faces a more subtle temptation—to rationalize, to give a good reason rather than the true one. Satan would like us to tell something as we want it to appear rather than exactly as it is. All may be tempted to make excuses, but we would do well to ponder the definition that "an excuse is the skin of a reason stuffed with a lie." If we rationalize, creating a different impression from the true one, then, as Isaiah mourned, "truth is fallen in the street."

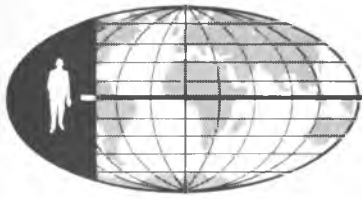
To plan deliberately to violate the truth under certain circumstances is shocking in the extreme. In recent past the writer has heard four different men, all professing holiness, say, "Now don't quote me on this. If you say I said it, I'll deny it!" They were admitting that if pushed into a

corner they would lie about it. There was no reason to think anyone was joking, the various items under discussion being rather serious. May the good Lord have mercy on us! Surely He is grieved by such ethical infractions. Perhaps our prayer should be that of the old Episcopal hymn, "Stay, Thou Insulted Spirit, Stay." Don't forsake us, Lord, but send a revival of concern for the time-tested virtues of honesty and truth. May we, as Paul said, "speak every man truth with his neighbour."

Let us hope the looseness described in this article is rare among us. Some temporary wavering in veracity might be excusable in new and immature converts (as the Colossians, for instance—3:9), but not in a man who is supposed to be qualified to stand behind the sacred desk. Any form or measure of dishonesty in a preacher betrays an inner fabric of soul which is rotting, if not already rotten. We will not cleanse ourselves of this professional and personal decay unless we be radical in condemnation and blunt in diagnosis. A preacher who trifles with the truth is self-deceived in his profession of justification and sanctification. He should repent or leave the ministry.—EDITOR.

**"Whatsoever weakens your reason,
impairs the tenderness of your conscience,
obscures your sense of God, or takes off the
relish of spiritual things,
whatever increases the authority of your
body over mind,
that thing to you is sin."**

—Susanna Wesley



The

PASTOR'S

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April, 1967

(161) 17

HOW DO YOU USE YOUR CHRI

Do you sell your people on the necessity of Nazarene higher education?



Who among your membership could give a firsthand report on your Nazarene college?



When could you possibly spare the time in a public service?



How much do you care whether your young people attend a secular college or get to a Nazarene college?



FIFTEEN MINUTES OR FIFTY MINUTES
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Sunday, April 9, is Christian College Sunday across the nation. Sunday school opening, morning worship, N.Y.P.S., and Sunday evening services—it would be appropriate in any of them.

For the pastor to express his concern for the future of his own young people and urge support for this essential branch of the church work will make an impact.

CHRISTIAN COLLEGE DAY

APRIL 9

Support
NAZARENE
Colleges

DEPARTMENT OF EDUCATION

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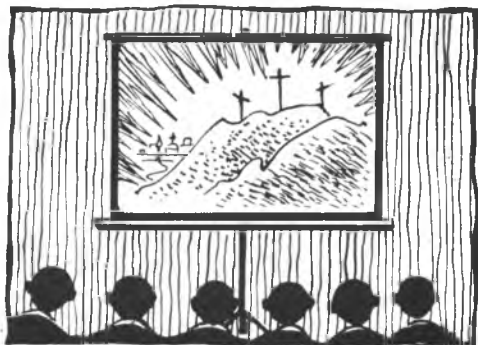
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(Separate from Packet) | 15c |
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(Suitable for two- or three-team quizzing.) | 50c |

All orders are to be sent directly to Nazarene Publishing House. The General N.Y.P.S. Office will answer your questions and distribute supplies to district quiz leaders.

AUDIOVISUALS CAN HELP



EVANGELIZE

—a true story by Russell White

For Easter Sunday, Shawnee Church of the Nazarene used filmstrips* for a children's morning worship service. Upstairs—adults were in revival. Downstairs—the Junior Department was crowded with eighty-six children from Primary and Junior Departments—some younger.

At the conclusion of the second filmstrip, a few words of exhortation brought six of the older children to the altar of prayer. One outstanding young lady (a sixth grader at the time) was beautifully saved, sweetly weeping her way to victory. She had attended our Sunday school for about one year with her younger brother and sister. Her parents had only recently informed the church of their decision to take the children back to their former denomination to worship.

A few weeks later, Shawnee Church proudly added the name of Cecilia to their list of church members. Her parents and grandparents were there for this important event—and proud as peacocks.

Six months later Cecilia is still a radiant Christian, never missing in her Junior High class. It was a happy day for her when her parents allowed her to attend the local district boys' and girls' summer camp.

Hats off to Cecilia! Visual aids and evangelizing can go hand in hand.

*"Christ the Lord Is Risen Today," songstrip, VA-511. \$1.98.

"Glad Easter Day," color filmstrip with record, VA-85118. \$7.00.

Both from your Publishing House.



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May 7, Cradle Roll Day, is the time to honor Cradle Roll and nursery babies. Do it with special recognition, a dedication service, a program or a gift.

Baby Days in the Church No. 2 is a brand new book to help you and your workers plan for Cradle Roll Day. Among other things it contains a baby dedication service and a sermon outline to use on this special day.

See the May, 1967, "Church School Builder"
for ways to

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TRY A NEW IDEA

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HOME
DEPARTMENT

MAKE YOUR 10% GOAL OR
ADD TEN TO YOUR ROLL

APRIL 2-30, 1967

Last Major Drive of This Quadrennium

RETURNS

on Your General Budget Investments

MOZAMBIQUE—We are amazed at the results in our Sunday schools this year. We had been concerned about them, for the enrollment had gone down from 2,000 to 1,837 at the end of last year. At the March Quarterly meeting we discussed this with our preachers and they set a target to raise their enrollments to 2,500 by the end of the Quadrennium in 1968.

They really “got cracking” as they reported at the June Quarterly meeting. Some went right home and started an extra outstation Sunday school; others visited and encouraged the old and new ones to come to their already existing schools. At that June Quarterly meeting we put the charts up again and revised their figures as they reported. When we added them up we came to a total enrollment of—not just 1,800 or even 2,500, but over 3,000!

The people are coming, and the preachers are bringing in reports from all over Macanga of the ones and twos getting saved—some of these in places where they have labored for years with no visible results.—**NORMAN and JOAN SALMONS**, Tete, Mozambique.

SWAZILAND—Revival has come to our nurses. Nurses have prayed through in special evangelistic services in the local church; in the nurses’ chapel; in the classroom; and in the Nursing College office. They have gone out to witness more actively among the patients and in the wayside Sunday schools. In the ward services in the R.F.M. Hospital, which they conduct every Monday night, they report souls’ being saved every week. This year we held evangelistic services in the Hlatikuku and Mbabane Government Hospitals which we feel were a great blessing especially to some of our older graduates.

A new experience this term has been the joy of sharing in the establishing of a new Church of the Nazarene in a new area. Four years ago we were given the responsibility of a Sunday school of 18 to 20 people which met under a tree. On our fourth birthday we had 178 in Sunday school. Our offering at the new little church for the new dispensary was \$100. The property now includes a church building which will seat 200; a school building; a teacher’s house; the beginning of a new dispensary. We have a preacher with two years of Bible school training; his wife, who is a trained teacher; a trained Swazi nurse; 20 full members, and 40 probationary members. One young couple from this church is now in Bible School.

