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Richard S. Taylor (Editor)  
*Olivet Nazarene University*

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# NAZARENE PREACHER

FEBRUARY 1968

## **"PREACH THE WORD"**

*General Superintendent Williamson*

## **WHEN NOT ELECTED**

*The Editor*

## **A PROGRAM OF NURTURE FOR THE NEW CONVERT**

*Bruce Webb*

## **GHOST-WRITTEN SERMONS**

*Milo L. Arnold*

## **PREACHING FROM THE BIBLE**

*Neil E. Hightower*

## **WHEN IS THE END?**

*Rodger C. Young*

## **OH—THAT TELEPHONE!**

*Mrs. B. Edgar Johnson*

## **STEWARDSHIP WRITING CONTEST**

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—proclaiming Christian Holiness



# THE NAZARENE PREACHER

FEBRUARY, 1968

Volume 43

Number 2

RICHARD S. TAYLOR

Editor

Contributing Editors

Hardy C. Powers

G. B. Williamson

Samuel Young

Hugh C. Benner

V. H. Lewis

George Coulter

General Superintendents  
Church of the Nazarene

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# "Preach the Word"

By General Superintendent Williamson

A priceless legacy to all gospel preachers is found in Paul's message to Timothy. It is timeless and dateless; therefore it is as relevant today as it has ever been. The urgent call to preach *the word* is in a context which makes it like a bequest, a last will and testament. Paul moves from the role of a wise master builder and counselor into his valedictory. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Tim. 4:6-8). In a mood of solemnity and parental concern the senior partner of a gospel team charges his junior, "Preach the word." (v. 2)

That the Holy Scriptures (the Old Testament, which was, and the New, which was to be) are identified as the Word of God is beyond reasonable doubt. This is a serious call for biblical preaching. There is no message of abiding worth that is not based on the Word of God, "which liveth and abideth for ever." Those who theorize or prophesy smooth things that their itching ears may hear the compliments of their hearers have compromised their message and defaulted the call of God. The most needed and often the most desired preachers in every age have been those who, on the authority of God's Word, have proclaimed Christ crucified and risen from the dead as Savior and Lord.

It is easy to read into Paul's meaning that the Word is to be preached with *confidence*. (1) "All scripture is given by inspiration of God" (II Tim. 3:16) (2) It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (v. 16). (3) As received by Paul from his mother, Eunice, and his grandmother, Lois, the "holy scriptures" make believers "wise unto salvation" and "the man of God . . . perfect, thoroughly furnished unto all good works" (3:15, 17). Therefore the Word is to be preached "in season, out of season." *The New English Bible* has it thus: "Press it home on all occasions convenient or inconvenient." Some may hear and some forbear, but God's Word will not return unto Him void (Isa. 55:11).

Again, Paul is saying, Preach the Word with conviction, preach with awareness of judgment (4:1). All who answer God's call are to give account for stewardship of the gospel. May they do it with joy and not with grief. Those to whom he preaches are judgment-bound. Therefore let every man who declares all God's counsel do it "as a dying man to dying men." (1) Preach to *prove again* the truth, "for the time will come when they will not endure sound doctrine" (vv. 2-3). (2) Preach to rebuke sin in principle, in word,

(Continued on page 45)

## When Not Elected

A humble man is never greatly distressed when elections go to the other man, and positions of leadership pass him by. There are at least three reasons for this. One is his faith in God. His is a big God who is perfectly able to get him to the place where He wants him. Another is his complete submission to this all-wise and capable God. If God doesn't want him there, he doesn't want to be there either. But a third reason is his realistic appraisal of his own abilities and limitations.

Some men are sure of their abilities, but appear blind to their weaknesses. Therefore their confidence is not tempered by carefulness. They are too sure of their own judgments to seek counsel. Admittedly, anyone with leadership timbre must have the ability to exercise his own judgment when duty demands it, and take full responsibility for the consequences. But if self-confidence is balanced with the humility of realism, decisions will be prudent, and often accompanied by inner trepidation.

Such men will not be prone to act in arrogant, headstrong disregard for the opinions of others.

The realism which is humility consists of not only a cautious appraisal of oneself, but an intelligent understanding of the difficulties and complexities of the Lord's work. Men who would not shrink from directing a corporation would be wise to tremble at the prospect of directing a church (or district or church auxiliary). In the church there are spiritual forces at work and issues at stake which make big business look like child's play. A man who does not know this, and who is not acutely sensitive to it, is altogether too much of a novice to be entrusted with major responsibility. He is like the youngster who sees only the glory of war, but none of its gore.

A man therefore does not necessarily have to have an extremely low estimate of his abilities to be humble. All he needs is to see his abilities and the task in proper perspective. He knows that even though a ten-talent man twice over, he is not equal to the Lord's work. He knows that at best there is always a gap between his abilities and the demands of the job, a gap which can be bridged only by prayer, faith, and the Holy Spirit—plus the patience and aid of his brethren.

Therefore he doesn't overly itch for a particular "job." He loses no sleep over lost votes; in fact, when he narrowly "escapes" he sleeps all the sounder. He is quite content to leave it to the Lord and the church to decide where he is best fitted.

In the meanwhile he is too busy where he already is to think much about a prospective big opportunity. He knows that even where he is now serving

he will fail unless he gives it all he has, and then calls mightily on God for heavenly reinforcements. So occupied will he be, in fact, that any elective or appointive promotion will probably come as a surprise.

## Committees—Wings or Millstones?

In the promotion of the Lord's work we have made generous use of the simple device of appointing committees. In caring for planning and administrative detail the committee method can scarcely be surpassed. It has the advantage of directing Christian love into practical channels. It spreads responsibility. It pools talent, ideas, personal resources, thus bringing to bear on the project an aggregate of mature judgment and ability. In counsel there is safety; in numbers there is strength; in cooperation there is blessing; in careful planning and delegating there is efficiency.

But the losses will be greater than the gains if we proceed under the illusion that in the mere multiplication of committees we generate spiritual power. Committees can channel power, but not create it—unless they function as prayer cells first, committees second. If committees do the Lord's work with only a polite nod to the Lord at the opening and close of their meetings, while in between they proceed as if God were not around, then committees, instead of generating power, may actually siphon it off.

A church well-run by efficient committees may be like a skillfully engineered and maintained canal that has no water. In that case it will be an object of admiration (or amusement), but not a means of transportation.

This is exactly what will happen if committee work is not preceded, surrounded, permeated, undergirded, and followed up by prayer.

It is significant that the organized missionary enterprise of the Early Church was not born in a committee (or even in a commission). It was born in a prayer and fasting meeting (Acts 13:1-3).

## Stewardship Writing Contest

Holiness is like a tunnel—you can go through it at either end. If you enter at sanctification you will come out at stewardship; it is just as true that if you enter at stewardship you will come out at sanctification.

Because stewardship is so central to both our ministry and message, every preacher will be vitally interested in the stewardship writing contest sponsored by the General Stewardship Committee and announced in this issue, page 32a. Everyone who thinks deeply on this subject will be personally benefited, even if his efforts go no further. If in addition he is able to express his thoughts helpfully, he can benefit not only himself but hundreds of others.

Kindness is not only an impulse of grace  
but an art to be learned

## Be Ye Kind

Eph. 4:32

By J. Johnston\*

**I**N THE LIGHT of the fact that this admonition of St. Paul was addressed to "the saints which are at Ephesus" and to "the faithful in Christ Jesus" and follows the commendations of verses 13 and 15, it seems a safe conclusion that, while a disposition to kindness can be regarded as resultant of a real heart experience of saving and sanctifying grace, kindness as a Christian virtue is something we may learn and improve upon—more in the realm of maturity. Indeed our own experience indicates that, while any desire to be unkind is farthest from our minds, we find ourselves through thoughtlessness perhaps, or immature judgments, or hasty decisions, involved in acts or attitudes that can hurt and wound.

The reaction of the disciples in contrast to that of the Saviour in the record of Mary of Bethany's memorial act of worship may arouse in us some feelings of censure, and it may be that we feel that our reactions would have been more closely akin to those of the kindly Jesus; but would they? To the disciples, Mary's extravagant, almost theatrical gesture, a sort of reverse parody of the courtesy of the day, may have seemed too unconventional for ready acceptance, especially since

it was the act of a woman in a society with some limitations on feminine freedom. Do not we too have difficulty in viewing with kindly eye that behavior among professors of grace that seems to us to be unconventional or worse? Again, with their economic backgrounds, it seemed to them to be out of key somehow that so much was financially involved in Mary's approach, and do we not find ourselves perhaps questioning as extravagance the fiscal policies of others, not cattily or with carnal cant, but simply out of a total inability—with our own background and personality—to understand the reason or need of such policies? Third, her record would perhaps in their eyes have rendered her act as hypocritical or at least crossing the bounds of decency that a sinful woman should minister to a sinless Christ. Here again do we see a parallel with our sometimes rigid ideas of religious behavior and the questions that their nonobservance can produce in us. The response of Jesus does not necessarily refute these objections, but rather with all the understanding of His loving heart He sees through the possible extravagance and impropriety and sees the genuine gratitude and adoration implicit in Mary's action and perhaps as a direct consequence a "smoking flax" is not quenched.

\*Nazarene layman, Brisbane, Australia. Reprinted from the *Australian Nazarene*.

If we accept that kindness as a virtue may be learned, doubtless then there would be aids to such learning and we suggest three:

1. Sit where they sit—things are not always what they seem. Many times while driving in traffic our attention has centered on a driver a car or two ahead as the problem motorist, and perhaps wished that he or she would move along or move over or something, only to find as we passed the bottleneck that there was some very good reason, a broken-down vehicle, a slight accident, stock on the road, etc., that called for commendation rather than condemnation. By seeking to get into the picture, if we do no more we give ourselves breathing space before misunderstanding produces unkindness or its kin.

2. Try to view the situation unrelated to its effect on ourselves. Just as long as our ideals or plans or judgments or opinions or aspirations are imperilled in any measure, it is difficult to take a kindly view. We can all look with tolerance and sympathy upon people's problems and difficulties when we ourselves are not involved, which suggests that we can succeed here in spite of the difficulty. We were recently amused to witness a ten-year-old judo student giving demonstrations of "how to fall safely" before an admiring group of young girls and to see that the skills of fall-

ing could be so learned that, while requiring no basic physical or other changes, they would be the involuntary reflex in the event of an accidental tumble. So in the matter of kindness, there is a reaction to situations that springs from the inbuilt law of self-preservation both physically and spiritually, but we can learn a "more excellent way."

3. There's time and room for a change. Many times attitudes or behavior can emerge from a highly charged emotional experience or atmosphere which is not indicative of the normal spirit and this can be of long or short duration. It is said of Abraham that a "horror of great darkness"—i.e., a fit of black depression—came upon him and lasted at least a number of hours; and as with Job, who was afflicted many days, the consequent utterances or actions, if viewed independently, would give a totally unreal picture—and certainly the reserved decision can be invaluable in our search for an involuntary attitude of kindness.

We take care to state that all of the foregoing is not to give support to a campaign of calling black white, but perhaps more to hesitate to call white black; and springs from what seems the universal cry of all of our hearts—to be better, more Christlike people, not in heart relationships only, but in the business of everyday living.

