

4-1-1968

## Preacher's Magazine Volume 43 Number 04

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*Olivet Nazarene University*

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### Recommended Citation

Taylor, Richard S. (Editor), "Preacher's Magazine Volume 43 Number 04" (1968). *Preacher's Magazine*. 430.  
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THE  
**NAZARENE  
PREACHER**

**APRIL 1968**

**CROSSWINDS**

*General Superintendent Lewis*

**TIME FOR REASSESSMENT?**

*The Editor*

**THE OLD CROSS AND THE NEW CROSS**

*A. W. Tozer*

**THE ADVANTAGES OF AN ORGANIZED HOLINESS CHURCH**

*Harley Duncan*

**AVERAGITIS**

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**WORSHIP FOLDER OR CHURCH BULLETIN, WHICH?**

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**THE COLLEGE AND THE CHURCH**

*William M. Greathouse*

**TAKE THAT NEXT STEP!**

*T. Crichton Mitchell*

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KANKAKE, ILL.

*—proclaiming Christian Holiness*



# THE NAZARENE PREACHER

APRIL, 1968

Volume 43      Number 4

RICHARD S. TAYLOR  
*Editor*

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# Crosswinds

By General Superintendent Lewis

**A** PILOT the other day was showing me the instruments by which he navigates his plane. He has one by which he can determine the drift that occurs when he is flying in a crosswind.

By "drift" he meant the tendency of his plane to be blown off course by the pressure of the side wind. Knowing the angle and speed of the wind, he can make corrections in his flying and thus maintain his course in spite of the wind.

Crosswinds are a common occurrence in flying. Not always does the wind blow favorably.

In this principle of maintaining course in a crosswind we find an important truth for the minister. There are crosswinds in the great spiritual and moral realms of life, too. These are the areas of responsibility for the minister.

The winds of influence blow steadily. The push of these steady and often deadly influences is ever present. As the pilot cannot ignore them without peril, no more can we who proclaim the gospel and "navigate" a church towards the bright destination of the soul.

I am distressed at the deadly philosophy that preaches a nice gospel, but ignores the evidences of "drift" that occur in a congregation. The most evident one, at least in our country, is the affluence of our society. The way of the world in gratifying flesh by costly, immodest display and attire is a crosswind that must be reckoned with. The push of fashion and fad is ever pushing at God's people as they seek the necessities of life.

The Church of the Nazarene has an ethical standard of Christian modesty and simplicity. It is a good, sensible, biblical standard. Let us use it to offset the modifying, course-changing crosswinds that blow.

We must clearly and forcefully proclaim the dangers of the conforming domination of society when it threatens the course of the soul. Silence in the pulpit is not the way—even though we preach a correct gospel. This attention to crosswinds is a vital part of the assignment of our ministers.

*(Continued on page 12)*

## Time for Reassessment?

**H**ISTORY IS DIVIDED into B.C. and A.D. For almost two thousand years men have been compelled to say, every time they wrote a letter or signed a document, "In the year of our Lord." For the coming of Jesus Christ was the turning point in human history. But we are able to say that only because Christ died for our sins, was buried, and the third day rose from the dead according to the Scriptures. Christ is living, able to rule, seeking only to gain access into men's hearts.

It isn't enough for people to observe Christmas and Easter as sacred days. Every individual must have his own B.C. and A.D.—before Christ came into my heart, and after Christ came into my heart. It is not enough for Jesus Christ to be the central person of history; He must be the central Person of our own lives. Everything about us should be geared into His work and His will; everything should be subject to His judgment. If He is Savior, if He is the incarnate Son of God, if He is alive and able to answer prayer, if He desires to rule as King in our hearts, if His rule is the only solution to the monstrous problems and sins of men, then there is only one thing to do with Jesus, and that is to bow to Him and worship. There is only one place to put Him, and that is on the throne. No other place will do. "He must be Lord of all, or He will not be Lord at all."

But it is possible to lose Jesus in the pettifoggery of religious trivia. The main thing to see is that Jesus not only ought to rule in our hearts, but is perfectly able to cleanse us by His Spirit from everything which doesn't want His rule. He is not only able to forgive our acts of sin, but purify our sinful nature. He can so correct our nature that we become inwardly harmonious with His complete lordship over our lives. *Jesus therefore is perfect Saviour simply because He is perfect Sanctifier.*

The power of Christ to purify the believer's heart in a definite work of grace, to keep him victorious and growing, and to form himself in him and communicate himself through him, is the central shining glory of the gospel, and should be the constant emphasis of every pulpit. And this is what we mean by scriptural holiness.

Many acknowledge Jesus as Son of God and Savior without yet experiencing His complete adequacy in their personal lives. The power of the indwelling Holy Spirit is not theirs. It is because this central emphasis is so often missed in the pulpits of the land, and this central privilege so generally unknown in the pew, that we emphasize it so much.

It is a passion for spreading this scriptural holiness which has brought us into a holiness denomination and will keep us there, in spite of its weaknesses and faults. It is better to be able to say in all honesty: "I am not a holiness preacher because I am a Nazarene, but I am a Nazarene because I am a holiness preacher," than to be compelled to admit that our doctrines are fashioned by the requirements of our church.

If the time should ever come when holiness doctrine and preaching were discriminated against, and pigeonholed into the archives of a venerable past, then would be time to think about leaving. But in the meanwhile we should be profoundly grateful for the privilege of serving Christ in a holiness denomination and preaching the message of full salvation with complete sympathy and support from the entire organization.