These are the things that make missionary service worthwhile.—**DOROTHY DAVIS**, Manzini, Swaziland.

SEVEN SUNDAY MORNING

APRIL 2—

● **ASSIGNMENT:** To carry out an effective and aggressive program of evangelism

● **SEVEN STEPS** for the PASTOR to take NOW:

PARTICIPATE—both you and your church
(Decide immediately that you will participate.)

PRAY—in a concerted prayer effort for souls.
(Use prayer cells, around-the-clock hours of prayer, etc.)

PLAN—for each Sunday morning.
(Consider a different emphasis for each Sunday.)

PREPARE—to round up ALL absentees and prospects.
(Have one or more Evangelistic Rally Sundays.)

PROVIDE—for one or more unified services.
(Combine the Sunday school and morning service.)

PREPARE—for visitation, personal and altar work.
(Train and organize your people.)

PREACH—with a mighty, soul-burdened, evangelistic minister.
(Pray for souls; preach for a verdict; lead believers into entire sanctification; and add members to the church.)

● **GOALS***

APRIL 2

APRIL 9

APRIL 16

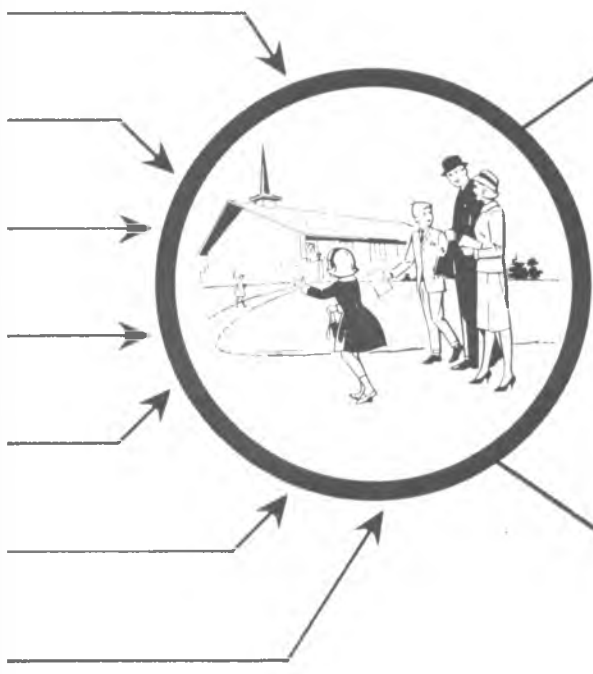
ATTENDANCE	THREE MILLION IN CHURCH
MEMBERSHIP	TEN THOUSAND BY PROFESSION

*Each local church will have its own goals for each of these goals

IGS OF EVANGELISM

Y 14, 1967

Through Seven Sunday Mornings



"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

(Acts 2:41)



APRIL 23	APRIL 30	MAY 7	MAY 14
Seven Sundays			
OF FAITH by Pentecost Sunday			

als.

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COMMITMENT SUNDAY

MAY 7

(First Sunday of National Family Week)

TWO WORTHY OBJECTIVES:

1. Every family pledge to begin or strengthen their family altar.
2. Every family pledge to do something during National Family Week to win another family.

THE PASTOR'S PART

1. Make plans for National Family Week with your Christian Family Life director.
2. Order and distribute the "Family Life Packet."
3. Plan to climax this week with a real spiritual emphasis on Mother's Day, May 14.



Spring* Fervor!*

Spring is that wonderful time of year when the ground warms and the gentle rains come and mud gets all over the church floors.

It's that wonderful building time—new homes going up around town, new nests under the church eaves, and pre-assembly remodeling in conspicuous places around the church.

Spring! That happy outdoor season when energy and high hopes and creativity abound—unchanneled.

Since spring is such a good time for changes and variety and new programs and fresh starts, think about the possibility of emphasizing a *total stewardship* program in your church to take care of any weak places neglected the last few months and years.

TIME: About that mud tracked all over the church . . . and those rooms that need painting . . . and the shrubbery that needs trimming . . . and the flowers that need planting . . . and the windows that need washing . . . Plan a full day of *active stewardship*! Teen-age girls will be in charge of the children. Teen-age boys will take care of the lawns. Adults can paint, wash, remodel, wax, rearrange, and revitalize until by evening the church will look almost like new. End the day with a big family dinner. The whole thing could even help your attendance the following Sunday morning. It's human nature to feel we belong to the things we helped make.

TREASURE: You will want to nurture any seeds planted during your recent C.S.T. courses on tithing. Help strengthen new tithers by showing the film, "The Spenders." Order the pamphlets on Money Management first, then show the film. The

24-minute, dramatic story of a Christian family's money matters can be ordered from the Nazarene Publishing House, NAVCO Department, for \$9.00. It might be the needed "gentle approach" to the "touchy topic" of money.

TALENT: To be *underworked* in God's kingdom is as detrimental to personal spiritual life as to be *overworked*. Are you utilizing talents in speaking, working, writing, planning, organizing, publicizing, visiting, reading—in addition to those of singing and playing the instruments? Seek out new talents among those who are not now actively involved. Create a talent committee made of people talented in producing and encouraging confidence and participation. Every special task requires a special talent.

TOTAL STEWARDSHIP is total living—heart, mind, strength—for Christ! May your own *spring fervor* continue and increase!

Growing Church Achievement Program

Two outstanding churches will be selected on your district this year and honored at your District Assembly.

- 1 One award will be given the church with less than fifty members which has outstanding growth during the year.
- 2 Another award will be given the church with fifty members or more which achieves outstanding growth, and which does something special for district home missions, such as sponsoring a new church, locating a new church site, or receiving a special offering for home missions.

Your Church Could Well Qualify for One of These Awards!

Home Missions Is Evangelism at Work!

- ★ An evangelistic church is always a home-missionary-minded church.
- ★ Our burden and concern for the lost creates a desire to plant new churches in the neighboring community and in the next town.
- ★ Be alert to the opportunity of securing church buildings and church sites where the Church of the Nazarene should be located.
- ★ This could be the year when *you* and *your* church help sponsor a new home mission church!

ON TO 500 NEW CHURCHES!

Department of Home Missions
6401 The Paseo, Kansas City, Missouri

Salute to Ed Johnson

WE HONOR in this vignette a Nazarene pastor who believes and practices good press and public relations.

Some twenty-three years ago, Rev. Edward J. Johnson began to pastor a home mission Nazarene church in Osseo, Minnesota, a town eight miles north of Minneapolis. He was ordained in 1945. The congregation built a basement church in 1947. The superstructure was added in 1952 and enlarged in 1964.

Brother Johnson quit his job in the wholesale glass business several years ago to give full time to pastoring. Early in his ministry, he began to work with and through the weekly newspaper, the *Osseo Press*.

He inaugurated a series of weekly newspaper ads, 2 columns wide and 2 inches deep, in which his picture appeared with a capsule message titled: "20 Seconds with the Nazarene." These messages were very

well received. Brother Johnson gave N.I.S. permission to pass on the layout and copy to other Nazarene pastors, and scores are using these ads.

When Rev. Johnson felt called recently to his second Nazarene pastorate, at North Platte, Nebraska, the *Osseo* paper gave him a warm send-off describing him as "Osseo's vibrant minister."