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Wilbur Chapman looked into the rugged face of General Booth one day and asked, "What is the secret of your power and success?" Tears came and stole down his cheek. Brushing back the hair from his brow, furrowed through years of battles, trials, and victories, he said, "I will tell you the secret. *God has had all of me there was to have.* There have been great men of greater opportunity, but from the day I caught a vision of what Jesus Christ could do, I gave all to Him."

—Excerpts from *Sacrifice*, T. A. Hegre



Revival follow-up is as vital  
as revival preparation

## A Program of Nurture for the New Convert

By Bruce Webb\*

ONE OF THE MOST startling statistics that came out of Dr. Kenneth Armstrong's intensive research project for his doctoral dissertation several years ago and later published in book form under the title *Face to Face with the Church of the Nazarene*, was his calculated estimate that "if every person saved at a Nazarene altar had continued in the way and joined the church we would have over 1,000,000 members today." We know that we cannot hope to keep everyone but we should and must do much better than we have in the past.

The threefold task of Christian education and of the Church is:

1. To win the lost . . . to Christ.
2. To build them up . . . in Christ.
3. To send them out . . . for Christ.

We discussed this in a recent workers' meeting. I asked for opinions as to where they thought we spend most of our efforts and energy, percentage-wise. If we try to place all of the activities of the church calendar in one of the three categories, this is what I come up with:

1. Winning . . . 7%
2. Building . . . 92% (Sunday school, N.Y.P.S., N.W.M.S., fellowship, C.S.T., committees, and so forth)
3. Sending out . . . 1%

According to these statistics it appears we are doing an adequate job

of building, and falling down in the other areas. *But* the tragedy of this is the fact that the "building" we do is not designed primarily for the one who needs it most, the most important person in the church . . . the new Christian! Most new converts do not get the attention, help, encouragement, advice, training, and genuine Christian love that they **MUST** have in the first few days of their new-found experience. Why? Most of us are too busy about the Lord's work. If this is true of you or me, we are not about the Lord's work, but have let ourselves get trapped in our own self-devised programming.

We *must* decide just exactly what we are trying to do in the local church. Some things are vital and must be cared for. The nurture of the new convert should be on the top of any church's priority list. Here is a suggested program that will help you keep that new convert. Very few, if any, churches will be able to incorporate the whole program, but any part of it will greatly strengthen your conservation program.

1. *Trained Altar Workers.* Your church leaders should be hand-trained to quickly slip out and go with seekers to the altar, to pray with them and counsel them if need be. This can be a great help for a seeker to get off to a good start.

2. *Personal Encouragement.* The pastor should make every effort to give each seeker a warm, sincere ex-

\*Director of Christian Education, Upland, California.

pression of his earnest concern and guarantee of His continued interest and prayers. New converts should be urged to feel free to call the pastor at any time they need counsel or encouragement.

3. *Give Them Reading Material Immediately.* Have copies of *Now That You Are Saved*, by Dr. John E. Riley, and *Now That You Are Sanctified*, by Neil Dirkse, close to the altar. Urge the seekers to read one through before they go to bed. This will help them understand what has happened to them and what they should do to grow.

4. *Contact Within Twenty-four Hours!* If at all possible, the pastor should make a quick visit within twenty-four hours. If a personal visit is not possible, a phone call is the next best. But new Christians need encouragement and a show of your continued interest. Sometimes the first one or two days are the hardest. This one contact may serve to save this soul for eternity!

5. *Letter from the Pastor.* A form letter can be devised to send to all seekers from the office on Monday morning with the pastor's signature offering encouragement, a follow-up on the conversation when they rose from the altar. A tract or booklet should be enclosed, also a suggested guide on how and where to read in the Bible.

6. *Put Them to Work.* Within two weeks this new person should be assigned to some place or responsibility in the church. He needs to feel he has become a part of the church and he needs an outlet to express his newfound faith.

7. *Send Them Out.* Each new convert should be assigned to go visiting with one of your more mature Christians. This will help him learn how to visit and talk to people about the Lord.

8. *Pray for Them.* The name of each new convert should be sent to all the prayer warriors in the church. Ask them to hold this person up before the Lord, by name, every day for at least two months.

9. *Friendship.* Assign one of your more mature Christian couples to give special attention and time to this person (and wife or husband, if married). Warm, sincere Christian fellowship can be a great blessing and inspiration to new Christians.

10. *Follow-up Letter.* The pastor should send another personal letter in ten days or two weeks to further encourage and remind them of their commitment, that he is praying for them daily and has confidence that God is working in their lives.

11. *Training.* They should be expected to enroll in every C.S.T. class that is offered, so they can train for Christian service. An annual course on personal evangelism should be a part of this program.

12. *Required Reading.* Provide the new Christian with plenty of good reading material within a few days. Start with the following:

- (1) *Herald of Holiness*
- (2) *Come Ye Apart*
- (3) *My Utmost for His Highest*
- (4) *The Christian's Secret of a Happy Life*
- (5) Be sure he has a Bible. Be sure to check with him often to see if he has been reading, and discuss with him some of the important things he has read.

13. *Teach Them How to Pray.*

14. *Teach Them How to Read and Study the Bible.*

15. *Teach Them the Fundamentals of the Christian Life.* They need to know about doubts, temptations, growth, sanctification, carnality, how to have faith, etc. If your church is

winning its quota of new people to the Lord, you should have enough new Christians to have a special class for them twice a year. A full quarter would be about the right length for this training period, which would fit best during the Sunday school hour.

I can already hear the complaints, "How in the world can I work all or any of that into our already overloaded calendar?" Why go out after

new converts before those just won are firmly and safely established in their experience with the Lord? Every time I open my Bible, I seem to stop at the fifteenth chapter of John, and the words of the sixteenth verse jump right up and catch my eye every time. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that your fruit should remain.*"

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The preacher needs help—  
but not this kind!

## Ghost-written Sermons

By Milo L. Arnold\*

THE SERMON was disappointing. The preacher was a man of renown and people attended, anticipating a rich spiritual experience. However, the man was not up to par. His message was miscast. Some of the things he said and the spirit he demonstrated were not characteristic of him. Obviously he had not been independently author of the sermon. Part of it was the work of some ghost-writer.

Incidents happening to the preacher before the sermon was delivered gave clues to the identity of his ghost-writers. He had been subjected to some very trying experiences. Annoying people had accosted him, annoying issues had forced themselves upon his attention, and persistent weariness had been his lot. Like a dozen lurking gremlins these

things had perched upon his desk as he prepared his sermon. Each had subtly added a bit here and there until their imprint had deeply marked the message. Even as he delivered the sermon it seemed they were suggesting bits of ad-lib help in his choice of words.

Ministers would find professional ghost-writers both unsatisfactory and costly. However it is quite possible that some sermons show the influence of forces other than the minister in the finished work. Gremlins ghost-write badly.

Little pricks of personal resentment, shades of ugliness, and an occasional blunt word can appear in a sermon, much to its detriment, authored by gremlins of outside pressure. They are not characteristic of the man nor does he intend that they appear. Sometimes they come as

\*Professor of practical theology, Nazarene Bible School, Colorado Springs, Colorado.

deadly accidents. Such things are written between the lines by those haunting ghosts who invade the hallowed hours of preparation.

No pastor can keep his study door locked at all times while sermons are in preparation. Nagging neighbors or meddling members, sleuths and slanderers, salesmen and soapers, critics and crises sneak through the door and perch on the desk. They will try to invade a minister's thoughts and influence his choice of words. They will inject a bit of ugliness or a few barks of harshness if he is not watchful. If these things can be impressed upon the preacher as he prepares his sermon, they will be in time visited upon the entire congregation. Often such gremlins ask for only one short paragraph, one pointed illustration, or perchance one badly chosen word. One sharp sentence which is not befitting the minister can miscast the entire service. The ghosts of Pharisees and Sadducees, pleasure and pain, frivolity and fever will beg for some bit of expression by the unwitting writer of a sermon.

People come to church for healing and health rather than to be exposed to the ugly influence of distracting things. The minister must prepare his sermon with the people in mind. He must never stoop to use the pulpit as a safe citadel from which to fire volleys at his detractors or get even with his enemies. The pastor must be able to prepare sermons while annoyances surround him without ever allowing them to pick up his pen or prompt his words.

Ministers are humans too, and being human are easy prey to many gremlins of heartaches, pressures, and pains. There are family crises, financial burdens, and home situations which pick at his sleeve as he prepares his message. The pastor dares not allow his sermon to reflect

his rheumatism or be colored by his jaundice. People do not need his ailments. They need God's message. If his wife nags him as he prepares his sermon (God forbid), he must guard lest that nagging get into his blood and write through his fingers so that the sermon in turn nags the wondering people.

A minister must have the uncanny ability to accept all that life gives him, then filter it carefully so that what goes forth from him has no residue of the ugliness dumped into his days. The minister who allows himself the perverted luxury of self-pity will do much of his writing while his hand is guided by gremlins.

It is easier to keep ghost-writers away if we preach on forgiveness when no major issue exists and on tithing when the treasury is full. However, such luxury may not be our opportunity. We must sometimes preach in times of pressure while fighting off the hasty influence of gremlins who choose unwise words.

The ghost-writing gremlins are most appealed to by ministers who on occasion seek to be witty, sensational, brave, rhetorical or self-defensive. They lurk near the preacher who would show off a bit or attract attention to himself. They would write words of venom or vinegar, syrup or sorghum in places where such do not belong.

The ghost-writers like best to work late in the week in a study where a man is frantically facing a deadline. They particularly haunt cluttered desks, dusty clocks, and poorly organized ministers. They come to the rescue and provide another paragraph to a poorly prepared sermon or give a bit of color to a message which is dry and drowsy. Ghost-writers seldom get much opportunity when men prepare sermons early enough for deliberate thoroughness.

When there is a dearth of the Word in the pulpit  
there is death in the pew

## Preaching from the Bible

By Neil E. Hightower\*

ON THE DOOR of a church in Canterbury, England, some years ago there was tacked this notice: "The Word of God will be preached in this Room on Lord's Day at 6:30 p.m.—God willing."

We are firmly convinced that God is always willing that His Word be preached, for by its proclamation (foolish though it may be by the world's standards) men are saved. And we may just as firmly ask: What else can we preach? Paraphrasing the Apostle Peter in his Christological affirmation we are forced to cry: "Where else can we go for the source of a life-changing message?"

Taken at surface value, this would seem to preclude an article on this subject, for we are agreed. And yet I think it is proper that we consider this subject for a number of reasons: (1) Because of our humanness we are apt to get weary in our task and unconsciously slip into repetitious patterns and habits of preaching that are less than Bible preaching. (2) We may fall into the habit of going to the Bible for "preaching proof-texts"—neatly string one at the top of our outline, launch into a scattering of opinions and learned quotes, and call this preaching the Bible. (3) We may never have discovered how Bible preaching rigorously demands a constant seeping of divine truth into our inner beings, a continuing exposure

of the subconscious to the total range of revelation; and therefore present a tidbit pulpit ministry to our people, which is less than preaching the Bible.

A preacher without his Bible well in hand is nothing more than a cultural editorialist. He may be a first-rate commentator on modern morals, but he will fail to be the intellectual and volitional catalyst that God ordained he should be. He is "sounding brass, or a tinkling cymbal" that may create an emotional stir, but fail to unleash the probing, purging Sword of the Spirit. In true Shakesperian style, he is doubtless "full of sound and fury, signifying nothing."