Some might say that it is time to reassess our denominational objectives and emphases. Well and good: but if we do it wisely, we will come up with the same conclusion that has governed us all along, which is that our divinely appointed mission is to spread scriptural holiness throughout the world. In this way we can best honor Christ.

This is not simply a thoughtless parroting of shibboleths. It is not a provincial blindness to today's explosive issues. It is rather a clear perception through these issues to the deeper facts behind them—the endemic sinfulness of the human race, and the justifying and sanctifying power of Christ as man's solitary hope. As a denomination therefore let us regird ourselves for the fulfillment of our mission without loss of either fervor or definiteness.

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## Salute to N.H.A.

THIS MONTH, in Cleveland, Ohio, the National Holiness Association is celebrating 100 years of service in promoting holiness. It has sponsored camp meetings, conventions, revivals, world missions, and literature, all on an interdenominational basis and openly and vigorously Wesleyan. The Centennial Convention, April 16-19, will be led by President Paul L. Kindschi, assisted by Bishop Myron F. Boyd, Lieutenant Commissioner John Grace, and Dr. Kenneth Geiger. During the year Rev. Robert W. McIntyre has been executive secretary of the Centennial Committee. The N.H.A. is a coordinating fellowship of holiness churches representing nearly three million people in the United States and Canada. We congratulate this arm of Wesleyanism, not just on its longevity, but on its demonstration of flexible fidelity to a definite doctrinal conviction.

"The faith of Christ does not parallel the world, it intersects it"

## The Old Cross and the New Cross\*

By A. W. Tozer

**A**LL UNANNOUNCED and mostly undetected there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different. The likenesses are superficial; the differences, fundamental.

From this new cross has sprung a new philosophy of the Christian life, and from that new philosophy has come a new evangelical technique—a new type of meeting and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai. The new cross is not opposed to the human race; rather, it is a friendly pal and, if understood aright, it is the source of oceans of good, clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally if not intellectually.

The new cross encourages a new and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before a new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing the world does, only on a higher level. Whatever the sin-mad world happens to be clamoring after at the moment is cleverly shown to be the very thing the gospel offers, only the religious product is better.

The new cross does not slay the sinner; it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says, "Come and assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill-seeker it says, "Come and enjoy the thrill of Christian fellowship." The Christian message is slanted in the direction of the current vogue in order to make it acceptable to the public.

The philosophy back of this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely the whole meaning of the cross.

The old cross is a symbol of death. It stands for the abrupt, violent end

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of a human being. The man in Roman times who took up his cross and started down the road had already said good-bye to his friends. He was not coming back. He was not going out to have his life redirected; he was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more.

The race of Adam is under death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him and then raising him again to newness of life.

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers. The faith of Christ does not parallel the world; it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public-relations agents sent to establish goodwill between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, or the world of sports, or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life he offers is life out of death. It stands always on the far side of the cross. Whoever would

possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure and acknowledge himself worthy to die.

Having done this, let him gaze with simple trust upon the risen Saviour, and from Him will come life and rebirth and cleansing and power. The cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a new life along with Christ.

To any who may object to this or count it merely a narrow and private view of truth, let me say God has set His hallmark of approval upon this message from Paul's day to the present. Whether stated in these exact words or not, this has been the content of all preaching that has brought life and power to the world through the centuries. The mystics, the reformers, the revivalists have put their emphasis here, and signs and wonders and mighty operations of the Holy Ghost gave witness to God's approval.

Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we with our stubby pencils erase the lines of the blueprint or alter the pattern shown us in the mount? May God forbid. Let us preach the old cross and we will know the old power.



Are we as quick to count church blessings as church problems?

## The Advantages Of an Organized Holiness Church

By Harley Duncan\*

**F**IFTY TO SEVENTY-FIVE years ago there was question of great concern among those Christians who believed in the Wesleyan tradition and who were generally known as the holiness people. Should there be an organized holiness church or should these Christians stay in their "old line" denominations and seek to bring about a revival of holiness emphasis there?

The question was largely answered with the organization of the holiness churches as we know them today. Some sought to answer the question by organizing independent local congregations and missions. It has always been my conviction that the organized holiness church was the right answer. I pastor in a community of less than 2,500 people adjacent to a town of 15,000. In this small community where I live there are and have been through the years two or three very small holiness missions or tabernacles, and they seem to be characterized by fuss and split. In such a situation I have paused with thanksgiving for an organized holiness church. The following are among the reasons for this conclusion.

1. It has a capable and Christlike leadership (local, district, and general). This leadership is effective in government in both office and personnel. It has a government that helps to protect the sheep of my fold from the hireling. It has provision to care for those who would bring reproach on the cause of holiness, whether indiscreet laymen or careless and overly ambitious preachers. (My district took proper action concerning the evangelist who went astray; he surrendered his credentials. An elder now appears in my local community to do independent work. I am confident the church government and respective leaders will properly care for this.) The church government helps the pastor deal with those black sheep which appear from time to time, when love and compassion have failed.

2. Thank God for the organized holiness church because it has a district and world program with which I can challenge my people to give to take Christ to others and develop Christian stewardship in broad perspective. When they give to home or foreign missions I know the program is both sound and honest.