On reading the article one learns that here is another Nazarene pastor who has obeyed the scriptural injunction: "Whatsoever ye do, do all to the glory of God." The newspaper article closes:

"One particular group in town will miss Rev. Johnson's timely presence. The *Osseo* Fire Department made the minister its only honorary member. Rev. Johnson tries to follow the trucks when there's a fire, especially when it's cold. Rev. Johnson says: 'Those fellows who ride on the back appreciate a warm ride home.'"

O. JOE OLSON

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13 ^pAnd he carried out thence
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the LORD, and the treasures of

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

"All We Ever Do Is Go to Church"

By Mrs. Frankie Roland*

I STARED AT MY SON in stunned silence as he raised reproachful eyes and trembling lips and repeated, "But it's true, Mom, all we ever do is go to church."

Glancing at the clock, I could see it was time for me to leave to begin picking up Sunday school children; but dropping on my knees in front of him and putting my hands on his shoulders, I looked him straight in the eye and said, "Son, I can't explain it now but trust me—things will be different."

That morning my mind did not grasp the sermon, for it kept flying here and there bringing things to remembrance, and the words kept returning and repeating over and over, "But all we ever do is go to church."

I tried to put myself in a child's place that morning as I went over recent revivals, zone rallies, etc., during the past year, and what I saw shocked me. It was "Now sit still and behave," or "Now don't go outside and get hurt," or "Now wait inside; I need to talk to someone." I thought of all the times I had attended regular and special meetings with the children without trying to make the services the least bit interesting to them. Many, many things came to my mind that day. I remembered when first entering the ministry

we had started taking Monday off as our "Saturday," but eventually it began having as many demands as any other day; so gradually, without even being aware of it, there was no day off. Finally I sent a silent prayer heavenward, "O Father, help me with this very special problem today, and may it not be too late to help my son."

As I tucked Dan in bed that night I explained to him that sometimes even parents make mistakes and that Mommie and Daddy had made a mistake in just going to church with the children; but that we wanted a happy family, and starting now we would do other things together as a Christian family.

The next day, without the slightest misgivings, we closed the door on Monday's wash and cleaning and had a very happy outing with the children. As we turned into a state park, I watched as Dan's eyes lit up and a big smile spread across his face.

I began using every opportunity that came my way. At missionary rallies, and whenever there were special speakers at any meeting, at the close of every service I would take the children to the front and introduce them to the speaker. The speakers were always very happy to stop and chat with a small child. I was so grateful as one missionary gave them each a penny from his country. It was a large coin with a kangaroo on it, and the children still

*Pastor's wife, Griggsville, Illinois.

have the coins, showing them proudly to their friends—"Our friend, a missionary, gave them to us," they say.

A miracle was not wrought overnight, but as we sought God's help we could see improvement. We didn't just take the time to be together as a family—we absolutely had to *make* the time. The children gradually began to understand, too, that although they had to attend every revival service, special meeting, etc., there would be something special afterwards. Perhaps a visit to the zoo, a ball game, or fishing. It didn't matter to them, for it was just enough to know it would be "Family Day."

The biggest change came when, after a Christian college program, we had a quartet and their sponsor from our Nazarene college in our home for a

"midnight snack." Dan was much impressed that three of the group were "P.K's" and he's never forgotten one thing the leader said to him: "Who besides a P.K. can stay up till midnight eating strawberries and ice cream?" After the boys left (and had given him their picture) he seemed to feel differently about "having to go to church."

After two years I feel my reward has finally come, for as I worked in the kitchen preparing supper last evening I heard a neighbor boy say, "Dan, are you going to watch the Cinderella special tonight on TV?" Dan said, "Sure, we'll watch half of it; then we'll go to church. I like to go to church."

I bowed my head over a half-peeled potato and said a special "Thank You, God," for I felt he really meant it.

CONCEIT

We men are prone to strut about
and boast of things we've done,
Of our great success in life,
or of some office won.
We talk about the money that
we've made throughout our life,
But not one word of credit do
we give to our good wife.

She works from early morn till night,
until her joints all ache;
She washes all our clothes so white—
no credit does she take.
We don't know how she does it,
but we get three meals a day,
All filled with vitamins we need,
so we can work or play.

The weekly budget is her pet,
and if we men are wise,
We'll just sit back and marvel
as we watch her when she buys.
Then with our great conceit reduced,
with all it might entail,
Let's just admit that lots of us
without a wife would fail.

—M. S. Resor

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner*

PAUL WAS AN EVANGELIST if he was anything. He was first of all a servant (slave, *doulos*) of Jesus Christ, but this involved being an apostle, and an *apostolos* is "a messenger, one sent on a mission" (Abbott-Smith, *Manual Greek Lexicon of the NT*). From the time of his conversion near Damascus, (c. A.D. 35) until his martyrdom in Rome (some thirty years later), Paul was ceaselessly, restlessly, vigorously, eagerly preaching, teaching, explaining, defending, and applying the gospel, by all means, that he might win some to the faith.

Within thirty years of the Savior's death he had established, almost single-handedly, strong Christian centers in Syria and Cilicia, on the island of Crete, throughout Asia Minor, and had taken the gospel out of its Eastern matrix into the continent of Europe.

What were the elements in the structure of this indomitable evangelist? What factors contributed to the effectiveness of his labors? We shall consider three: his motivation, message, and method.

Motivation

"What makes Sammy run" cannot begin to compare with what moved the great apostle and left him, like John

Wesley, out of breath in the pursuit of souls.

1. *His native endowment*

Over this we have no immediate control, but it is an inescapable factor in an analysis of the Lord's workmen.

Paul was intelligent, had amazing powers of physical endurance (despite his thorn in the flesh), was capable of profound understanding and deep feeling, and was incredibly dedicated to whatever he believed was right.

Before his conversion to Christianity, by his own testimony, he was "exceedingly zealous of the traditions of . . . [his] fathers" and "advanced in Judaism beyond many . . . [his] own age" and "beyond measure persecuted the church of God and wasted it" (Gal. 1: 13-14, KJV & RSV). Luke records that "he made havock of the church" (Acts 8:3), and that he started out for Damascus "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1).

During Billy Graham's famed London crusade, a British magazine carried a cartoon depicting a long-faced, dour Anglican rector, draped limply over the pulpit and saying lugubriously, "I'm no Billy Graham." He *was* no "Billy Graham," and Billy Graham's great personal talents are no liability to his ministry. Paul's native endowment was a great asset to his motivation as a Christian evangelist.

*Chairman of the Division of Philosophy and Religion, Northwest Nazarene College, Nampa, Idaho.

2. *A dynamic Christian experience*

Another factor in Paul's motivation as an evangelist, and no doubt the principal one, was his personal encounter with the living Lord, leading to his conversion and infilling with the Holy Spirit.

Paul never wearied of telling how, as he was relentlessly persecuting the Church of God, a light from heaven suddenly flashed about him, felling him to the ground; how the voice of Jesus called his name, rebuked him for his persecution, and directed him to the city of Damascus, where he received the Holy Spirit and his marching orders. This was the basis of all Paul's further ministry, a story he must have repeated time and again, twice in the Book of Acts alone. This brought reality, certainty, conviction into his life. Nothing whatever—and that included a good deal—could shake Paul's fundamental conviction that he had seen the Lord Jesus and had become His slave.

3. *Divine election, commission*

A third factor in Paul's motivation, closely related to the preceding one, was his divine call and commission to take the gospel to others.