Without his Bible and his two ambassadorial feet placed firmly on its doctrinal foundations, the preacher has no Good News to report. He may articulate choice bits of philosophical or political gossip, watered well with Barth or Tillich, Dirksen or Mansfield; but he cannot fling Paul's ringing gauntlet to a staggering world: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). Without his Bible he may tickle the people, but he will never transform them.

In Jeremiah 28, we see two preachers before the people and the superintendents in the house of the Lord: Hananiah and Jeremiah, by name. One was champion of sugarcoated pills of happiness, and firmly believed

\*Pastor, Bel Air, Maryland.

in planned spiritual "agriculture" that ignored the law of reaping what you sow. The other stood firm in the tradition of faithful prophets that announced judgment and doom upon the backsliding nation which had sown to the whirlwind of idolatry. The one was dramatic in presentation, and broke the wooden yoke that was upon Jeremiah's neck by divine direction. Jeremiah seemed clumsy, measured by standards of elocution, as he proclaimed a "Thus saith the Lord." Divine revelation passes judgment upon the tragedy and folly the preacher void of the Word brings upon himself and his hearers, in these solemn words to Hananiah: "Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron" (Jer. 28:13).

A ministry which cuts itself away from the demanding task of Bible-centered preaching brings upon the people the iron yokes of human opinion, the dread bands of rampant speculation, the sleep of moral neutralism. The twin tyrannies of intellectualism and emotionalism always assert themselves in the absence of a "Thus saith the Lord."

How can our people witness with the Word, if no clear, decisive enunciation and exposition of the Word is heard regularly in the gathered assembly? How shall they translate the Word into a witness-candle if they do not see the burning Light flaming through the preached Word? Paul's question is still decisively defining: "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15)

God never sent us to dish out warmed-over sermons from dollar outline books, nor psychological treatises on influencing our environment, nor theological dissertations on millennialism. Neither did God send

us to serve up biblically unrelated, pet opinions, or braying hobbyhorses. We are called and sent to proclaim the quickening, healing, cultivating Word of God—the Word that describes man's depravity, anticipates his helpless hopelessness, announces God's loving plan, and motivates with the pleadings of the Spirit. As Dr. W. T. Purkiser has so aptly put it: "Our task is not chiefly a recitation of truths about religion. It is the proclamation of the saving Word" (*Messias of Evangelism*, p. 101).

Herein lies the necessity of preaching the Bible: we have a "sure word of prophecy; whereunto ye do well that ye take heed . . . until . . . the day star arise in your hearts" (II Pet. 1:19). Bible-centered preaching is never hard-pressed for an answer to man's hopelessness. "Christ in you, the hope of glory," brings a glorious wholeness out of splintered parts and produces the new man!

Bishop Quayle's statement seems apropos at this point:

To sail a toy boat on a puddle is quite a different employment from sailing a toy ship on an ocean. To some men preaching is sailing on a puddle. To such men, need it be said, preaching is a childish performance. A big man at a trivial task is ridiculous. Except a gospel be voluminous as an ocean, to preach is petty employment (*Pastor-Preacher*, p. 17).

The values to be accrued from Bible-centered preaching are as tremendous as is the Source of their evaluation. These values are both immediate and long-range, personal and congregational. I present seven values which seem to be most outstanding:

1. *It gives authority.* This enables the preacher to speak with authority, but it also means that Bible-centered preaching presents answers and principles that are authoritative.

2. *It saves from hobby-riding.* Sermons that stick closely to Bible emphases never unduly "ride" an issue. Human opinions will first be passed through the furnace of the Word before they are proclaimed. "A string of opinions," John Wesley said, "no more constitutes faith, than a string of beads constitutes holiness." Bible-centered preaching never becomes magnetized by nonessentials, but like a radar keeps locked on the essential span of truth.

3. *It protects from subject-frustration.* The preacher who preaches the Bible never becomes frustrated for lack of a subject. He can find there the life-challenging biographies of real people. He can proclaim the intriguing facets of the world's greatest love stories. He can offer the most practical solutions to the problems of homelife. He sees there the awful folly of sin. He finds there the only remedy. He discovers the deepest answers to the world's most profound questions. In short, the full panoply of human and divine interests are revealed in the Bible, and for the preacher who launches from and ends upon the Bible, there is never a dull subject-moment!

4. *It provides a healthy doctrinal balance.* Bible-centered preaching will discover the relative importance of truths to be proclaimed, and it will also point the directions doctrines ought to take. It will offer both bal-  
last and rudder.

5. *It disciplines the mind.* The Bible is no lazy-minded book. Though it speaks simply, it will not yield its treasures to shoddy preparation. It demands deep mining which brings to bear intellectual honesty, regular searching, diligent application. A mind thoroughly immersed in the Word is enlightened, spiritually perceptive, and orderly.

6. *It disciplines the soul.* The preacher stands in need of the cultivating correction of God. He too takes heed lest he fall. He cries mightily to God lest he become a castaway. Preaching the Bible brings the preacher also under the scrutinizing Spirit.

In Tremont Temple there were two colored men; one of them was Robert. He was born in slavery, never saw the inside of a school, and learned to read only through great personal effort. But black Robert knew more about his Bible than any other man in Tremont Temple. Why? For years black Robert never read his Bible except on his knees. For up to four hours at a time he read the Bible on his knees. He never went to bed that he didn't put the Bible under his pillow, and when they found him dead in a hospital ward they found his Bible under his curly head.

In a great school of learning there was a great Hebrew scholar. He thought Hebrew; he was saturated in it. He was a great Christian, with a great brain. He would go straight to his desk, open his Hebrew Bible, drop his face right down between the pages, and pray: "O Lord Jesus, may Thy Holy Spirit teach us the Word." The scholar and the humble Negro Christian both knew their Bibles by the same process. You can't read the Bible without the Holy Spirit. Neither can you preach the Bible without the illuminating correction of the Spirit.

7. *It produces a strong church.* Bible-centered preaching will provide all the spiritual vitamins a congregation needs. It will bring about a mature church, able to eat "strong meat." It will issue in a witnessing, evangelistic church. It will produce an equipped church, armed with every weapon for spiritual battle.

Apparently Adam Clarke  
"had something" after all

## When Is the End?

By Rodger Young\*

**R**ECENTLY I ASKED my Sunday school class to suppose that an angel had just arrived from heaven, and would answer any question we might have. The first question asked of the imaginary angel was, "When will the Lord return?"

The Bible itself records such a question five times. Now things do not appear in the Bible without a purpose, and so it should be expected that each of these five questions is provided with an answer. The amazing thing, as we examine these answers, is that in all five cases reference is made to the same two events as signs of the very end.

Consider the first time the question is asked, in Dan. 8:13. Daniel has just been shown a vision of the rise of Gentile kingdoms, and their dominion down to the time of the end. The vision provokes a question about how long "to give both the sanctuary and the host to be trodden under foot?" The "sanctuary" is Jerusalem and the Temple area, and the angel answers that after "two thousand and three hundred days . . . shall the sanctuary be cleansed" (verse 14). This probably means the end of Gentile power over Jerusalem; here and elsewhere in Daniel "days" means "years." The great holiness commentator, Adam

Clarke, began the numbering of these years with the first event described in the vision, which was the victory of Alexander the Great (the he-goat of Greece) over the Persians at the river Granicus in Asia Minor. This battle was fought about the first week of June, 334 B.C.; 2,300 years later (remembering that the year zero is absent from the calendar) leads to the expectation that the first week of June, 1967, would see the end of Gentile dominion over Jerusalem. That this has indeed happened shows that Adam Clarke, writing in 1825, was exactly correct in his interpretation. The angel says that this event is "for the time of the end" (verse 17, RSV).

The next time the question is asked is in Dan. 12:6: "How long shall it be to the end of these wonders?" The answer, verse 7, is in very difficult English: "When he shall have accomplished [finished] to scatter the power of the holy people, all these things shall be finished." The ancient Greek Old Testament says more simply, "When the Dispersion is ended." The meaning in any case is the same; the end of the scattering of the Jewish nation (the "holy people" in the Old Testament), when Israel again becomes a state, is meant to be the sign of the end. This occurred in 1948.

The three other places where the question about the end is recorded

\*Student, Nazarene Theological Seminary.



are the Gospels of Matthew, Mark, and Luke. It has this form in Matt. 24:3: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

This asks for both the *time* and a *sign*. We believe that Jesus did not avoid these requests, but answered them both; it was necessary, however, that the disciples not understand that almost two thousand years were to elapse before the final events, lest they be discouraged of their hope. Therefore, as in Daniel, the answer was slightly disguised when it was given to them. In the discourse which followed, Jesus gave many *signs*, but twice He gave a definite *sign*.

The first sign was one which all the world would know about, and it is related in Luke 21:24. Making reference to Daniel's prophecy that Jerusalem would be under Gentile dominion until the last times, Jesus says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This means that the year 1967, which saw the Jewish capture of Jerusalem, is very near the closing of the "fulness of the Gentiles," which Paul also speaks of in Rom. 11: 25-26. This is our Lord's first sign.

The second sign is the sign of the fig tree. "The fig tree is generally thought of as representing Israel" (*Beacon Bible Commentary*, Vol. VI, p. 221). To symbolize God's rejection of Israel for their rejection of Him, Jesus had cursed a fig tree on the day before because it had no fruit. Now He speaks of the Jewish nation (the fig tree) coming to life again after it had been dispersed throughout the nations: "Now learn a parable

of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24: 32-34). The fig tree does not yet have any of the fruits of righteousness, which apparently will come to the Jews only after they look upon Him whom they have pierced (Zech. 12: 10), the Messiah in His second coming. Therefore the reference must be to the national, not spiritual, reviving of the nation of Israel, which occurred 1947-48. Jesus apparently says that a generation will not pass from this "sign," which answers the "When" part of the disciple's question. This is not the only interpretation of "This generation shall not pass" given by scholars, but it seems to be the one that makes the most sense. It also means that Jesus definitely answered both the question "When?" and the request for a sign. Another point is that all three times that "This generation shall not pass" is recorded, the preceding words refer to the fig tree.

These two signs, the reestablishment of the state of Israel and the Jewish recapture of Jerusalem, are the same two signs given in answer to Daniel's questions about the end. Christians on seeing them should "lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Whether or not we are ready must be determined beforehand, for many scriptures teach that God's first judgment comes suddenly, as a thief in the night.

---

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.—*Adoniram Judson*.

# LIGHT from the Church Fathers

By Paul Merrill Bassett\*

## I. The Pastor as Chorus Master of the Choir of Faith

**I**GNATIUS, whom tradition names third bishop of Antioch—after Simon and Euodius—wrote a letter to the Ephesian Church in A.D. 107 or 108 to thank them for their hospitality to him as he made his way to martyrdom in Rome. This “bread-and-butter” letter is one of seven letters of Ignatius which survive, and all of them offer keen insights for our own times; for on the one hand we face the tendency to spiritual anarchy, even within the Church, and on the other hand there is the reactionary tendency to attempt to preserve the institution for its own sake, no matter how far it is from its original purposes.

Ignatius’ epistles have served as grist for the mills of those who advocate strict episcopal control over the Church. And, to be sure, Ignatius does remind his readers that the bishop ought by all means to be obeyed because he is the source of both doctrinal and spiritual unity within the body of Christ. As Christ was obedient to the Father, so the Church is to be obedient to her bishops.