3. Thank God for the organized church because we now have schools

\*Pastor, Elyria, Ohio.

and colleges of our own to which we can send our youth and expect them to return not only prepared educationally for life's calling but with a deeper love for Christ and His Church.

4. The organized churches and their preachers have a common denominator. When my sheep move across state or nation, I can wholeheartedly commend them to a Church of the Nazarene where they go, though I've never seen the pastor or people.

5. I am thankful for the organized holiness church, my church, for it offers a broader fellowship for my sheep and my family. The zone meetings are good. It offers a wider circle for youth in courtship and marriage, which is a mighty factor indeed. Not only are our young people marrying those they meet at

colleges but also those they meet at institutes, camps, and assemblies. Thank God for this.

6. My organized church has a host of evangelists whom I can trust. With discreet and intelligent calling of Nazarene evangelists, I expect and have received, almost without exception through the years, a ministry that is godly, wise, and fruitful.

7. My organized church provides Christian literature, correct and biblical in doctrine, of high calibre and pointed to the same task I'm seeking to accomplish in my personal ministry.

8. My church assists me and serves me in training my people in stewardship, leadership, and churchmanship.

Thank God for the organized holiness church! Our fathers and grandfathers made the right choice.

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A good diagnosis of a  
chronic ministerial ailment

## Averagitis

By David E. Sparks\*

THERE IS A KIND of sickness whose symptoms become all too apparent in some of us ministers. I sometimes found myself, during my thirteen years as a pastor, plagued with it. I see it in many of my pastor friends in my travels. It seems to be more pronounced as assembly time approaches. For want of a

better name for this illness I shall call it "averagitis."

From a psychological point of view, the word "healthy" can carry more than one meaning. The first definition is poor. The second is much better. First, a man may sometimes be considered healthy if he fits into his environment, generally filling his position as well as the average in whatever kind of work he does. This definition sows the seed of

\*Elder, New York District; Protestant chaplain, Harlem Valley State Hospital, Wingdale, New York.

averagitis, as we shall see. The second definition identifies "healthy" as that state where a man reaches out to achieve the best of which he is realistically capable.

Now consider averagitis. Suppose that a man is the pastor of a church located on a district of small churches. He may be extremely happy, and his fellow pastors may be happy for him (or a bit envious) if his Sunday school averages 110, his midweek prayer meeting about 30, his Sunday night attendance 60, and his number of members received on profession of faith about 5 per year. This man is seriously ill with averagitis.

Take that same man and his same church, and put them on a district that includes many large churches. He again begins to show the symptoms of averagitis. His emotional fever runs high. He is afraid for his position on the district. He develops ulcers—spiritual and physical. He is generally upset, with himself, with his church, and with his district superintendent. His report is below that of the district average.

On the small church district, the disease is dangerous in that it puts too low a ceiling on a man's (and a church's) goals and endeavors. Too easily satisfied, he expends his energies on trifles. On the large church district, averagitis is as dangerous. Here, for the large church pastor, he also is too easily satisfied, and will curtail his endeavors, if he is not very careful. The small church pastor on that district finds himself discouraged, easily despondent. A violation of the "take no anxious thought" commandment occurs. This man and his church place themselves in a position of self-defeat, feeling that here nothing can be done, not nearly so easily as in Othertown

First Church. Pastor and people, suffering from averagitis, expend their energies on self-pity and self-punishment (masochism, if you will), finally finding glaring faults in each other. This of course necessitates frequent pastoral changes. A chain reaction takes place. Averagitis with its symptoms of defeatism follows the pastor to his new church, and infects the congregation that he leaves, passing the disease on to their new pastor.

Fellow ministers, as a psychiatric chaplain in a large state hospital, I see hundreds of people daily whose feelings have been swamped by a combination of high waves and too little ballast. My concern is twofold. I am concerned over the large church pastor who can harm himself spiritually and psychologically by the tendency to be too satisfied with too little accomplishment. I am also bothered over the small church pastor who hurts himself spiritually and emotionally by his attitude toward what he considers failure. Now there is success and there is failure in the ministry. Yet neither must be identified on the basis of district averages. Falling into this trap sometimes puts the label of success on failure and the label of failure on success. These must be identified on the basis of whether or not we are reaching our personally highest realistic level of achievement in God's work, made possible by that with which God has endowed us.

"O Lord, deliver us from averagitis. Help us to see our roles as ministers in the church in the light of our best for Thy best. We are not in competition against each other. We are colleagues in the greatest work in the world. Deliver us from that disease that can wreck and ruin our ministry. Amen."

"Trifles make perfection, but  
perfection is no trifle"

## Worship Folder or Church Bulletin, Which?

By G. Franklin Allee\*

IT IS A RECOGNIZED FACT that the Sunday morning worship service has assumed a place of much greater importance in the overall program of our church than it once held. The contribution it makes to the welfare of our people in lifting them out of the mundane and into the spiritual is becoming greater as the pressure of daily living becomes heavier. It has become the service in which our pastors minister to the largest group of the week, and the one where the evangelist has his greatest opportunity to reach the spiritually needy.

Here troubled people come to find peace—if only for an hour in too many cases—the perplexed to seek direction, the weary to find rest, the earnest Christian to hear from God, and all to join in a community of worship. Everything that can be done to help make this hour worshipful, to bring to it a realization of the divine presence, makes a contribution to needy hearts and glorifies the Saviour.