While Paul sat somewhere in Damascus in darkness and perplexity, awaiting further directions, the Lord appeared to one Ananias, a believer in that city, and instructed him to seek out Paul (Saul, then) and aid him in the recovery of his sight and in being filled with the Holy Spirit. When Ananias protested his suspicions, the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15-16).

Pauls own testimony of this commission was that the Lord said to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness" (Acts 26:16). Paul was utterly confident that God had chosen him to

be an apostle, a messenger of the gospel. His commission, as he reminded opponents both in Galatia and in Corinth, was not from men—not even from the leading apostles in Jerusalem—but from God himself.

4. *Continuous reaffirmation*

A fourth factor in Paul's evangelistic motivation, so basic to all spiritual labor, was a continuous reaffirmation both of his personal relationship with Jesus Christ and of his calling as an apostle.

Some years after his conversion (following expulsion from Damascus, a cool reception from the Jerusalem church, and several years of unrecorded labors in Syria and Cilicia), Paul went to Antioch of Syria, at the insistence of Barnabas, to assist in a great awakening among the Gentiles. During a period of fasting and prayer, the church heard the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

Later, during the early stages of the second missionary journey, Paul faced a period of uncertainty as to divine guidance and confronted closed doors in Asia on the left and in Bithynia on the right. Coming to Troas, he saw the vision of the man from Macedonia (Europe) pleading for Paul to bring the gospel to his land.

And so it went throughout Paul's life. In Corinth the Lord said, "Be not afraid, but speak . . . for I have much people in this city" (Acts 18:9-10). On the high seas, in the midst of a storm, and when Paul was a prisoner of Rome, the angel of the Lord appeared in that black night and said, "Fear not, Paul; thou must be brought before Caesar" (Acts 27:24).

Thus it was that Paul could say, "We do not lose heart . . . we are always of good courage" (II Cor. 4:16; 5:6, RSV).

To be continued next month

Don't ever take a fence down until you know the reason why it was put up.—G. K. Chesterson.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 1:18-25

"Have the Preeminence" or "Have First Place"?

The Greek verb is *proteuo*, found only here in the New Testament. It comes from *protos*, "first," and so means "be first" or "have first place." The best translation of this clause is: "so that He Himself might come to have first place in everything" (NASB).

"Fulness"

A favorite term with the Gnostics was *pleroma* (v. 19). In Colossians, Paul was concerned to oppose the incipient Gnosticism which was invading the churches of the Lycus valley. His answer to all the Gnostic heresies consisted essentially of one word: Christ. He alone was "fulness." Lightfoot comments that this was "a recognized technical term in theology, denoting the totality of the Divine powers and attributes."¹

"Dwell"

This is a strong term, *katoikeo*. It means "dwell permanently."

"Reconcile"

The strong double compound *apokatallasso* occurs only here (vv. 20-21) and in Eph. 2:16. It means "reconcile completely."² Lightfoot comments: "The false teachers aimed at effecting a partial reconciliation between God and man through the interposition of angelic mediators. The Apostle speaks of an absolute and complete reconciliation of universal nature to God, effected through the mediation of the Incarnate Word."³ He adds: "Their mediators were ineffective, because they were

neither human nor divine. The true mediator must be both human and divine."⁴ He must have the fullness of the divine nature, and at the same time be born as a man. Jesus Christ was the only One who ever fulfilled these conditions (I Tim. 2:5).

"Unreproveable"

The adjective *anegkletos* (v. 22) is found only in Paul's Epistles. It is composed of *alpha*, negative, and the verb *egkaleo*, "call in" or "bring a charge against." So it literally means "not to be called to account" or "that cannot be called to account." The meaning is that before God no charge can be laid to our account. We are accepted before Him, because, and only because, we are in Christ.

"Continue"

There is a condition attached to the above promise: "If ye continue in the faith . . ." (v. 23). The word for "continue" is a compound, *epimeno*. The simple verb *meno* means "remain." So *epimeno* means "remain on" or "stay." Figuratively it has the sense of "persist" or "persevere."

"Grounded" or "Established"?

The Greek has the perfect passive participle of *themelioo*, "lay the foundation of." Figuratively it means "firmly established" (NASB). That is perhaps the best translation. But the background sense should be kept in mind. It means to have one's foundations securely laid.

"Settled" or "Steadfast"?

The adjective is *hedraios*. Elsewhere in the New Testament it occurs only in

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I Corinthians (7:37; 15:58), where it is translated "stedfast." It comes from *hedra*, "seat," and so literally means "sitting" or "seated." The best rendering is probably "steadfast."

"Not Moved" or "Not Shifting"?

The verb is *metakineo* (only here in NT). It means to "remove" or "shift." Since it is a present participle, indicating continuous action, it should be rendered "not constantly shifting"—or, perhaps, "not being moved away."

"Fill Up"

The word is a double compound *antanapleroo* (v. 24; only here in NT). It is composed of *anti*, "over against"; *ana*, "again"; and *pleroo*, "fill." So it means "I fill up in turn,"⁵ or "I fill up on my part." Lightfoot suggests that the force of the *anti* here is to signify that "the supply comes from an opposite corner to the deficiency."⁶

"That Which Is Behind"

This is an awkward clause in English. The Greek has simply *ta hystere mata*, "the things lacking" or "that which is lacking." (A neuter plural in Greek may often be translated as a singular in English.)

But what does Paul mean by saying that he is completing what is lacking in the sufferings of Christ for the Church? Roman Catholics have used this passage as a basis for their doctrine of the merit of the saints, and so the system of indulgences.

As usual, Lightfoot gives a helpful explanation. He says that the sufferings of Christ may be considered from two different points of view. "From the former point of view the Passion of Christ was the one full perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." But—"From the latter point of view it is a simple matter of fact that the afflictions of every saint and martyr do supplement the afflictions of Christ. The Church is built up by repeated acts of self-denial in successive individuals and successive generations." He adds: "But St. Paul would have been the last to say that they bear their part in the atoning sacrifice of Christ."⁷ In a very real sense it is still true today that only a suffering ministry can be a saving ministry. The preacher of the gospel must live redemptively if he is going to be used by his Master in redeeming men from sin.

"Dispensation" or "Stewardship"?

Again we meet this work *oikonomia* (v. 25), which clearly means "stewardship." The term "dispensation" has come so generally to be used in a "prophetic" sense for a period of history that it fails completely to convey the correct idea here. The Christian's task today, as was Paul's in the first century, is a stewardship from God.

¹Colossians, p. 159.

²Abbott-Smith, *Lexicon*, p. 51.

³Op. cit., p. 159.

⁴Ibid.

⁵Abbott-Smith, op. cit., p. 40.

⁶Op. cit., p. 165.

⁷Ibid., p. 166.

Oh that God would give me the thing which I long for; that I may see a people wholly devoted to God, crucified to the world, and the world crucified to them; a people truly given to God in body, soul and substance.—*John Wesley*.



Your Heart Condition

By W. E. McCumber*

SCRIPTURE LESSON: Mark 4:1-20

TEXT: Verses 14-20

God is a Farmer. He is sowing precious seed, tilling stubborn soil, and producing frequent harvests. Into the field of the world, into the soil of our generation, God is casting sons of the Kingdom, who are bearing witness to Jesus Christ by proclaiming the Word of God.

There is nothing wrong with God's Seed. The Seed is the Word, divinely inspired, infallible, inerrant!