Of course, in Ignatius’ day, the bishop’s duties were more nearly analogous to those of our present-day parish ministers than to those of our superintendents, district or general. On the other hand, because a local congregation as old and

important as Antioch was autonomous in polity the local bishop was invested with a governmental and interpretive authority that exceeded that of any of our denominational officials, boards, or assemblies.

Since the larger and older churches were autonomous in polity—and the church at Ephesus was one of these—Ignatius’ words to them were not taken as law. But because Ignatius was bishop of one of the very greatest of the early congregations—indeed, Antioch was mother church to many of the congregations in Asia Minor—and because he was a man of great moral reputation and force of character on his way to give his life for the Faith, his words were considered to be far more important than mere fraternal advice, and in all charity to the congregation then presided over by its own bishop, Onesimus, who was perhaps Philemon’s onetime slave.

Therefore it is fitting that you should live in harmony with the will of the bishop—as indeed you do. For your justly famous presbytery, worthy of God, is attuned to the bishop as the strings of a harp. Therefore, by your concord and harmonious love Jesus Christ is being sung. Now each of you ought to belong to this choir, so that being in harmonious concord you all may receive the same pitch from God and sing with one voice through Jesus Christ to the Father, that He may both hear you and recognize through your

\*Nazarene elder, North Carolina District; assistant professor of religious studies, West Virginia University.

good words that you are members of His Son. It is therefore profitable for you to be in flawless accord, in order that you may together share in partaking of God (*To the Ephesians iv*).

In this letter, Ignatius continually resorts to musical figures of speech. And while his enthusiasm results in some mixed metaphors, he carries through on his central theme in a very striking way. To Ignatius' way of thinking, the bishop is to the Church what the chorus master is to a choir. The primary question: "Is Jesus Christ being sung?"

In order for the Church to sing the praise of Christ in unity, it must begin in unison. The keynote must be clearly sounded; it must be clearly heard. It is from the bishop that the choir must take its pitch. From that initial note may be built beautiful melodies, music that sings Jesus Christ. Of course, Ignatius knew nothing of the rich, polyphonic harmonies that characterize our best music. Rather, he has in mind the profoundly expressive and sensitizing, haunting and majestic melodies of his own Near East. These generally consisted of a simple melody ornamented by the "spelling out" of appropriate chords one note at a time.

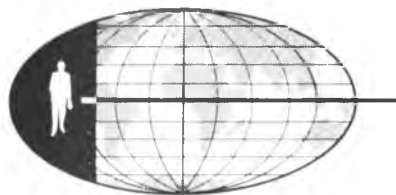
Note the galaxy of ideas this figure of speech presents. The pastor reminds the congregation where its unity lies by his own faithfulness to it. He sounds the pitch, and to that one note all must attune and agree. But from there, rich melodies evolve. From the unity of confession of faith in the lordship of the God-man, Christ Jesus, there springs an unmeasurable treasure of individual expression of that lordship. Stereotyping is definitely discouraged here. The bishop may be the choirmaster, but his is not the only voice. Melody, not monotone, is the expectation. The bishop is the choirmaster, but he does not choose the music. Ignatius reminds the Ephesians that it is Jesus Christ who is to be sung, not the bishop. A much more prosaic pen has put it this way: "In essentials unity, in nonessentials charity." It is for the bishop to sound the pitch only, to remind the people where the unity resides. But the choir

makes the harmony; the choir sings the song.

The choir, then, has its responsibilities too. No member has the privilege of singing a tune of his own invention. Jesus Christ must be sung. And in some ways there are limitations to the way in which one contributes to the harmony. A tenor cannot sing soprano; an untrained voice ought not to be expected to show much musical imagination; and if an F-major chord is developing, one ought not to sound a note belonging to some other key. Limitations are imposed both by nature, training, and the group itself. Further, no member may sound his own pitch. Each is held to the pitch sounded by the bishop. The bishop insures the clarity and purity of the song. To sing without giving attention to the discipline of the chorus master is to provoke cacophony and to disrupt harmony. Noise alone will not do. There must be music. Therefore ". . . he who does anything without the knowledge of the bishop is serving the devil" (*To the Smyrnaeans ix*). Singing in this choir, one must "be careful not to oppose the bishop, that we may be subject to God" (*To the Ephesians v*).

The believer must know that outside of this choir of faith there is no singing of Jesus Christ, there is no salvation. God has chosen to hear choirs, not solos. From his very initiation as a Christian, the believer is one in community, a community whose chief mission it is to sing Jesus Christ. I sing Christ only with others and only under the discipline of the bishop.

As for the bishop, he must lead the choir with humility and mercy—so reminds Ignatius in his letter to the Trallians. The bishop is no overlord, but he is overseer, *epi-scopus*. As the wise conductor knows his choir, both as unit and as individuals, so the bishop is sensitive to the capacities, purposes, and needs of each member of his congregation. He sacrifices neither the individual for the sake of the group, nor the group for the individual. After all, it is Jesus Christ who is to be sung. So may we praise Him!



The

# PASTOR'S

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Compiled by The General Stewardship Committee

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# *Insight Provides Thrust*

**A**MONG PASTORS I have met, some have had a rather negative attitude toward newspapers. To hear their experiences in some situations, their aversion seemed to have cause. On the other hand, from the newspaper side, it was too often a case of distrust based on misunderstanding.

Knowing what each has to offer—the Church the person of Jesus Christ, the only One who has the word of eternal life; and the newspaper with the great secular audience that desires eternal life more than anything else—this failure to work together, for one reason or another, is tragic.

## **A Need for Thought**

Sometimes the fault lies primarily with the pastor. Few clergymen come quickly to an appreciation and an understanding of the public media of mass communication, in this case the newspaper. For that matter, no layman comes easily or quickly to a knowledge of our theology. But any layman in a church and most church news editors understand a kind deed, a generous attitude, and a gracious spirit.

In some instances, a ray of insight has come to a pastor through a casual word or a seemingly insignificant experience and he has been motivated to do what only he could do in the church-press relationship area.

## **Newspaper off His List**

For example, in the Southwest there was a pastor who never had brightened his newspaper office because, he said, "For me to walk in with a story about my church is too

much like blowing my own horn."

He was asked once if God hadn't called him to preach the Gospel to as many persons as he could round up.

He readily agreed, but then was asked:

"Well, why ignore the big 'congregation' that the local newspaper represents?"

He had no answer for this question.

## **Scriptural Basis for Move**

For Nazarenes and other clergymen who honor the Bible as the inspired Word of God, there is a scriptural basis for the importance of church-press relations.

In Mark 13:10 we read: "The gospel must first be published [made known] among all nations" before the Kingdom can come.

The Psalmist, Ps. 107:2, encourages us: "Let the redeemed of the Lord say so."

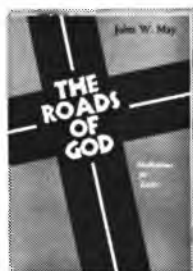
God, working through the hearts and minds of men, has in these times provided us with an open door for church news at our newspapers. We are obliged to use all channels for His kingdom's sake.

The Nazarene church pastor is the indispensable man in his situation in this endeavor. He rarely can delegate press relations to anyone, unless it may be a knowledgeable associate pastor.

Press relations, to be effective for the church, require a church spokesman who knows church policies and projects intimately, and who knows how best to interpret these for the great newspaper audience.

O. JOE OLSON

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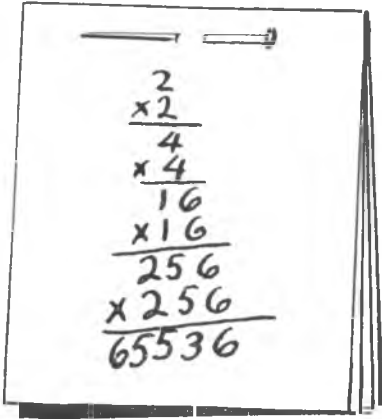
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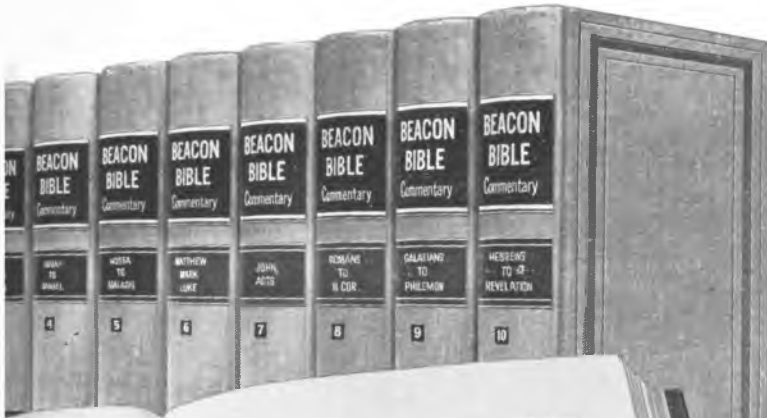
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3.—Guard your introduction (lead) and the conclusion. Remember that they are the important “ends” that will ultimately tie together all that is in between. A good introduction will keep the reader **reading**; a good conclusion will keep the reader **thinking**.

4.—Stay on the subject. Once you have established your premise, don't wander into other areas. (Write a separate article on those subjects.)



5.—Reread and rewrite until you are satisfied that your article has arrived at its intended destination.

6.—Save preaching for the pulpit, but still join with your reader-audience in discovering or sharing the potentialities of “**total**” **STEWARDSHIP**.

7.—Choose words carefully. Make them precise and specific. Avoid theological jargon and biblical references that would discourage the lay reader. Keep your approach clear and simple.



8.—Keep in mind the “judge’s dozen.” The first point is given considerable weight. (1) Overall effectiveness/clarity/originality/impact, (2) Value of the article to the reader, (3) Basic interest of the subject matter, (4) Continuity throughout the article, (5) Emotional impact on the reader, (6) Style, (7) Introduction (lead), (8) Conclusion, (9) Grammar/spelling, punctuation, (10) Economic use of words, (11) Title applicability and/or catchiness, (12) Manuscript mechanics/neatness/readability.



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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Oh—That Telephone!

Have you been fighting the Battle of the Bell System? We cannot deny that the telephone is a big factor in the parsonage. When the phone rang for the third time during a dinner party a few nights ago, another minister at the table chuckled as he said, "Hast thou found me, O mine enemy?" Some time back a young minister's wife confessed with tears that the telephone had been her undoing, and she had been bitterly resisting it.

Only once did I count the calls in one day. By nine o'clock that morning I had had about ten calls and it looked like it might be a record day—and it was. The calls totaled fifty-six by evening. An unusual day? Probably.

When I was growing up, I used to think that the real test for the "blessing" was to be able to keep sweet and praise the Lord when the clothesline full of newly washed sheets broke and trailed in the dirt. In all the years my clothesline never has broken. Now I have an electric dryer. So my state of grace was never subjected to this crucial test. But I wonder if the telephone test might be substituted. It does provide a real exercise of Christian courtesy, kindness, and dedication.

Many years ago our district superintendent's wife, Mrs. A. E. Sanner, gave some helpful guidance along this line in her talks at a retreat. Among other things she cautioned us about talking or complaining about how many calls we

received. This discourages our people from calling when they really need help. Often we hear members say, "I wanted to call, but I know you get so many calls . . ." It helps if you can say, "Please don't feel that way. I want you to call—that's what I'm here for."