Loud, discordant noises do not add to reverence; they only annoy. Blundering confusion brings no peace to a troubled soul. Haphazard planning is an evidence of laziness, and by it God is not honored.

On the other hand, sanctimoniousness is a poor substitute for genuine piety. Solemnity is not necessarily

sublimity. Too much quietness may only lull a congregation to sleep. Form may be so obvious and stilted it invites criticism more than it induces worship.

But somewhere in between the rambling aimlessness too obvious in some services and the stiff formality in others there is a type of service that is most desirable, the one earnest pastors seek—a worship service that is restful, yet inspiring; worshipful, and at the same time pregnant with conviction; one that creates faith while it reminds of duty.

It is possible, and perhaps quite likely, that some pastors, while searching earnestly and diligently for means and methods to make the worship service more helpful to their people, do not actually realize how large a contribution the *worship folder* (carelessly called the "church bulletin" in too many cases) could make to the most important hour of the church week, were time and thought consistent with its potential value given to its preparation.

To spend hours preparing a message for Sunday morning and other hours in prayer about it, as most pastors do, then hastily assemble a program containing a certain number of hymns, a responsive reading, Scripture reading, prayers, etc., and line them up in the "church bulletin" with the stiff alignment of soldiers on dress parade, is to take away from that important service much it might

\*Evangelist, Moses Lake, Washington.

have if a properly planned *worship folder* were placed in the hands of those assembled.

Is an hour—two if necessary—too much time to use in planning the order of the worship service, in arranging a folder that will assist men in worshipping God? If anyone thinks it is, he should remember that for each person present in the service one man-hour of precious time is represented. Multiply this by the number of worshippers present, and the total time used in an average service is staggering. We owe it to those who present themselves for worship in our services to make the time spent there as profitable as possible. And the *worship folder*,

prayerfully planned and carefully mimeographed, or printed, can be of more assistance in this than anyone may realize until it is tried.

Every portion of the service can and should be planned and arranged to accent and point up the most important part, the sermon. Thoughtful arranging of the worship hour, together with original planning of the worship folder, has the effect of making the worshipper aware of the service's importance. Careless arranging of it is likely to have the opposite effect.

*Note: Author Allee kindly submitted several samples, but space permits the display of only one.—Editor.*

Easter Sunday

April 18, 1965

SCRIPTURE THOUGHT FOR TODAY: "Because I live, ye shall live also."—Jesus.

#### ORDER OF WORSHIP SERVICE

The organ calls us to worship. the lilies speak to us of His presence.

\*SCRIPTURE CALL TO WORSHIP John 24:49

\*THE INVOCATION

\*CHORAL INTROIT "He Lives" 453  
 Congregation singing third stanza

"THIS IS THE DAY THE LORD HATH MADE"  
 Together We Read of Immortality—Responsive 31

We Sing the Happy News, "Christ Arose" 457

\*And Unite in Prayer—Choral Response

"LET US REJOICE IN IT, AND BE GLAD"  
 Hymn, "Crown Him with Many Crowns" 458  
 The Sanctuary Choir, "Come, Christians, Join to Sing"

AND MAY THIS DAY ADD TO HIS GLORY

We Bring in Our Tithes  
 Joyfully We Welcome Our Guests  
 Planning for the Kingdom Is Worship

WONDERFUL IS THE STORY OF THIS DAY

Solo, "The Unveiled Christ" Mrs. Linda Dunbar  
 Sermon, "The Question of Power" Pastor

TODAY IS THE TIME TO SHOW OUR LOVE

Offering for Worldwide Evangelism  
 Hymn, "Lead Me to Calvary"

\*The Benediction

\*Organ Meditation

(\*Congregation Standing)

Inattention to correspondence is  
the first sign of inefficiency

## Heart Sickness from "Hope Deferred"

Prov. 13:12

By E. Wayne Stahl\*

A FRIEND OF MY WIFE and myself, living in a distant state, let us know that she was much dissatisfied with the denomination to which she belonged and was considering putting her membership in one that was truly spiritual. Worldliness and modernism were making inroads in the organization with which she had been connected for many years.

Eager for this lady to get into a church that would be a blessing to her, I wrote to a minister who lived in her state, very well acquainted with the preachers in her area, asking him to give me the name and address of a preacher nearest her city or in it who belonged to a church that stood for the "whole counsel of God."

My plan was to write this second pastor, telling him of her plan to change churches, and asking him to call on the lady and see if he could not influence her to join his denomination. The prospects were excellent, I believed, that she would respond favorably. I enclosed, of course, a stamped, addressed envelope for the reply.

The days went by, but I had no word from him. I wrote a second time. Still no answer. Then I tried a third time. "At long last" the re-

sponse arrived, but it was too late. We had had word from the lady that she had already joined a church that was far from emphasizing complete Bible truth. To me it was a little less than tragic, that delayed information!

On another occasion I had learned of an exceptionally interesting incident in which a certain preacher figured. I felt I could write it up for some church paper, with the likelihood that the editor would accept it. So I sent a letter in regard to the matter to this minister, asking for full details.

To save his time in giving me these particulars I sent also a list of questions about the happening, with blank spaces opposite each one, for his filling in. He could have done this in a very few minutes.

After some days I had no reply. I renewed my request. Still no response. Then I "tried, tried again," mailing at the same time a valuable book from my library, a gift to this preacher, as a token in advance of my appreciation for his being my informant.