There is nothing wrong with God's farming techniques. He knows what He is doing! He is no city-bred misfit, pathetically bungling the task of farming into ultimate bankruptcy. Giver of sun and rain, Creator of seed and soil, Ordainer of seasons and harvests, God is a Master Workman whose toil no wisdom of man can improve or correct.

Though Seed and work are perfect, harvest is not automatic and guaranteed. For there is something wrong with the soil! Some of it is hard. Some of it is thin. Some of it is thorny. Some of it is fertile and good. The soil is the hearts of men.

I. *The Hardened Heart*

Sometimes the seed falls upon "the way side," that path which forms the perimeter of a field, trodden and packed into hardness by the passing of countless feet. Falling there, the seed cannot penetrate, and is quickly eaten by the birds.

The Word of God comes to hearts that are hard and unresponsive. There it lies, rejected and unassimilated, producing no

harvest, and soon snatched away by Satanic influences.

"Harden not your hearts" is a repeated warning of Scripture. The heart which is "hardened by the deceitfulness of sin" cannot receive the Word of life and salvation. I knew one who used to have periods of special prayer that God would keep his heart tender. Across the years a good harvest has been produced in his life!

II. *The Shallow Heart*

Sometimes the seed falls into "stony ground." Beneath a thin layer of earth is the ledge of stone. Rootage is consequently shallow. Moisture is soon consumed by the thirsty sun. The seed that springs so quickly from the soil as quickly is scorched and perishes.

The Word of God comes to shallow hearts. Many respond with great emotion to the gospel whose response is never deeper or more durable than the feelings aroused. They are caught up in the excitement of revival, or by the enthusiasm with which someone else is serving God, or they grasp the Word in their search for a new thrill. But when the Word becomes costly—when the price of discipleship is affliction and persecution—they stumble and fall. They are like the exuberant crowd that hailed Jesus when He entered Jerusalem. "Hosanna to the Son of David." But the merciless opposition of the nation's leaders chilled their enthusiasm, put a high price tag on discipleship, and soon they were jeering, "Let him be crucified."

III. *The Worldly Heart*

Sometimes the seed falls "among thorns." Thorns grow so rapidly! They soon choke out the fragile plants that rise among them.

*Pastor, First Church, Atlanta, Georgia.

The Word of God falls upon hearts that are cursed with thorns—the “cares of this world, the deceitfulness of riches, and the lusts of other things”—and no harvest eventuates. This is the serious threat posed by our current patterns of “gracious suburban living.” Our young married people are especially susceptible to the crowding tyranny of things. So busy making money, improving homes, trading automobiles, rushing to social engagements, keeping pace with the sophisticated moderns around them, their time is so utterly taken up with what seems good that they perish for lack of what is best. The Bible is filmed with dust. The voice of prayer is stilled or is breathless with hurried preoccupation. The house of God is neglected. The service of Christ and His kingdom flings out its challenge to regretful, apologetic, but harried hearts—“I’m just so busy.” The soul that is smothered with things is just as dead as the soul stabbed by deliberate disbelief.

IV. The Fertile Heart

But sometimes the seed falls on “good ground.” The soil is sufficiently deep. Its hard crust has been broken up by plow and harrow. Moisture is retained to nourish the lengthening roots of germinated seed. A good harvest—thirty, sixty, even a hundred fold—gladdens and glorifies the sower of seed.

The Word of God comes to believing and obeying hearts, responsive to the grace of God which bringeth salvation. Satan cannot snatch away the Word sown here. Stony ledges of uncommitted wills do not hinder the growth of the Kingdom here. Choking thorns of a careworn, money-crazed, pleasure-seeking, social-climbing culture do not crowd this harvest to untimely death! The Word reproduces itself in an expanding fruitfulness that girdles the globe with the name of Christ to the glory of God!

These are the hearts which have found peace. These are the hearts unburdened by divine forgiveness. These are the men enriched and enabled for noble living by daily measures of the grace of God. These are the servants of Jesus Christ, who alone are free, and who, in life or in death, can exclaim with joy, “In all these things we are more than conquerors through him that loved us.”

Today the Word is sown upon your hearts. God has made us in His image. We

are responsible personal beings. We have an obligation to the Word. We are responsible for the condition of our hearts’ soil. “Harden not your heart.” “Break up your fallow ground.” “Humble yourselves . . . under the mighty hand of God.” “Repent ye therefore, and be converted.” “Believe on the Lord Jesus Christ.” By a hundred imperative verbs you are made responsible for the condition of your hearts!

Receive the Word by obedient faith. Water this holy Seed with tears of genuine penitence, a godly sorrow for sins. Commit yourselves in your total existence to the Lord of Harvest. He will surely and unfailingly produce His harvest in your heart. And that harvest is called “eternal life.”

“He that hath ears to hear, let him hear.”

Love So Amazing!

SCRIPTURE LESSON: John 3:14-17

TEXT: John 3:16

The hymn writer surveyed “the wondrous Cross” and exclaimed, “Love so amazing, so divine, demands my life, my soul, my all.”

In that spirit of wonder we should survey this best-known of Bible verses. God forbid that the glibness with which it is often recited should mar its splendor. It speaks of the most amazing love.

I. God’s love is amazing because it is *lavished on an amazing object*. “God so loved the world.”

The world is mankind generally—the commentaries tell us that. But the world is you and me individually—our consciences tell us that. We are a part of that massive and corrupt condition of revolt against God which is the whole world. No measure of concentration upon universal sin and guilt can remove the responsibility and burden of particular sin and guilt.

And the amazing fact is, God loved this world, loved you and me, despite our sin! Loved the unlovely, loved the unloving, loved the—to all but Him—unlovable!

“I love the Lord, *because . . .*,” the Psalmist wrote, “because he hath heard my voice and my supplications.” “We love him, *because*” John wrote, “because he first loved us.” Man’s love is always “because,” always

predicated on a reason beyond himself. But God's amazing love requires no "because." His very nature is love. Thus He sets His love upon an object amazing for its sin and hate and revolt—the world.

II. God's love is amazing because it is *displayed in an amazing manner*. "He gave His only begotten Son."

He "gave" His Son, His only Son, the most priceless treasure of heaven! And He gave Him in sacrifice for sins, to be lifted up to die for the life of the world.

"If you would measure God's love," cried an old saint, "take the dimensions of the Cross." Take them with what? Every human yardstick is shattered here. Man's highest love is measured out in bravely dying for his friends. "But God placarded His love for us, in that *while we were yet sinners*, Christ died for the ungodly!" Here is love that defies measurement, even as it exceeds comparison.

God's love has been written in the Blood of the Cross. No plainer, no costlier message has ever been transmitted. "Thou hast not withheld thine only son from Me," said God, commending the loyal devotion of Abraham. But even that heroic sacrifice pales into sheer insignificance compared with this—God has not withheld His only Son from *us*! Amazing love, that would climb a cross bearing the sin and guilt of a perishing race!

III. God's love is amazing because it has resulted in *an amazing rescue*! "That whosoever believeth in him should not perish, but have everlasting life."

Every guilty sinner deserves to perish, to be lost in eternal separation from God. The horror implicit in the term shudders the soul. And to that awful doom every sinner is inexorably moving, utterly helpless to save himself!

The love of God, in the gift of His only Son, has effected a dramatic rescue. He brings from death to life all who believe on Jesus Christ, all who "rest their souls upon Him for present and future salvation."

This life is eternal. It is the life of the eternal God communicated to the soul of man. It is tomorrow's life today! We can live in this world sustained by the power of the world to come. The life that conquered sin and death, that towers in victory

over evil force that defied it—that life is God's saving gift to all who believe!