Another important factor is our telephone greeting. You can project your exasperation in your "Hello." Perhaps you have just had a call soliciting cookies for the P.T.A., another requesting you to canvass the neighborhood for the cancer fund, a third inviting you to lead devotions at the missionary chapter, and the fourth call you answer with impatience, to find it is a dear friend or a member in trouble. Always answer with a pleasant anticipation—the voice on the other end may be the friend.

How do you react to wrong numbers? When you dial one yourself, are you apologetic? How disconcerting when you answer to a wrong number only to have the other party bang down the receiver in disgust, as though it were your fault! It always helps when the offender says a sincere "I'm so sorry." Last night I answered a "wrong number" call that provided a refreshing pause in my evening. "Miz Love?" asked a voice that sounded like a sweet little old lady with a midwestern twang. When we compared numbers and discovered she was one digit off, she was so sweetly sorry. In about ten seconds I answered another



"Miz Love?" This time she said so friendly, "Oh, I'll bet you could just kill me! Now I'll try once more, and if I ring you again, I'll just give up and go to bed." I left the phone wishing I could meet her. She sounded wonderful.

In one city in which we lived our number was just one number different from that of the local hospital. We received between 200 and 300 calls that year intended for the hospital. When we would stumble out of sleep at three in the morning to answer a troubled "Is this the hospital?" we always kindly explained the number difference and often offered a prayer for the caller when we hung up—anyone calling the hospital at that hour was in need.

The telephone provides a wonderful means of praying with people. If you have not tried praying with those who are in need of immediate help, you have a new ministry coming up. Communication by telephone is a miracle in itself and often stimulates real faith to touch the unseen Christ. One distraught mother of a wayward teen-ager called and said her burden and grief were so great she could feel her mind slipping. "I'm breaking! I can feel it—my mind is just slipping! I can't go any farther!" she cried. With assurance that God could minister to her as we prayed over the phone, we called for the God of peace to invade her soul in that moment. Later

she told me that God had come instantly, and when she turned from the phone she had control of herself.

The parsonage telephone should be a part of our total commitment. But our dedication is blocked by resistance or resentment. God knows all about our strength, our time, our other demands. He is God of every part and parcel of our lives—if we will let Him be. In Eugenia Price's book *The Burden Is Light*, she gives testimony of her growth in the Christian life. One day she was tempted to just let her doorbell ring unanswered when she thought it was someone she didn't want to see, and then felt checked by the Holy Spirit, "Christians don't have any right to let their doorbells ring. Maybe it's someone in trouble. On the way to the door I asked the Lord to forgive me for wanting to let it ring." This impressed me as applicable to the telephone also.

H. Orton Wiley once told of an amusing but significant testimony that Esther Carson Winans gave in chapel while in Pasadena College. She said she had struggled all evening with her lessons, and studied far into the wee hours. At last, exhausted and confused, she said she opened the window of her room, leaned out into the night, and called, "Where is the Lord God of Elijah?"

Not bad—if you are calling in faith! God is God—even of the telephone.

---

## TO THINK ABOUT

Love is always slow to belittle—quick to appreciate.

Slow to suspect—quick to trust.

Slow to offend—quick to defend.

Slow to expose—quick to shield.

Slow to reprimand—quick to forbear.

Slow to demand—quick to give.

Slow to provoke—quick to conciliate.

Slow to hinder—quick to help.

Slow to resent—quick to forgive.

—Selected

### The Greatest Prayer of All

(Meditations on John 17)

By H. K. Bedwell\*

#### No. 4 The Son and the Father

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father . . ." Jesus used the title *Father* in addressing God or talking about Him many, many times. In this prayer it is used six times—twice it is qualified: *holy Father* (v. 11), and *righteous Father* (v. 25). The bond between the Son and the Father is very close and very beautiful. Nowhere else is it so intimate and tender as it is here. There is much to learn from it.

*The nature and character of the Father.* Jesus declares that the Father is *holy* and *righteous*. These are two halves of one coin, indivisible and interdependent. Holiness expresses what He is within himself—His nature and essential essence. Righteousness declares what He does—His activity in its quality. The Father is *holy*. In Him is no sin, no malice, no falsity, no evil. The seraphim hide their faces from the blazing, dazzling glory of His holiness and sing their hymn of praise and worship, "Holy, holy, holy, is the Lord of hosts" (Isa. 6:3). It is this holy God to whom Jesus addresses this wonderful prayer. Because He is holy, Jesus prays that we too might be made holy (vv. 17-19).

From Him all holiness is derived, for He is its Source and Center. Apart from His power and presence, sinful man can never be made or kept holy, but He is the *sanctifying God*. Wesley expressed this in his own discerning fashion when he wrote:

*Holy as Thou, O Lord, is none;*

*Thy holiness is all Thine own.*

*A drop of that unfathomed sea is mine,*

*A drop derived from Thee!*

The Father is also *righteous*. Holiness is the seed of which righteousness is the fruit. He acts righteously because He is holy. He who is inwardly holy is inevitably outwardly righteous. He will do right because He is right. God is first a holy God; then He is a righteous God. God never does an evil thing. He never acts in a crooked and shady way. He is never perverse, pervidious, or prejudiced. Abraham interceded for Sodom on the basis of the righteousness of God. He could affirm with confidence, "Shall not the Judge of all the earth do right? (Gen. 18:25) The whole structure of God's plan of salvation through the atoning death of Jesus Christ is built upon the foundation of the holiness and righteousness of God. The death of the Cross declares His righteousness (Rom.

\*Nazarene missionary, Stegi, Swaziland, South Africa.

3:25). Because Jesus died, God "is faithful and just [righteous] to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

II. *The relationship of the Son to the Father.* All true prayer must be based upon relationship. A repentant sinner and a forgiving God makes pardon possible. Jesus taught His disciples to pray, "Our Father." This greatest of all prayers is addressed to the *Father*. Again it was Wesley who wrote, "He cannot turn away the pleading of His Son."

This relationship is unique. There is no other like it in the universe. When we say, "Our Father," it has a far different content to what is implied when Jesus says, "My Father." We are not sons of God by nature. We were born in sin and alienated from God by guilt as we grew up. We became sons of God through the miracle of the new birth and the gracious act of "adoption" into His family. Jesus is the "only begotten Son" (John 3:16). He is unique.

This relationship is *eternal*. There never was a time when the Son was not. He "was in the beginning with God" (John 1:2).

It is also a *divine* relationship. It is between God the Father and God the Son. They are one in nature and essence. Jesus said, "I and my Father are one," and, "He that hath seen me hath seen the Father" (John 10:30 and 14:9). They are distinct Persons but one God. This is a mystery to finite minds, but it is also revealed truth.

Further, this is a *royal* relationship. He is the *Prince of Life*. He is Heir to all things. He shares the glory of the Father's throne. See Acts 3:15; Heb. 1:2; Rev. 3:21.

Finally it is a *loving* relationship. Twice God broke the silence of heaven to declare, "You are *my son*, my *beloved*, in you I am well pleased and find delight" (Luke 3:22, *Amplified* version). We have displeased and failed God so often; Jesus has never once displeased or failed the Father. He is the Beloved, in whom the Father finds unalloyed joy. No shadow has ever come upon this deep and intimate relation-

ship. The Son has complete confidence in the Father, and the Father has complete confidence in the Son. Can the Father refuse the requests of the One whom He loves so much?

III. *The requests of the son to the Father.* Jesus clearly says that this prayer is not for the world (v. 9). It is evident however that the need of the world is upon His heart, and the ultimate fruit of His prayer would mightily affect and bless the world. He makes only one request for himself and seven for His disciples and those who would become believers through their witness (v. 20). For himself He requests a reinstatement to His former royalty and glory: "Glorify thy Son, that thy Son also may glorify thee" (v. 1). His burning passion is to exalt the Father. His requests on behalf of all believers, including ourselves, we shall consider at greater length, but here let us note them. They are:

1. *For unity*—"That they all may be one" (v. 21).

2. *For fullness of joy*—"That they might have my joy fulfilled in themselves" (v. 13).

3. *For preservation*—"Keep them from the evil" (v. 15).

4. *For holiness*—"Sanctify them [make holy] through thy truth" (v. 17).

5. *For love*—"That the love wherewith thou hast loved me may be in them" (v. 26).

6. *For Christ's indwelling*—"I in them" (v. 26).

7. *For glorification*—"That they may behold my glory" (v. 24).

The motive for these requests is revealed in the words, "That the world may believe" and "That the world may know" (vv. 21 and 23). When the prayer of Jesus is answered in us, our lives bring conviction of need to a sinful world, and Jesus becomes attractive to needy souls. O Lord, answer the prayer of Jesus for me, and then reach the world through me. Amen! Remember finally the words of Jesus to Mary, "I ascend *unto my Father, and your Father*; and to *my God, and your God*" (John 20:17). His Father has now become ours.

# Gleanings from the Greek New Testament

By Ralph Earle\*

Col. 4:1-6

## "Give" or "Grant"?

The verb translated "give" (v. 1) is not the common *didomi* or one of its compounds. It is *parecho*. Lightfoot renders it "exhibit on your part" and comments: "The middle *parechesthai*, 'to afford from oneself,' will take different shades of meaning according to the context. . . . Here the idea is 'reciprocation,' the master's duty as corresponding to the slave's."<sup>1</sup>

Possibly "grant" is a little more nearly exact than "give." All versions, however, present the meaning well.

## "Equal" or "Fair"?

The Greek word is *isotes*, which literally signifies "equality." But in this passage it probably means "equity" or "fairness." Lightfoot writes: "It seems a mistake to suppose that *isotes* here has anything to do with the treatment of slaves as *equals* (comp. Philem. 16). When connected with *dikaion* ["that which is just"], the word naturally suggests an even-handed, impartial treatment, and is equivalent to the Latin *aequitas*. . . . Thus in Aristotle . . . to *dikaion* and to *ison* are regarded as synonyms, and in Plutarch . . . the relation of *isotes* to *dikaiotes* is discussed."<sup>2</sup>

T. K. Abbott is in essential agreement. He says: "*Isotes* differs from *to dikaion* nearly as our 'fair' from 'just,' denoting what cannot be brought under positive rules, but is in accordance with the

judgment of a fair mind."<sup>3</sup> So it would seem that the best translation here is: "Masters, do what is right and fair by your slaves" (20th Cent.).

## "Continue" or "Continue Steadfastly"?

The Greek has a strong compound, *proskartereo* (v. 2). It is composed of *pros*, "to," and *karteros*, "strong, steadfast." So it means: "to occupy oneself diligently with something," "to pay persistent attention to," or "to hold fast to something."<sup>4</sup> This word is used in connection with praying in Acts 1:14; 2:42; 6:4; and Rom. 12:12.

It is obvious that "continue" is an inadequate rendering. The compound verb demands "continue steadfastly" (RSV) or "persevere" (NEB).

## "Watch" or "Keeping Alert"?

The verb is *gregoreo*, which means "to be awake" or "to keep awake." Arndt and Gingrich would translate it here: "be wide awake about it."<sup>5</sup> Since the form here is a present participle, a better rendering than "watch" is "being watchful." Better still is "keeping alert" (NASB).