"Believe it or not," I never had any reply whatever! Nor any acknowledgment of the book! My astonishment could have been written in capital letters.

Then in recent months I have had

\*Retired elder, Lowell, Massachusetts.

a similarly disappointing experience. I had written an appreciative poem in honor of a certain brother who is doing a remarkable work for the kingdom of God. I like to call him a kind of lay Barnabas.

I sent these verses to his pastor, thinking it would be a pleasant surprise to this lay brother if, unknown to him, the lines were printed in the church bulletin of the local organization to which he belonged. This layman is doing a wonderful work for God.

Of course, in writing the pastor I enclosed a stamped, addressed envelope for his reply. Though weeks have elapsed, there has been no response, even though I have written again asking for a return of the verses.

"Truly herein is a marvellous thing," this vast silence on his part. It is really beyond my comprehension, even my imagination, the treatment I have received from this trilogy of ministers.

There is no bitterness in my heart toward them. Only a stupendous surprise! They are wonderful men, and are doing a great work for the Kingdom. God bless every one of them! I have brotherly affection for them all. But I do not think I am uncharitable in being reminded of Eccles. 10:1.

It has seemed to me that a book might be written with a title something like this, "Epistolary Etiquette and Ethics for Pastors," with the subtitle, *Be Courteous in Using the Typewriter* (1 Pet. 3:1e).

---

## Crosswinds

(Continued from page 1)

Our church rightly proclaims a stand against the destructive social evils of our day. The church wisely placed a statement in our *Manual* warning our people against the evils of television and urged them to Christian selectivity. This "manual instrument" should be proclaimed and explained, lest many become careless and lose their value concepts, and as a consequence their eternal souls.

Let us guide our people with a clear gospel of repentance and the new birth; of consecration and sanctification; of clean, simple, Christian ethics.

We cannot hesitate, for the winds ever blow and the journey of life continues.

We *must maintain our course* and reach our destiny in full faith. This is essential for the rescue of society, for the salvation of souls, for the upbuilding of the saints, for the sake of the church, and for the approval of the God who called us to preach.

# The College and the Church

By William M. Greathouse\*

SCRIPTURE: Matt. 22:34-40

TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind* (Matt. 22:37).

## Introduction

- A. It is striking that in quoting the Jewish “creed,” the Shema (cf. Deut. 6:4-5), our Lord (according to Matthew here) inserted the significant phrase, “with all thy *Mind*.”
- B. Moreover, in His Upper Room discourse with the apostles Jesus promised to send to His own the Comforter, who should guide us into all *Truth* (John 16:13). When the Spirit comes to abide, He makes possible the fulfillment of the Great Commandment. He comes not only to cleanse the affections and align the will of man with the will of God; He also comes as the Light of truth to the mind. Every true conversion is an intellectual as well as a moral and spiritual awakening.
- C. It is no accident, therefore, that the Church at her best has always fostered learning as well as piety. The educational institutions of the Church of the Nazarene are integral to our central mission—viz., to bring men to love the Lord their God with their total personalities. For Christianity must effect the *intellectual* as well as the moral and spiritual conquest of the world. At their best, Christians not only out-live the world; they out-think the world. In our day of competing ideologies the demand for Christian thinkers is greater than ever before.
- D. Traditionally, therefore, the Church of the Nazarene has fostered Christian liberal arts colleges. What are the characteristics of these institutions? What is their role? How do they differ from other institutions of higher learning? In seeking to answer these questions we will discover why we owe them our financial support, our prayers, and—most important of all—our youth.

## I. The Perspective in Christian Higher Education

- A. A Nazarene college is not a Christian college because it offers a different curriculum. Except for required courses in Bible and doctrine, its curriculum is roughly the same as the student would take in most colleges of our size and general nature.
- B. A Nazarene college is not a Christian college because there religion is made a substitute for learning:

\*President, Trevecca Nazarene College, Nashville, Tennessee.



1. Financially, such is not feasible. A church of 1,000 members can operate on an annual budget of \$150,000 to \$200,000; it requires a budget of at least *ten times* that amount to operate a college of 1,000 students.
  2. Academically, this substitution would be fatal. The primary objective of a college is to provide quality education. No sacrifice must be willingly made at this point in the name of religion.
  3. Religiously, such substitution is unchristian. A Christian college must not only not permit “sloppy” academic work; it must be passionately committed to the pursuit of truth in the name of Christ, who is Truth.
- C. In reality our Nazarene colleges offer *quality education* in the liberal arts where our youth may begin their formal preparation for life’s vocations.
1. Well-trained faculties, with a high percentage of teachers with the earned doctorate in their field of specialization.
  2. Balanced curricula to enrich life and enhance understanding of today’s world.
  3. Preprofessional courses.
  4. Teacher-education programs.
  5. General and specialized courses in Bible, theology, missions, Christian education, to prepare for the varied ministries of the Church.