God has bridged the chasm between eternal life and eternal death. He spanned that yawning chasm by the gift of eternal love, by the gift of His Son yielded up to death for sinners. Have you believed? Will you believe? Do you believe? Rest on Christ! Trust in Christ. Submit to Christ. And your soul shall live.

W. E. McCUMBER

Prayers for Your Feet

SCRIPTURE: Ps. 40:1-8

TEXT: *I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings* (vv. 1-2).

Introduction:

A. Narrow is the path of righteousness.

B. Prayer for feet not sacrilegious. It is a necessity laid upon us to keep our feet in His way.

I. The Peril of the Feet

A. To be caught in Satan's snare

1. "For he is cast into a net by his own feet, and walketh upon a snare" (Job 18:8). Bildad to Job.

2. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. 4:26-27).

3. "They have prepared a net for my steps" (Ps. 57:6).

B. To slip from the way

1. The only person who has never made a mistake is the one who has never done anything.

2. The reason we slip is that we walk.

3. The child learning to walk slips and falls many times.

II. The Purpose of the Feet

A. Feet are to stand for the Lord

Important part of armor of the soldier of Jesus—"feet shod with . . . the gospel of peace."

B. Stand in the Lord's way

1. "I thought on my ways, and turned my feet into thy testimonies" (Ps. 119:59).

2. "Our feet shall stand within thy gates, O Jerusalem" (Ps. 122:2).

3. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15) (Not admonition to kiss the pope's toe.)

4. Some feet are calloused, scarred, etc. Yet it will be said of some of them who are faithful—"How beautiful the feet!"

5. *Let my hands perform His bidding;*

Let my feet walk in His ways;

Let my eyes see Jesus only;

Let my lips speak forth His praise.

All for Jesus, all for Jesus!

III. The Prayer for the Feet

A. To be taken out of the pit of sin

1. Ps. 40:1-2 (text)

2. "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net" (Ps. 25:15).

B. To be kept in His way

1. "O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved" (Ps. 66:8-9).

2. "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Ps. 116:8).

IV. The Promise for the Feet

A. Large and beautiful place

1. "Thou hast set my feet in a large room" (Ps. 31:8).

2. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of thy feet glorious" (Isa. 60:13).

3. Beautiful rugs placed in churches, a place for the feet.

B. The feet that inherit God's promise

1. "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you" (Deut. 11:24-25).

2. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley . . ." (Zech. 14:4). (The feet shall stand.)

3. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). (Light is for the feet.)

4. "The steps of a good man are ordered by the Lord . . . Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23-24). (God takes hold of our ankle bones and puts our feet down in the place we ought to go.)

CLIFFORD F. CHURCH
Charlottesville, Virginia

Feet on Your Prayers

SCRIPTURE: Jas. 2:14-24

TEXT: *I will shew thee my faith by my works* (v. 18b).

Introduction:

A. Jesus cursed the barren fig tree

1. He still despises those whose testimony is idle words.

2. If He were here, He would drive from the churches many pretenders.

3. I saw a picture of a man being divested of his rank—buttons and insignia being torn from his coat.

4. The Master would divest many of any right to even call themselves Christian.

B. Feet on your prayers

1. Without this, prayer will be a fuzzy nesmerizing that leads nowhere, gets nothing accomplished, and brings salvation to none.

2. Builder who only draws motley designs but never constructs a home will lie a pauper in the midst of his doodles.

I. People Who Believe So Much Do So Little.

A. This is one of the stumbling blocks both to the church and to those who would like to come into the church.

1. There is a legitimate claim on all of our time—we cannot loiter about, doing nothing.

2. There are obligations of love and duty which we must fulfill.

B. Holiness people have a profession that lays heavy obligation upon them.

1. Charity is not reserved for Salvation Army, Roman Catholics, and Public Welfare Department.

2. We who say we have Him in His fullness in our hearts must show the fruit of holiness.

3. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction . . ." (Jas. 1:27).

II. Faith Has Power.

A. Power to overcome obstacles

1. "Faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33-34).

2. Whatever the obstacles to spiritual victory in your life, faith can overcome.

B. Power to produce results of righteousness

1. Seeds of righteousness always produce righteousness.

2. Goodness, charity, self-denial always produce their counterparts.

3. Salvation in your heart will bring it to others.

4. There may be limiting factors, but these will not be the determiners of the final outcome.

III. Faith Has Infinite Potential.

A. Faith of the just as a shining light

1. There is a multiplication factor in faith as in cancer; once begun, it multiplies in every direction.

2. Light with an infinite possibility to increase.

B. Faith can do anything. See Hebrews 11.

1. Deeds of the great heroes of faith:
Abel—offered (takes faith to offer)
Enoch—was translated
Noah—built an ark
Abraham—went out
Sarah—conceived
Abraham—offered Isaac
Isaac—blessed Jacob
Jacob—blessed sons of Joseph
Moses—chose the people of God

2. Last part of chapter enumerates heroic deeds of men of faith, but the purpose is to declare that faith can do anything.

3. Jesus said, "According to your faith be it unto you."

Conclusion:

A. God will give you shoes to fit the size of the feet of your faith.

1. He is like a shoe salesman in a giant store who has a size, style, and color.

2. If you are willing to put the feet on your faith, He is willing to put the shoes on the feet.

3. How beautiful are the feet of those who bring glad tidings because they have been shod with the gospel of peace!

B. Give God a chance to let you walk in His service.

1. Military takes great pride in shine

2. Step must be in unison.

3. If we believe God, He will give us shine on the shoes of our souls, marching orders of His divine will, and victory in the battle for souls.

CLIFFORD F. CHURCH
Charlottesville, Virginia

Should Pastors or Their Wives Work?

(Continued from page 3)

First, the husband and wife must be agreed. Happy is the man whose wife sees eye to eye with him in this matter, and will stand by and "sweat it out" with him, in order to render their maximum service together. Without this basic sympathy in vision, devotion, and practical policy, a preacher is whipped before he starts.

Second, our attitude toward material things must be sanctified. Our lust to have the best must be cleansed. Our standard of living requirements must be adjusted to the realities of the ministry. A district superintendent told me of a young man professing a call to preach to whom he offered several opportunities, only to have each one turned down because the young man's installment commitments were such that he could not live on the salary. Finally the superintendent said to him, "My advice to you is to forget the ministry. It is clear to me you are more concerned about comforts than you are about fulfilling your call." But another couple, when God-called, let their expensive, unpaid-for furniture go back, got a cheaper car, reduced their wants, and took a hopeless, run-down church. That was over twenty-five years ago. They are still in the full-time ministry, have raised and educated a family—but now have one of the most beautiful rural Nazarene churches in America and live in a beautiful, spacious parsonage. I am writing this in Japan. When I asked one of the missionaries if he and his family were able to manage in this inflationary economy on the missionary salary he replied: "My wife and I have found that we could always live on our income—and a little less. That has been our policy." And his face is entirely free from that harried look.

Finally, there must be genuine faith in God. Let us not be so indignant over the widely tooted *theory* that God is dead if in our practical policies we live as if He *were*.

But my wife and I have verified—and so have thousands of others—that the promise of Jesus, made especially to Christian workers, will be abundantly fulfilled if the conditions are scrupulously met: "But seek ye first the kingdom of God, and his righteousness; and all these things will be added unto you" (Matt. 6:33). Maybe not the luxuries; perhaps not a house or car equal to Dr. First Church; but shelter, clothing, bread and butter—and probably a little jam too.