Lightfoot makes a helpful comment. He observes: "Long continuance in prayer is apt to produce listlessness. Hence the additional charge that the heart must be *awake*, if the prayer is to have any value."<sup>6</sup> He also says that "thanksgiving" is "the crown of all prayer."<sup>7</sup>

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

## **"Of Utterance" or "For the Word"?**

Paul solicits the prayers of the Colossian Christians that God might open for him (apparently at Rome) "a door of utterance" (v. 3). In the Greek the last term is *logos*, which means "word." So the better translation is "a door for the word" (RSV, NASB). What is meant is well expressed thus: "that God may give us an opening for preaching" (NEB). That he received this open door is indicated by Acts 28:31.

## **"Walk" or "Conduct"?**

The Greek word *peripateo* (v. 5) properly means "walk." It is used in this literal sense countless times in the Gospels and Acts. But Paul employs it over thirty times in a figurative sense. With him it means "live" or "conduct oneself." In this passage the best translation is, "Conduct yourselves" (RSV, NASB). Weymouth catches the thought of this clause well in his paraphrase: "Behave wisely in relation to the outside world."

## **"Redeeming" or "Making the Most of"?**

The verb *exagorazo* literally means to get something "out of" (*ex*) the marketplace (*agora*). But it came to be used technically in the sense of "ransom" or "redeem" slaves. That is the basis of its metaphorical use in Gal. 3:13; 4:5. But here and in Eph. 5:16 (the only other places it occurs in NT) it is found in the present middle participle. Used this way it means "buying up for oneself." Thayer says that in these two passages "the meaning seems to be to make a wise and sacred use of every opportunity for doing good,

so that zeal and well-doing are as it were the purchase-money by which we make the time our now."<sup>8</sup>

A meaningful translation is: "making the most of the time" (RSV; cf. NASB). Since the word for "time" is *kairos*, which means "opportune time," a good rendering is: "making the most of your opportunities" (Phillips). Lightfoot gives this full paraphrase: "Walk wisely and discreetly in all your dealings with unbelievers; allow no opportunity to slip through your hands, but buy up every passing moment."<sup>9</sup>

## **"Salt" and "Grace"**

Paul writes: "Let your speech be always with grace, seasoned with salt" (v. 6). It would seem that *salt* is closely related to *grace*. Weymouth brings it out this way: "Let your language be always seasoned with the salt of grace."

In the Greek comic writers the verb *artyo*, "season," referred to the seasoning with the salt of wit. But too often this degenerated into off-color jokes. Paul says that the Christian's speech should be "with grace," or "gracious."

Salt gives both flavor and preservation, making food tasty and wholesome. A very helpful translation of this verse is: "Let your conversation be always gracious, and never insipid; study how best to talk with each person you meet" (NEB).

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<sup>1</sup>Colossians, p. 230.

<sup>2</sup>Ibid.

<sup>3</sup>Epistles to the Ephesians and to the Colossians (ICC), p. 296.

<sup>4</sup>Kittel, Theological Dictionary, III, 618.

<sup>5</sup>Lexicon, p. 166.

<sup>6</sup>Op. cit., p. 231.

<sup>7</sup>Ibid.

<sup>8</sup>Lexicon, p. 220.

<sup>9</sup>Op. cit., p. 230.

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**Too many men conduct their lives on the cafeteria plan—self-service only.—Selected**



### The Last Day Here and Now

By W. E. McCumber\*

SCRIPTURE: John 11:17-27

TEXT: Verses 25-26

"I know that he will rise again . . . at the last day." "At the last day"! Martha is the wistful spokesman for the race. Conscious of their weakness in the face of evil's might, men defer their hopes to a distant and final day. Someday there will be deliverance from sin, there will be victory over the tyranny of death, there will be peace for troubled hearts, there will be a transformation of society, there will be an end to war—someday, but not now!

Jesus would change this emphasis. "Hope deferred maketh the heart sick." To our sick hearts He offers the life and power of the last day now. He offers tomorrow's life today. He brings eternity into history. "The last day" may be the "finishing touch," but the portrait of redeemed manhood and transformed society can be placed on the canvas of "here and now." So he replies to Martha's wistful words about the last day with a mighty present indicative—"I am the resurrection, and the life."

#### I. The text tells us that *He is a unique Person.*

"I am . . ." This phrase occurs with such regularity and solemnity in John's Gospel that it takes on the significance of a name. Its background is the Old Testament, where "I Am" is God's "name" as the self-revealing God (Exod. 3:6, 14). By adding various predicates Jesus gives content to that self-revelation. "I am"—"the bread of life," "the light of the world," "the door of the sheep," "the good shepherd," "the resurrection, and the life," "the way, the truth, and the life," "the true vine."

Thus the "I am" formula is an emphatic and positive affirmation of Christ's deity. He stands before Martha in her grief as the Incarnation of the very God who appeared to Moses at the bush which burned. He is more than another weeping Friend, though He is that. He is the Son of God from eternity! Therefore He can do now what men would unhappily postpone to "the last day."

#### II. The text teaches us that *He has an unlimited power.*

"I am the resurrection, and the life." He is the Source of that life which men expected beyond death in the resurrection. He is the Power by which the dead will be raised. Therefore that life and power are available wherever He is present. It need not await the future!

Jesus had earlier affirmed His authority over His own life and death (10:17-18). If He can lay down and take up again His own life, we may logically assume that He has power over our lives and deaths. This also He has already claimed (5:25-29).

As Paul reminded Agrippa, God's unlimited power makes the resurrection of the dead quite credible (Acts 26:8). And as the king of Israel reminded Naaman, this power of resurrection does not rest with men (II Kings 5:7). But as the God-man, as the Word made flesh, Jesus affirms the possession of this very power. And shortly after saying, "I am the resurrection, and the life," He demonstrated the validity of His claim by the "acted parable" of raising Lazarus. This Jesus is not only One who pities us in our grief; He is One with power to give us life.

#### III. The text informs us that *He has an invincible purpose.*

"I am the resurrection, and the life; he that believeth in me, though he were dead,

\*Pastor, First Church, Atlanta, Georgia.

yet shall he live: and whosoever liveth and believeth in me shall never die."

The purpose of Jesus is to give men here and now this life which is eternal, this life which cannot be terminated by death, and need not therefore be postponed until the resurrection! Here and now He will raise the soul from the death of sin, and share with His followers His own life, life that strips physical death of its power to enslave and terrify (Heb. 2:14-15).

Every use of the I "am" formula in John's Gospel is associated with this purpose of giving life to men. It is the one great, controlling purpose of Christ in His incarnate mission. It is the reason for the Cross and empty grave. "I am come that they might have life, and that they might have it more abundantly" (10:10), is our Lord's own best summary of the gospel.

Luther quotes an old "spiritual song"—"In the midst of life we are by death encompassed"—and says that Christ has reversed this situation, so that Christians may sing, "In the midst even of death we have life." Into our world of sin and death God has come in Jesus Christ, has come with the glorious purpose of giving to us His death-defeating life, has come with full power to achieve that saving purpose! Not at the last day only, but here and now we can have peace with God, victory over sin, deliverance from the power of death, and courage and strength to set our hands upon our disordered human society and change it to the glory of God.

How can this person touch our lives by this power? How can He fulfill in us this purpose? The answer is, By faith. "Believe" rings through the short text no less than four times. Faith in Him—as Lord, as the Christ, as the Son of God—completes the link between love and power on His side and human sin and need on our side.

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## The Cause and Effect of Revival

TEXT: II Chron. 7:14

### I. THE CAUSE OF REVIVAL

Based on the Word, "If . . ."

- A. "If" there is a recognition of need.  
"If my people, which are called by my name, shall humble themselves."
1. It's easy to talk about the needs of others.

2. It takes real strength to be honest with oneself. (Note the prayer of the Pharisee and the publican (Luke 18: 9-14).

B. "If" there is a request from the heart.

"If my people, which are called by my name, shall . . . pray, and seek my face."

Lack of unblessed hearts and lives many times due to lack of prayer.

C. "If" there is true repentance.

1. Repentance means a turning around—a change of direction.
2. Here is a message directed toward the sinner.
3. But its truth is also for the Christian.
- a. Revivals start as Christians turn from their rebellious spirit.
- b. Revivals start as Christians turn from their spirit of laziness.
- c. Revivals start as Christians turn from their spirit of unconcern.

## II. THE EFFECT OF REVIVAL

A. *Heaven's door will be opened.*  
"Then will I hear from heaven . . ."

1. There will be a shout of victory among the people of God.
2. There will be a spirit of conviction.
3. There will be a spirit of evangelism.

B. *Spiritual victories will be won.*  
". . . will forgive their sin . . ."

1. The saints will move up.
2. Sinners will realize their need and seek God.

C. *The Church will experience growth.*

". . . will heal their land."  
The growth of holiness churches has always been due to revival.

JOHN B. BRYAN  
Flintstone, Georgia

The Nazarene Preacher

# Expository Outlines from II Peter

By Ross Price\*

## No. 2 Pernicious Ways

### II Pet. 2:2-3

#### INTRODUCTION:

1. The way of the ungodly transgressor is barren, desolate, and hard-packed by travel (cf. Prov. 13:15 and Mark 4:4), so no fruit of righteousness takes rootage there; but the ways of false prophets are licentious and excessive in lust, hence positively productive of all manner of corruption.
2. Peter continues his delineation of the character of the false prophets by noting because of them:
  - a. Many are led astray.
  - b. Truth is blasphemed.
  - c. Covetousness manifests itself in mercenary manipulations.
  - d. Judgment and damnation can be their only destiny.
3. Peter's warnings are as up-to-date as if spoken only yesterday. Note then:

#### I. THEIR CORRUPTING INFLUENCE

##### A. *Confounding Christian liberty with unbridled license.*

1. The Greek word *aselgeia*, here translated "pernicious," means literally "lewd and wanton," licentious and excessive in lust."
2. Errors, particularly those which give free scope to the flesh, are very contagious. "Many shall follow" their licentious ways.
3. "Libertinism" is really a false liberty.  
This was the gospel of these false teachers. He who is wise is free to do all manner of evil, since evil resides only in matter and can affect the body only and not the soul.

##### B. *A sinning religion suits the carnal mind.*

1. Haughtiness of false spirituality goes hand in hand with unbridled sensuality.

2. A bombastic mysticism, promising to reveal secrets about the unseen world and the future, was a very lucrative profession in the last days of paganism, and it passed over to Christianity as an element in various heresies.
3. "The many" (*hoi polloi*) has references to the masses of unthinking people who follow such a way.

#### II. THEIR BLASPHEMOUS TEACHINGS

##### A. *Their teachings and example caused onlookers to malign "the way of truth."*

1. "The way of truth" is the right road. Its root idea is genuineness. It has reference to the right manner of serving and worshipping God.
2. Those who pretend to be in this "way of truth" and yet follow false teachers are they who cause the most scandal to the "way of truth" itself.
3. The whole Church suffered in its reputation because of these men.

##### B. *True Christian ethics always demand a break from sin and impurity.*

1. Hypocrites can only bring blasphemous reproaches upon Christianity.
2. Immorality and sensuality cannot be reconciled with true Christianity.
3. An adulterous preacher is the occasion for the world's strongest blasphemies against Christ and His Church.
4. The world, which cares little for Christ, will readily point to the evil lives which it sees in these renegade brethren, and draw the conclusion that in secret the rest of the Christians run to the same excess of riot.