## II. The Christian “Plus” in Higher Education

On the positive side your Nazarene college sets itself the following ideals:

- A. To have administrators and teachers who are committed Christians, saved from sin’s dominion and made perfect in love by the sanctifying presence of the Holy Spirit.
- B. To offer person-centered education, viewing each person with his needs and dreams as sacred and worthy of highest respect in view of his creation in the divine image.
- C. To teach from the fullest Christian perspective. For the Nazarene teacher Christ is the clue to ultimate reality—what we find in Him is not only the most high but also the most real. Therefore Christ is the Touchstone of truth in every discipline.
- D. To foster an attitude of reverence and humility in the pursuit of knowledge and truth. “The fear of the Lord is the beginning of knowledge.”
- E. To maintain an atmosphere of worship on the campus. Prayer is the handmaiden of learning on a Nazarene campus, for we believe the Spirit is the Guide into all truth. In a Christian college, adoration is united with study; evangelism is suffused into the endeavor to bring human personality into an encounter with the fullness of life and truth. Chapel services, prayer in classes, evangelistic meetings, missionary conventions—these and many other specifically spiritual services must always accompany the learning enterprise of a genuinely Christian college.
- F. The total enterprise is church-related in the following ways:
  1. As a technical extension of the church, going beyond the range of congregational ministry and preparing all vocations for a more effective Christian witness, but giving special emphasis to the education of ministers and missionaries;
  2. As initiating and carrying on a dialogue with the church designed to help the church understand and clarify its message as well as perfect its methods of witness; and
  3. As conducting both these roles in sincere and intelligent loyalty to the church—its theology, its standards, its practices, its mission.

## Conclusion

The future of Christian colleges is in the balance. Recent articles in leading magazines have reminded the public that, unless our private colleges are able to secure much larger support than is now forthcoming, their future is indeed in jeopardy.

What do we owe our Nazarene colleges?

*Prayer*—in the faith that God himself has a stake in their continued existence.

*Financial support*—not only the educational budget but also our private contributions.

*Our best youth*—to prepare for an enhanced life of service to the Church and mankind.

---

## Take That Next Step!

By T. Crichton Mitchell\*

It's scarcely credible, but it's true, that four of the most crucial decisions of the Wesley revival were matters of "touch and go." The dawn of May 24, 1738, meant to John Wesley another day of quest for soul peace. In the morning he attended worship in the imposing and splendid cathedral of St. Paul's. There he heard the choir sing, and as they sang, the Word of the Lord found more than an echo in his seeking soul:

*Out of the depths have I cried unto Thee, O Lord!*

But he did not find peace with God.

That evening he worshipped in a vastly different sort of place and in a totally different kind of service. Now it was just a little room with probably a few hard-backed forms. Nothing of the soaring lines that reach for heaven as in St. Paul's—nothing of the robed and gifted choir. Not a very desirable place or service so far as Wesley was concerned. He says, "I went very unwillingly." But he went, thank God! And for him life was

never the same again, so in that humble place to which he had come so reluctantly, God gave him a new heart filled with peace. And he almost hadn't gone!

It was not very long after that when his friend, George Whitefield, without consulting him, announced that Wesley would preach in the open air. Again Wesley was most reluctant. He had almost convinced himself that in order to meet God men must come into God's house, and that if he (Wesley) were to preach God's Word to men, he must have the sounding board and pulpit. It was another crisis, but at last Wesley yielded with a great reluctance.

As his first reluctant yielding had resulted in his own salvation, so the second was to result in the salvation of multitudes of his countrymen. For in that hour Wesley saw where his constituency lay—it lay beyond the comfortable churches, out in the thousands of towns and villages with their green fields, sooty squares, and marketplaces smelling of sin and vegetables! And there he found his "people." And almost he hadn't gone!

\*Professor of practical theology, European Nazarene Bible College, Schaffhausen, Switzerland.

A third reluctant yielding launched onto the world that "noblest body of men who ever bestrode beasts."

Wesley was out of town when someone brought him word that Thomas Maxwell was preaching. Wesley didn't like that! If once he had thought that men had to get saved, if at all, in church, now he seems to have reasoned that the agent of salvation would have to be an ordained preacher. So back home he hurried. However he met his mother before he met Maxwell, and that little piece of pious dynamite insisted that he hear Maxwell preach before doing anything to silence him. And to John's everlasting credit be it said that after hearing Maxwell his reluctance went, and the Methodist lay preachers were launched—without whom, I venture to assert, half of the wonderful work would have remained undone. And he almost hadn't listened!

Another major force in the revival were the hymns of his brother Charles. Converted on May 21, three days before his big brother John, Charles reached almost immediately for his pen and began to write a song of praise to God. He had written but one verse before he heard the voice of the tempter at his elbow assuring him that the Almighty really did not need the service of his doggerel. Therefore did he dry his pen and roll

up his manuscript. And only the good advice of a good friend persuaded him to begin again. And so there began to flow to the world the river of Wesleyan hymnody. And it almost didn't happen! Into the devil's teeth Charles Wesley threw that day a magnificent reply to temptation—one we would do well to emulate:

*And shall I slight my Father's  
love?*

*Or basely fear His gifts to own?  
Unmindful of His favors prove?*

*Shall I, the hallowed Cross to  
shun,  
Refuse His righteousness to im-  
part*

*By hiding it within my heart?  
No! No! No!*

*Come, O my guilty brethren,  
come,  
Groaning beneath your weight  
of sin!*

*His bleeding hands will make  
you room;*

*His open side will take you in!  
He calls you now! Invites you  
home!*

*Come, O my guilty brethren,  
come!*

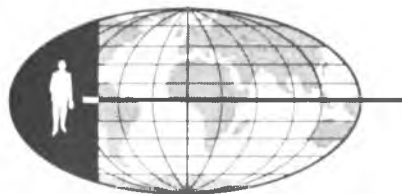
And he almost didn't write it!