IDEAS THAT WORK

Use the Stewardship Quotes

This idea has proved a blessing in our church. It seems very simple yet the comments that it has brought have made me ask, Why didn't I think of it sooner? Maybe it has already been presented somewhere. Here it is:

We have been using the stewardship messages that are printed on the back of the tithing envelopes from our Publishing House. Before we pray for the offering, the message from the General Stewardship Committee is read. This highlights the regular use of the envelope system, gives an exhortation or promise to meditate on while the offering is being taken, and emphasizes some very important truths given by our leaders.

ALLEN H. DACE
Roxana, Illinois

The Nazarene Preacher

MY PROBLEM

PROBLEM: What are the signs a pastor should go by in determining whether he should or should not move?

A SUCCESSFUL PASTOR WHO SERVED ONE CHURCH TWENTY-FOUR YEARS SAYS:

When a pastor has reached a point where he is no longer making progress and has no vision or plans to grow and expand; when he is not seeing results; when souls are not being saved and new members received into the church, it would seem to indicate he should move on.

Or if in the recall he gets too many negative votes, this may be a sign. Of course conditions and circumstances might change that rule. But no pastor can succeed with too many members against him. Why stay and battle along with opposition?

Too many dropouts may be an indication. We have seen pastors stay on when people were leaving and joining other churches because of the pastor. They said, "I do not want to vote against our pastor, but he ought to move."

If the church becomes divided and the pastor cannot heal the breach, then he should love the church enough to sacrifice his own personal interest for the sake of the church and move on and let another pastor come in, and perhaps he can unite the church again. When a church is divided over the pastor, it is scarcely possible to unite it again unless there can be a Holy Ghost revival, or a new pastor can come in and save the church.

A PASTOR FROM OHIO SAYS:

Dr. Bresee said, "If any man loses his enthusiasm, he might as well be buried."

The Bible says, "Where there is no vision, the people perish."

We say, "I feel my work here is done."

Varied may be the causes that effect such a feeling—but such a feeling will bring death to one's ministry. Nevertheless, when our heart is warm toward God, and warm toward the people, and warm toward the church, and the Master begins to lift the enthusiasm from our hearts, then it is we may ask, "Lord, is there another task You want us to do?"

We all agree that no holiness man would change out of self-pity because of present conditions, nor out of self-glory because of a call offered him. Exalting Christ and His kingdom is our task. Taking care of us is His task.

AN OREGON PASTOR SUGGESTS:

What might be indications for one pastor might not be for another in the same situation. We must remember that the makeup and characteristics of the church as well as those of the pastor are involved.

Here are some questions which may point to signs that tell one to move on:

1. Has the church reached a stalemate due to the pastor's lack of new and refreshing approaches to problems and challenges?

2. Is one's preaching ministry alive with expectancy as the pulpit is entered?

3. Are the people alive with expectancy as one steps into the pulpit? (Perhaps they are getting leftovers so much that they no longer respond.)

4. Does one's city or area still offer one the "first love" that it once offered?

As a pastor in home mission work, I have come to the conclusion that five years is the absolute maximum. As a pastor matures, longer pastorates are possible.

PROBLEM: What is our obligation when non-Christian parents request Christian baptism or dedication for their child?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.



TEN RULES FOR WORSHIP

1. Worship begins as I close the door to my home. On my way, I pray for my church, for the pastor, and for those who worship far and near.

2. Before I enter the house of God, I pause a moment that I may cast off and leave outside all things and thoughts unbecoming to a child of my Heavenly Father—fears, grudges, frettings, worldly cares, and resentful thoughts.

3. The moment I enter the door of this sacred house, I cease all conversation.

4. As soon as I am seated, I bow my head in prayer, I pray for others, for myself, and for my church. I ask God to be near.

5. I join in the singing of hymns. I think about the words of the sermon and let them go down to the roots of my soul.

6. As I lay my offering on the plate, I say a prayer of thanks for my money, and I ask God's blessing on its use here and in the uttermost parts of the earth.

7. Throughout the service I think of God—as Power, Peace, Strength, Love. He is all I need for life as it should be.

8. I listen and pray as my pastor preaches from the Word of God. I seek to apply his message to my life.

9. When the service has ended, in Christian friendliness I speak to those whom I know and also to those who are strangers.

10. As I pass through the outer portals I dedicate my life to walk this week the high road with Christ.

Indio, California
DON REDMOND

SPRING GARDENING

First plant five rows of peas: *Patience, Preparedness, Promptness, Perseverance, and Perceptiveness.*

Then five rows of lettuce: *Let us be true to our obligations. Let us be faithful to duty. Let us be unselfish. Let us obey rules and regulations. Let us love one another.*

Next three rows of squash: *Squash gossip. Squash criticism. Squash indifference.*

Now all of us know that no garden is complete without turnips: So *Turn up* with a smile. *Turn up* with new ideas once in a while. *Turn up* with the determination to make everything count for something good and worthwhile.

—Source unknown

INFLUENCE

Ever note how the welfare of all the known world

Often pivots on one man's decision?

And a mere bit of ego or selfish desire

May result in most tragic division?

Well, the answer is simple—it always has been,

Though it's often too late when we learn it—

Might or wisdom comes only through counsel with God,

Not from man, or obsession to earn it.

You and I will never make decisions that topple the world—or will we? Every individual has a world—a world in which his decisions and conduct are molders of destiny. Your world, my friend, small as it may seem, is a universe in which men, women, boys, and girls are influenced for eternity.

—ROY E. MCCAULEY

How Do You Leave the Church?

The holiest moment of the church service is the moment when God's people—strengthened by preaching and sacrament—go out of the church door into the world to be the church. We don't just go to church—we are the Church!—Ernest Southcott.

Dundee Hills, Kansas City
HAROLD E. PLATTER

*Life is like a journey on a train
With a fellow traveler at each window-
pane.*

*I may sit beside you all the journey
through,*

*Or I may sit elsewhere, never know-
ing you.*

*But should fate mark me to sit by
your side,*

*Let's be pleasant travelers—'tis so
short a ride.*

Norwood, Ohio
S. E. DURBIN

HORSE SENSE

*A horse can't pull while kicking,
This fact we merely mention;
And he can't kick while pulling,
Which is our chief contention.*

Let's imitate the good horse

*And lead a life that's fitting.
Just pull an honest load and then
There'll be no time for kicking.*

Upland, California
BILL BURCH

A good thing to remember

And a better thing to do

*Is to work with the
construction gang*

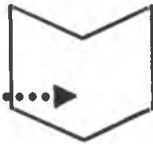
And not with the wrecking crew.

—Selected

Eastside, Phoenix, Arizona
Crawford Vanderpool



HERE AND THERE AMONG BOOKS



I Was a Mormon

By Einar Anderson (Grand Rapids: Zondervan Publishing House, 1964. 182 pp., cloth, \$2.95)

This is a remarkable book of facts about Mormonism, not only of the past, but of the present. It is fully and carefully documented, and in its devastating disclosure of Mormon paganism is unanswerable. It was not written by an outsider, but by a man who was born and reared a Mormon, and as a member of its priesthood, knew the movement inside out.