\*Professor of theology, Pasadena College, California.



### III. THEIR MERCENARY METHODS

#### A. "Through covetousness . . . make merchandise of you."

1. Licentiousness and lust for money are both alike expressions of sensuality. Hence, shekels and sex are their main traffic.
2. Covetousness is:  
Lust for money.  
Lust for honor and prominence.  
Lust for pleasure.
3. These false teachers are extortionate in their demands for money. Note the modern false prophet who insists that twenty-dollar bills are the most acceptable for the offering.

#### B. "With feigned words make merchandise of you."

1. The Greek is *plastoio logois*, which means actually "plastic words," or "forged words."  
"Plastic terms" are words that mean one thing to you but another to the speaker. Remember! Not all who speak of sanctification mean it in the Wesleyan or scriptural sense.
2. They will fabricate doctrines for the sake of your coins.
3. Their commerce and traffic is deception for the sake of the gain involved.

#### C. Exploiting cunning.

1. "Cunningly turning their religious views into personal profit."—Moffatt.
2. "These licentious Gnostics made money out of their dupes. A merely intellectual Gnosticism had its fruit in immorality and fraud."—A. T. Robertson, *Word Pictures*, VI, 161.
3. "Counterfeit preachers who in their covetousness sell the people to the devil by their soft speeches."—W. B. Godbey.
4. "How many preachers, if paid money enough, will let their own members slip through their fingers into hell."—Godbey.

Wherever God erects a house of prayer,  
Satan comes to build false chapels there.

#### D. Contrast the true prophets here.

1. They often had unwelcomed and unsavory tasks to do for God. Think here of Nathan's

reproof of David, Samuel's reproof of Saul, Paul's rebuke of Elymas, John the Baptist's reproof of Herod, and Jesus' castigation of the scribes and Pharisees; or Amos' preaching at Bethel.

2. A true prophet is not afraid to risk his neck for the truth. Nor are his words fabricated of earthly plastic. He loves souls too sincerely to compromise God's truth.

### IV. THEIR SURE AND CERTAIN PENALTY

#### A. Doom and destruction is their destiny.

1. "Their damnation slumbereth not." They may be asleep but their coming destruction is not. "They may pooh-pooh the idea of a final retribution, but they are doomed men, on the verge of punishment."—Moffatt *NT Commentary*, *ad loc.*
2. Punitive judgments live in God's immutable decrees, and break forth at their appointed times.

#### B. God's justice is awake and will overtake them.

Examples of this will now be cited by Peter. Cf. vv. 4-8 ff.

#### CONCLUSION:

1. Let us beware to whom we listen! Let us make sure he is no mere palaverer, or hireling, or pervert.
2. Let us not only seek to hear, but also to see, a sermon—as in the case of a true prophet, and shepherd, and man of God.

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## Stewardship Outlines\*

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### The Treasures of the Heart

SCRIPTURE: Matt. 6:19-21

TEXT: *For where your treasure is, there will your heart be also* (v. 21).

\*Taken from *Preachable Sermon Outlines*, by Norman R. Oke, Beacon Hill Press. Used with permission.

## INTRODUCTION:

The Sermon on the Mount exalts spiritual realities above material externalities. These verses continue the theme to the final illustration of the houses built on the sand and on the rock.

### I. THE TREASURES OF THE HEART

- A. Identity. Where heart is, is treasure. Where one is, there is the other.
- B. Heart includes all of self. Where do thoughts turn when alone? Where does love turn? Are our wills saturated in His will?

### II. THE TREASURES OF THE EARTH

- A. "Lay not up for yourselves treasures upon earth." "Do not hold, nor tie self to, nor be entangled with."
- B. Their danger. "Moth and rust." Seeds of decay in all. "The last illuminator and teacher, which is death, antiquates and brushes aside, as of no use in the new conditions, most of the knowledge which men, wisely in a measure, but foolishly if exclusively, have sought to acquire for themselves here below."  
—A. MACLAREN.
- C. They include money, pleasure, etc.
- D. Every earthly treasure is a total loss! Life also lost if entangled.

### III. THE TREASURES OF HEAVEN

- A. "Lay up for yourselves treasures in heaven."
- B. Their safety. No moth, rust, decay, or loss.
- C. Include love, mercy, grace. "I carry all my good in me, because my good is God, who is in the heavens, and though in the heavens, dwells in the hearts that love Him."—A. MACLAREN.
- D. Every heavenly treasure is a total gain.

## CONCLUSION:

Exhortation to give.

—L. WAYNE SEARS

## God's Call to Christian Stewardship

SCRIPTURE: Matt. 25:14-29

TEXT: I Cor. 6:19-20

## INTRODUCTION:

- A. The call to Christian stewardship is not the command of an arbitrary

ruler; but the logical demand of God's plenteous grace. The obligation of: (1) the freed slave, (2) the ransomed hostage, (3) the delivered prisoner.

*Illustration:* A southern plantation owner stood in a slave market watching the sale of human beings. His sympathies were awakened by the screams of a young slave girl about to be sold to a stranger and separated from her family. The sympathetic owner bid higher and higher until his bid was called, and the young Negro girl became his property. He paid the clerk and accepted the papers confirming the sale. Then, to the amazed and indescribable joy of the slave girl, he signed and handed to her the papers declaring her emancipation. Slowly realizing that she had been set free, the girl fell at his feet and cried, "Let me be your slave for all of my life, because you have a right to me."

- B. In the text three great declarations are found, which call for three great confessions.

### I. "YE ARE NOT YOUR OWN." "Your body . . . and . . . your spirit, which are God's."

- A. God's by right of creation.
  - 1. Created in God's image (Gen. 1: 26-27).
  - 2. Created for communion and fellowship with the Creator (Gen. 3:8).
- B. God's by right of redemption.
  - 1. It was man's sin that brought spiritual death.
  - 2. It was God's initiative, love, and sacrifice that redeemed him.
- C. The first great confession: Accept and declare the eternal and unconditional claim of God on all we have and are.

### II. "YE ARE BOUGHT WITH A PRICE."

- A. As a sinner, man deserved to die.
  - 1. Sinned willfully, with knowledge of the consequences (Gen. 3:3).
  - 2. Sinned against his Creator as well as himself and all God's creation.
- B. The sinner cannot redeem himself (Eph. 2:7-10).
  - 1. God required a sinless and perfect sacrifice.
  - 2. Jesus, the perfect Man, perfect Lamb, perfect Priest (Heb. 9:7-14).
- C. The price God paid for man's salva-

tion becomes the measure of the service to which the Christian is called (John 3:16; I John 3:16).

D. The second great confession: that infinite love and cost were expended in God's plan of redemption.

1. The logical implication of this second great confession is the highest and best in devotion and service.
2. How glorious that any degree of human devotion and service could, in any sense, satisfy the love and cost of our salvation!

III. "THEREFORE GLORIFY GOD IN YOUR BODY, AND IN YOUR SPIRIT."

A. Body and spirit imply the whole man.

1. Anything less than our all is shabby, in the light of Calvary (Rom. 12:1).
2. Anything less than our best is less than the world requires (Matt. 6:24).

B. "Glorify God" means:

1. Praise Him verbally and in attitude, thought, and deed.
2. Declare His glory—tell the world (John 12:32; 3:14; Heb. 2:9).

C. Third great confession.

1. "Love so amazing, so divine, demands my soul, my life, my all."
2. "How much I owe for love divine! How much I owe that Christ is mine!"

*And when before the throne  
I stand in Him complete,  
"Jesus died my soul to save,"  
My lips shall still repeat.*

*Jesus paid it all;  
All to Him I owe.  
Sin had left a crimson stain;  
He washed it white as snow.*

—FRED REEDY

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"Ye Serve the Lord Christ"

TEXT: *Ye serve the Lord Christ* (Col. 3:24).

INTRODUCTION:

- A. The noblest ambition in any man tends to measure the man. The supreme ambition of St. Paul was to "serve the Lord Christ." His supreme desire

was to make others know and serve Him.

- B. The gospel echoes with the ringing declaration of the impossibility of a divided allegiance. "Ye cannot serve God and mammon." It is therefore foolish to spend our lives in the attempt.

- C. Wilberforce condensed Christianity into four words: admit, submit, commit, and transmit. It is then that man is in a position to become of greatest service to his generation.

I. YE ARE CALLED TO A LIFE OF COURAGEOUS SERVICE.

A. "Ye serve the Lord Christ." This calls for courage.

1. The power of Christ within us is stronger than all exterior forces.
2. Henry Martyn, "I care not what hardships I endure, if only I win souls for Jesus Christ."
3. It takes courage to live to conviction and not bend to popular opinion.
4. Your courage will find expression in your service.

- B. We are not called to be children of luxury, ease, and pleasure; but a life of self-giving and cross-bearing. "Ye serve the Lord Christ."

II. YE ARE CALLED TO A LIFE OF SACRIFICIAL SERVICE.

A. The essence of Christ's service is in sacrifice.

1. Religion tends to grow soft, flabby, indifferent.
2. The Christian who is saturated with the Christian spirit is willing to give "all" for the sake of the One who gave "all" for him.

III. YE ARE CALLED TO A LIFE OF FAITHFUL SERVICE.

A. The cause of Christ stands, loses, or fails through His disciples.

B. Fidelity is a virtue to be coveted.

1. Not faithfulness as an end within itself, but faithfulness because of Christ.

IV. YE ARE CALLED TO A GLORIOUS SERVICE.

A. We serve the Lord.

B. Our remuneration is in our service, not in any return.

C. There is:

1. Satisfaction in self-respect.
2. Wonder in working for the Lord.
3. Hope of eternal life—"now and then."

#### CONCLUSION:

A. Illustration: E. J. Poyton's picture in the Walker Art Gallery, London. The picture of a Roman centurion on duty at Pompeii while the city is engulfed with the lava erupting Mount Vesuvius. He entitles the picture "Faithful unto Death." The soldier obeys both in battle and on guard until he perishes in fidelity to his orders. (Enlarge and describe.)

—ROSS E. PRICE

The author of the question may be in a large building program or some other project that is taking his time. I told one board that I did not have time to serve as contractor for the building program. The result was that the job was given to a professional contractor and we were in the building far sooner than had I done it. I did not have time because I am a pastor, called to "preach the word"; and the first demand on my time, brethren, is ample time for reading and study.

**PROBLEM:** The practice in this church has been for the ushers to take the money to the church office and count it, and as a result they miss part, if not all, of the sermon. It seems to me that money could be counted after the service. How do I initiate a change? How do other pastors handle this matter?

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

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## MY PR?BLEM

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### "Preach the Word"

(Continued from page 1)

**PROBLEM:** With constantly increasing demands in ever-widening areas, how can I find more time for reading?

#### A MINISTER FROM INDIANA SAYS:

There are some pastors involved in "ever-widening areas" that are rather irrelevant to the work of the ministry. Paul's advice to Timothy was, "Preach the word." While I agree that more and more demands are being made on the pastor's time, I am also convinced that many pastors rob themselves of precious reading and study time in order to belong to every organization in town that will have them. I believe that a pastor's communal responsibilities are important to his total ministry in a community. However, his first calling is to "preach the word." To do this he must, with rare exception, reserve the necessary daily time for reading and study. With few exceptions I spend every forenoon and occasionally all day in my study.

and in deed—for "they shall turn away their ears from the truth, and shall be turned unto fables" (v. 4). (3) Exhort men urgently to repent and turn to God. Warn all to flee the wrath to come.