Which all adds up to this: that it's probably the *next* step, contested as it is by the devil, that will be the big stride into victory.

---

Put it down as a principle that we are never in earnest about prayer for God to do something for us unless and until we are ready to do that thing for ourselves to the measure of our power.

—J. B. Chapman



The

# PASTOR'S SUPPLEMENT

.....  
*Compiled by The General Stewardship Committee*

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**Marilyn Slemmer, Office Editor**

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## LAST CALL!

# STEWARDSHIP ARTICLE WRITING CONTEST for Ministers

**Deadline for entry—midnight, May 1, 1968**

**12 Major Awards Amounting to \$230!**

**All Entrants Will Receive a Gift Book!**

*(See February PASTOR'S SUPPLEMENT for all details or  
write to the General Stewardship Committee for information)*

### — OFFICIAL ENTRY BLANK —

I am entering the enclosed manuscript in the Stewardship Article Writing Contest. I understand that my manuscript will become the property of the General Stewardship Committee and will not be returned.

Name \_\_\_\_\_

Division: \_\_\_\_\_

Address \_\_\_\_\_

(see p. 32a, Feb.  
Pastor's Supplement)

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

District \_\_\_\_\_ Church \_\_\_\_\_

(if pastoring)

School \_\_\_\_\_ (if a student)

Manuscript title: \_\_\_\_\_

Attach this entry blank to your manuscript and mail to:

**STEWARDSHIP WRITING CONTEST  
c/o Pastor's Supplement  
6401 The Paseo  
Kansas City, Missouri 64131**

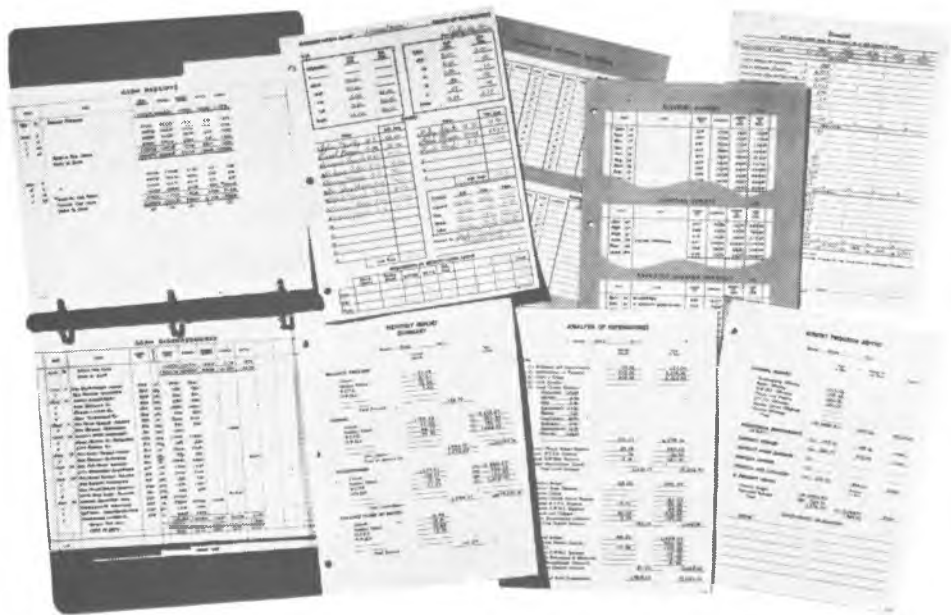
The NEW ASSEMBLY YEAR—a logical time to introduce the . . .

UNIFORM CHURCH TREASURER'S RECORD

A Self-contained Record Book for Maintaining the Unified Treasury System

- Offers simplified accounting, understandable even to those with no formal book-keeping training
- Gives a detailed financial picture of each department and auxiliary of your church
- Provides the pastor with all needed data for preparing his annual report
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R-165 OFFERING REPORT BLANKS (55 triplicate forms; 2 carbons)	Package 165	2.00
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R-168 INDIVIDUAL GIVING RECORD SHEETS	Package 25	.50
R-169 DIVIDERS	Set of 8	.50
R-149 THREE-RING BINDER		2.95

Prices slightly higher outside the continental United States

# GENERAL ASSEMBLY JUNE 16-21, 1968

**CONVENTIONS—CHURCH SCHOOLS, NWMS, NYPS—1 P.M., JUNE 13-15**

## HIGHLIGHTS

Fri. Night—June 14—Combined Service—NWMS & NYPS  
Sat. Night—June 15—Church Schools  
Sun. June 16—6-7 a.m.—International Prayer Meeting  
Sun. June 16—8-9:30 a.m.—1st Communion Service  
Sun. June 16—10:30 a.m.-12 Noon—2nd Communion Service  
Sun. June 16—2 p.m.—MISSIONARY  
Sun. June 16—7:30 p.m.—GOSPEL SERVICE  
Mon. June 17—7:30 p.m.—EDUCATION SERVICE  
Tue. June 18—7:30 p.m.—HOME MISSION RALLY  
Wed. June 19—7:30 p.m.—EVANGELISM SERVICE

## TICKETS FOR COMMUNION SERVICE

Two duplicate communion services are planned for Sunday morning, June 16. Admission will be by ticket only. Group reservations will be accepted. All tickets must be picked up at the Municipal Auditorium June 13 through 7 p.m., June 15.