In this volume we find the sordid facts in Mormon history. But even more basic is the exposition of the basic doctrines behind the subtle and appealing camouflage of their present-day propaganda. Behind a facade of great moral strictness, such as refusing even to drink coffee, is a debasing and thoroughly pagan system. Their real god is Adam, and their destiny is to become gods equal to him. But this can be done only through the Mormon church, and the

process includes marriage, procreation, and the perpetuation of marriage (including procreation) in heaven by sealing their marriage in the temple. Every minister should have this volume and inform himself concerning the carnal appeal, extravagancies, and blasphemies of this cleverly propagated sect.

R. S. T.

Is God Dead?

Symposium (Grand Rapids: Zondervan Publishing House, 1966. 120 pp., cloth \$2.95).

If we ever seem to hear a lilting sound of thunder it must be God laughing at all these books either denouncing His death or insisting that He is still alive. It would seem that a God who could be Creator could at least write out His own epitaph in advance and state when and where He would be buried.

In *Is God Dead?* four well-known conservatives contribute chapters to a symposium. Dr. Billy Graham has a chapter,

"God Is Not Dead." Dr. Bernard Ramm entitles his, "Who Says God Is Dead?" He also has another chapter headed, "The 'Death of God' Theology." The final chapter, "The Death of God: A Call to the Church to Come Alive," is by Dr. David Hubbard, president of Fuller Seminary.

This is a worthwhile and scholarly, yet popular presentation for the thinking man on the street.

NORMAN R. OKE

Victory Through Surrender

By E. Stanley Jones (Nashville: Abingdon Press, 1966. 128 pp., cloth, \$2.75.)

The author's name will sell any book he writes. In this book he discusses "surrender" in detail. In our terminology he is dealing with "consecration." However he is not clear that this experience of full surrender is for Christians, rather than sinners. His vagueness is a weakness in the book, for he becomes so general and all-encompassing in the matter of "surrender" that he finds in it the solution for various sins and vices and harmful attitudes.

But a careful reading of *Victory Through Surrender* will help any Wesleyan to press more vigorously the matter of entire consecration as essential for full salvation.

NORMAN R. OKE

Theological Dictionary of the New Testament

Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley, Vol. III. (Grand Rapids: William B. Eerdmans, 1965. 1104 pp., cloth, \$22.50.)

For many years there has been an increasing recognition by scholars around the world that the best theological dictionary of New Testament words was that by Kittel. It has been in the process of writing for a generation, only now nearing completion.

But hitherto this massive monument of scholarship was not available in English. Now an English translation of the original German is being made by Dr. Bromiley, who translated Karl Barth's *Church Dogmatics*. This is the third volume in a projected series of eight volumes. It covers the letters theta through kappa.

As in the previous volumes, the treatment is exceedingly thorough. Though only words with theological significance are discussed, they are treated often at great length. For instance, eighteen pages of rather fine print are devoted to *thanatos* (death) and its cognates, about sixty pages to *theos* (God),

over sixty pages to *hieros* (sacred, holy), fifty pages to *kaleo* (call), thirty-five pages to *keryx* (herald, from which comes *kerysso*, preach), thirty-three pages to *krino* (judge), and thirty-five pages to *ktizo* (create).

Typical of the comprehensive coverage is that found in the article on *theos* and its derivatives. Kleinknecht writes twelve pages on "The Greek Concept of God." This is followed by eleven pages on "El and Elohim in O.T.," written by Quell. Three other writers contribute thirty pages on "The Early Christian Fact of God and Its Conflict with the Concept of God in Judaism." Such subjects as monotheism and the Trinity are discussed at length.

Another example that might be cited is that of *Keryx* (herald). The first main division deals with "The *Keryx* in the Greek World." Here one finds discussed the qualities demanded in a herald, the religious significance of the herald, and the herald of the gods. The next main division treats "The Herald and the Jewish World." Here there is a discussion of the use of this term in Josephus, Philo, the Septuagint, and the rabbis. The third main division is "The *Keryx* in the N.T." Then comes a full-length treatment of *Kerysso* (preach), as found in the Old Testament, the rabbis, the New Testament.

The chief value of this reference work is discovered in doing careful exegesis of the Greek text. For instance, when John the Baptist said, "I am not worthy" (Matt. 3:11), he used the adjective *hikanos*, which means 'sufficient.' But here it carries theological overtones. Rengstorff writes (p. 284): "The saying also contains an impressive confession that He who is to come is the absolute *kyrios* (Lord)." The centurion used exactly the same expression in Matt. 8:8. Rengstorff comments: "On the lips of the centurion the *ouk eimi hikanos* is thus a confession of the Messiahship of Jesus. This is how Jesus Himself understands it, and He thus grants to the centurion what He always grants where there is faith in Him."

Probably no informed student today would try to do careful exegesis of the New Testament without using Kittel's monumental work. On some passages it is more helpful than the average commentary.

Both publisher and translator are to be commended for their courage in undertaking this massive project. All students of the Greek Testament are deeply indebted to them for making this standard reference works available to English readers.

RALPH EARLE

The Nazarene Preacher

AMONG OURSELVES

Heard this week: A new convert said to the pastor, "How many years will it be before I can be like these deacons—and won't have to read the Bible or pray or do anything?" . . . Since it was a Japanese pulpiteer who used this illustration, it had to be privately translated for my benefit . . . Thank the Lord for Dr. Ross Kida who is so expert in both languages . . . But the gulf between the language of words and the language of deeds is just as great . . . Some preachers are eloquent in the language of words but seem helpless in translating words into action . . . Plans never become performance . . . Other preachers are at home with the language of action—but they never read blueprints . . . I would let them build a tool shed but not a church . . . They don't know how to gear action to the printed page: to plans, systems, goals . . . Consequently much of their busyness is disjointed and scatterbrained . . . Their endless motion has little to show for itself at the end of the year . . . But a preacher needs to be a bilingualist . . . Not only for himself, but for his people he must know how to read plans, visualize the possibilities, then translate this to his people, so that together they can turn dreams and visions into flesh and blood . . . Take the "Pastor's Supplement" for this month, for instance . . . It is pulsating with vibrant ideas and projects . . . Just reading these pages makes me want to be a pastor again! . . . April and May can be two of the most exciting and eventful months of the year . . . April 9 is Christian College Day (p. 18) . . . May 7 is Family Altar Commitment Sunday (p. 28) . . . Also Cradle Roll Day (p. 22) . . . Evangelistically, from April 2 to May 14 (Pentecost Sunday as well as Mother's Day) are Seven Sunday Mornings of Evangelism . . . If we successfully reach the Sunday morning sinners we will have more Sunday night saints . . . But this includes leading believers into entire sanctification as well as unbelievers to saving faith . . . It takes both to make a good Sunday night saint . . . But so far these are mere blueprints . . . They still speak only the language of the printed page . . . Will ideas in ink become living deeds, for Christ's sake? That, Pastor, is squarely up to you . . . We second Joe Olson's salute to Ed Johnson, who has been translating the ideas of the N.I.S. page into action so effectively (p. 31) . . . When does the use of audiovisuals cease to be entertainment and become evangelism? Let Russell White tell you (p. 21) . . . How does our preaching today line up with that of our founders? . . . Dean-emeritus Bertha Munro's article will help us answer that . . . But I have learned something else in this issue—actually the solution to an old perennial problem: how to handle spring fever . . . Just turn it into Spring Fervor! (p. 29)

Until next month

A handwritten signature in dark ink, appearing to be the initials 'BT' or a similar stylized monogram.

CHURCH OF THE NAZARENE

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