Finally, it cannot be overlooked that Paul was saying, Preach the Word with *compassion*, "longsuffering" (v. 2). "Doctrine" becomes theoretical and doctrinaire unless it is manifestly from a burdened and bleeding heart. Reproof, rebuke, and exhortation are harsh and repelling if not with long-suffering. Let compassion be seen in watchfulness. Let it show forth more clearly in afflictions. Let it be active and aggressive, impelled by a burning passion to evangelize (v. 5). We most successfully refute error, stem the tide of worldliness, and guard against complacency when our hearts burn with an unextinguishable fire of love for God and men.

Preaching the Word with confidence, conviction, and compassion is relevant in any century.

# BULLETIN EXCHANGE

## Thanksgiving Transforms

In the early days a wagon train traveling on the Oregon Trail found water and grass becoming scarcer by the day. Some of the wagons had broken down, causing delays amid a stifling heat. Tensions began to rise. The wagon master, sensing the uneasy situation and the change of attitude from optimism and cheer to that of fear, announced that at the next night's stop a meeting would be held to air their troubles. When everyone had gathered about the campfire, a man arose to his feet and said, "Before we do anything else, I think we should first thank God that we have come this far with no loss of life, with no serious trouble with the Indians, and that we have enough strength left to finish our journey." This was done, and then there was silence. No one had any complaints to make.

Thanksgiving transforms. It brings a balance back into our lives.

Indio, Calif.

DON REDMOND

## FOUR STRANGE PEOPLE

FRED SOMEBODY, THOMAS EVERYBODY, PETE ANYBODY, AND JOE NOBODY were neighbors. They all belonged to the same church, but what church members! EVERYBODY went fishing. SOMEBODY wouldn't speak to him, so NOBODY went to church. Really, NOBODY was the only decent one of the four. NOBODY worked on the church building. Once they needed a Sunday school teacher—EVERYBODY thought ANYBODY would do it; and SOMEBODY thought EVERYBODY would teach. Guess who did it: that's right—NOBODY! It happened that a fifth neighbor came to live among them. EVERYBODY thought SOMEBODY should try to win him. ANYBODY could have at least made an effort. Guess who won him to Christ: that's right—NOBODY!

Norwood, Cincinnati, Ohio  
S. E. DURBIN

Hey, UNCLE, how much does it cost to rear a child? You allow us tax-paying parents only \$600 a year to feed, clothe, house, and train a youngster. Yet to feed, clothe, house, and train a youngster in your federal government Job Corps you spend \$7,000 a year.

Also under the Cuban refugee program, you assume minimal upkeep requires \$1,200 a year, and if the Cuban boy or girl goes to school, that is an extra \$1,000 a year.

Oh, yes, and the boys in our federal prisons you have discovered require \$2,300 per year—with no frills, no luxuries, and no borrowing Dad's car.

And finally under social security you will pay \$126 a month to maintain the elderly.

What makes you think we can bring up our young 'uns on \$50 a month?

P.S. I forgot to mention all our children are legitimate. How come then, Uncle, you will, under A.D.C. pay more than \$100 a month to upkeep an illegitimate one?

Clearwater Church, Snohomish, Wash.

J. K. FRENCH

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*A clergyman was preparing his sermon as his small daughter watched.*

*"Daddy," she asked, "does God tell you what to say?"*

*"Of course, Honey," he answered. "Why do you ask?"*

*"Oh," was her reply, "then why do you scratch some of it out?"*

Richmond, Mo.

EARL MARVIN

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## IT NEVER PAYS

To argue about religion;  
To run into debt for luxuries;  
To cherish a faultfinding spirit;  
To warm our hands at the devil's fire;  
To join a church that does not demand something of one;  
To send the children into the streets in order to silence the parlor.

—Virginia Nazarene

The Nazarene Preacher

## First Things First

When a boy gets up at four o'clock in the morning to deliver papers, people say he is a go-getter. If the church should ask that same boy to get up at four o'clock to do some work for the Lord, they would say, "That's asking too much of the boy."

If a woman spends eight hours away from her home working in a factory or an office, she is called an energetic wife. If, however, she is willing to do the same for the Lord, people say that "religion has gone to her head."

If one ties himself down to make payments of \$30.00 each week for some length of time, he pays it willingly. But if that same person placed that much in the offering each week, may people would say he was crazy.

This is a crazy world indeed, where first things come last, and last things come first.

BERNARD P. HERTEL  
*Santa Paula, Calif.*

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Pray, don't find fault with the man who limps

Or stumbles along the road,  
Unless you have worn the shoes he wears  
Or struggled beneath his load.  
There may be tacks in his shoes that hurt,  
Though hidden away from view;  
Or the burden he bears, placed on your  
Back, might cause you to stumble too.

Don't sneer at the man who's down today,  
Unless you have felt the blow  
That caused his fall, or felt the shame  
That only the fallen know.  
You may be strong, but still the blows  
That were his, if dealt to you  
In the selfsame way, at the selfsame time,  
Might cause you to stagger too.

Don't be too harsh with the man that sins,  
Or pelt him with words or stones,  
Unless you are sure, yea, doubly sure,  
That you have no faults of your own.  
For you know, perhaps, if the tempter's  
voice

Should whisper as soft to you  
As it did to him when he went astray,  
It might cause you to falter too.

(Author Unknown)  
Dundee Hills, Kansas City  
HAROLD PLATTER



## IDEAS THAT WORK

### First-aid Course

Recently First Church offered a four-session first-aid course. The purpose was to train a group of responsible persons for the handling of first-aid emergencies which might arise around the church or church gatherings. While primarily planned for ushers and department supervisors, it was open to all interested persons. The instructor was Leon Atkins.

JACK H. LEE  
Kankakee, Illinois

### Protect Those Hymnals

We have found a way to protect our pews and hymn books from the scribblings of little children. In each pew rack we place a 3 x 5 notepad, with the following reminder printed boldly at the top of each sheet:

**Let children do artwork on here—  
It's cheaper than hymnals.**

ROGER M. WILLIAMS  
Norman, Oklahoma

*Isn't it odd that parents can allow their children to learn and practice vandalism at the very moment they themselves are worshipping God? How does God evaluate such irresponsible "devotion"?—EDITOR*

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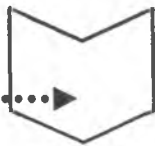
### WANTED FOR COLLEGE LIBRARY

A request has come for a copy of Volume I of *Gray and Adams Biblical Encyclopedia*, which is needed by one of our school libraries. If you can supply this, write directly to M. A. (Bud) Lunn, manager of the Nazarene Publishing House, and advise him what you would sell the book for.



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### Yesterday's Voices for Today's World

By *Fred M. Wood* (Nashville: Broadman Press, 1967. 128 pp., cloth, \$1.50).

Fred Wood, pastor of the Eudora Baptist Church in Memphis, Tennessee, in this brief monograph gives us some superb homilies on nine of the minor prophets. Here is biblical preaching at its best. Here we see a contemporary prophet at work forging lucid and persuasive messages from the raw word of the ancient prophets. Here we sense a scholar laboring to bridge the time gap between the era of these prophets and the twentieth century. And he does it well. The divine truth spoken centuries ago by these indomitable Hebrew preachers is located and clarified by Wood and applied ingeniously to our times. The titles of the sermons pinpoint the central teaching of each prophet. For example, Hosea is presented under the theme "Enduring Love," while Nahum's message, which predicted the fall of the Assyrian capitol, Nineveh, is captured in the epithet "Haughty Capital—Haunted Ruins."

Much of what Wood offers by way of application comes in the lead sentences of paragraphs. Amazingly they seem to say all that needs to be said on the point at hand. For example, in speaking of Jonah's reaction to God's command, Wood writes: "One is on the road to spiritual maturity when he has learned to obey. Shallow minds resent obedience to a superior" (p. 29). Or, with respect to Hosea's domestic problems, he observes: "A man usually finds his earthly heaven or hell in the woman he marries" (p. 81).

One of the values of this choice volume, in the opinion of the reviewer, lies in the abundance of quotations from distinguished preachers and secular authors. Sound in doctrine, rich in homiletical material, brilliant in literary style, this is a book worth buying.

WILLARD H. TAYLOR

\*Professor of Biblical Theology, Nazarene Theological Seminary.

### Brief Book Notes

#### Sketches of Revival Sermons

By *J. C. Hornberger* (Grand Rapids: Baker Book House, 1967. 69 pp., paper, \$1.00.)

Some good seed thought; occasionally a new thought or an old one presented in a new way; would be valuable addition to a minister's library.—T. W. WILLINGHAM.

#### How to Study the Bible

By *Dwight L. Moody* (Grand Rapids: Baker Book House, 1967, reprint. 31 pp., paper, 50c.)

Significant for beginners in Bible study; a practical way to increase one's interest in the Word.—T. W. WILLINGHAM.

#### The Nations in Prophecy

By *John F. Walvoord* (Grand Rapids: Zondervan Publishing House, 1967. 176 pp., cloth, \$4.95.)

One is reluctant to lay it aside until completed; deals with current world events and prophecy; recommended to all ministers and those interested in world affairs.—T. W. WILLINGHAM.

#### The Bible in Christian Teaching

By *Holmes Rolston* (Richmond: John Knox Press, 1966. 104 pp., paper, \$1.45.)

Gives strong emphasis to the place of the Bible in the life of the church and the individual; some slight deviations from Nazarene doctrine.—BENNETT DUDNEY.

#### Questions That Bother Me

By *Lawrence Fitzgerald*. (Valley Forge, Pa.: Judson Press, 1967. 94 pp., paper, \$1.95.)

Interesting and moving; helpful to young people and adults alike; valuable in the hands of a pastor who needs help in counseling.—ELIZABETH B. JONES.



## AMONG OURSELVES

Recently I was embarrassed by arriving in Kansas City (at the airport) and discovering that I lacked just fifteen cents of enough to get my car out of the parking lot . . . Improvident, you say? . . . Of course, insufferably so . . . But what about the pastor who arrives at board meeting without a plan? . . . Sunday morning without a sermon? . . . The end of the year without budgets paid? . . . Worse improvidence by far, I should say . . . Such a pastor and I are guilty of the same two mistakes: We failed to look ahead and anticipate needs; and we failed to begin soon enough to make adequate provision . . . This kind of floating along may be optimistic, but it is not intelligent optimism . . . (And it is not faith either, but presumption) . . . One facet of intelligence, they say, is the ability to look ahead . . . In our work as ministers, how far do we look ahead? . . . I know of no way of arriving where we want to be unless we know where that is, and have a clear "flight plan" for getting there . . . No pilot operates without a flight plan, but preachers do . . . There are articles in this issue which will help you plan—a balanced preaching menu, for instance (by Hightower), and a more effective program of Christian nurture (by Webb) . . . Study the Supplement for specific goals . . . "What needs doing this year in my church?" . . . These things will not be done unless the pastor sees them, prays God to help him chart his course, then navigates all the way.

Until next month

BT



**WHAT ARE  
YOU  
DOING**



**TO  
SPREAD THE  
GOSPEL OF  
JESUS  
CHRIST?**



**SEND THE  
HERALD OF HOLINESS**  
*...that's a start!*