## BUMPER STICKERS

Are you driving to the General Assembly? Attractive bumper stickers are available with the following imprint:

NAZARENE GENERAL ASSEMBLY MUNICIPAL AUDITORIUM KANSAS CITY, MISSOURI	JUNE 13-21
--	------------

See your Bookman at your District Assembly if it is prior to June 1; otherwise write:

BUMPER STICKER  
c/o NAZARENE PUBLISHING HOUSE  
Box 527  
KANSAS CITY, MO. 64141

## HOTEL & MOTEL HOUSING REQUESTS

Kansas City hotels and motels are holding a block of rooms for the exclusive use of Nazarenes until May 15. If you need Housing Accommodations write:

HOUSING DEPARTMENT  
CONVENTION & TOURIST COUNCIL  
OF GREATER KANSAS CITY, INC.  
1212 Wyandotte St.  
KANSAS CITY, MO. 64105

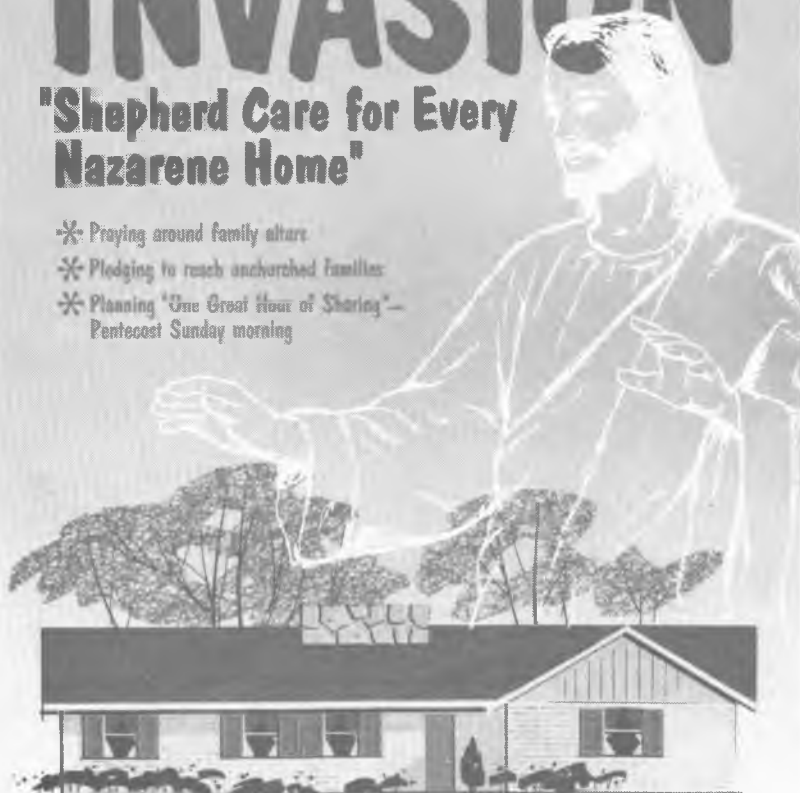
Pray for God's blessing and leadership on our conventions and General Assembly.

**B. EDGAR JOHNSON, SECRETARY**  
GENERAL ARRANGEMENTS COMMITTEE

# NAZARENE HOME INVASION

**"Shepherd Care for Every  
Nazarene Home"**

- \* Praying around family altars
- \* Pledging to reach unchurched families
- \* Planning "One Great Hour of Sharing"—  
Pentecost Sunday morning



**Easter through Pentecost**  
**April 14 -- June 2, 1968**

Sponsored by the Department of Evangelism / Church of the Nazarene

↓ **FINAL FOUR** ↓

**1<sup>st</sup>** Day  
of  
Each Month

**50 Holy Watchnights**  
**1964-68**

6:00 p.m.  
to  
midnight  
LOCAL TIME

**47—April 17\***

**48—May 1**

**49—May 15\***

**50—June 1**

*\*Extra nights of prayer for the forthcoming General Assembly.*

# Personal Evangelism and How I Go About It

By Richard Tombran, Guyana

Part II of a paper read at the District Preachers' Meeting in Guyana

## II. Ways to Be Helpful

**BE FRIENDLY.** I try to be friendly to all, whether bad or good, rich or poor, educated or uneducated. I greet them with a warm shake hand, and a nice smile, and if possible, a hug around the neck (Guyanese custom). I am trying to practice the habit of greeting everyone with whom I come in contact, whether young or old. Some times it is necessary to sit where the people sit, even on the ground, or to shake their soiled hands at times, in order for them to feel that you are a part of them. This can be a blessing to your ministry. To approach people I think there should be some similarity to the way Jesus met the people in His day. We should follow His example.

**BE AN EXAMPLE.** I am trying to be an example in my living, in my talking, in my acting, and in my witnessing—all of which I want to glorify God and be for the promotion of His kingdom. If the preacher has the vision to be an example, the people will eventually follow on, and his ministry will be a blessing.

**WHERE HELP IS NEEDED.** In time of sickness, bereavement, troubles, etc., I like to be there to show my love and kindness. One has said, "A little act of kindness is valued above hundreds of sermons." I like to be helpful in giving the gospel in the same measure as I have received it. This is my bounden duty to Almighty God.

(Next Month: "III. Mistakes to Avoid")



# SUMMER CAMP



Another arm of the local church to help give boys and girls right directions.

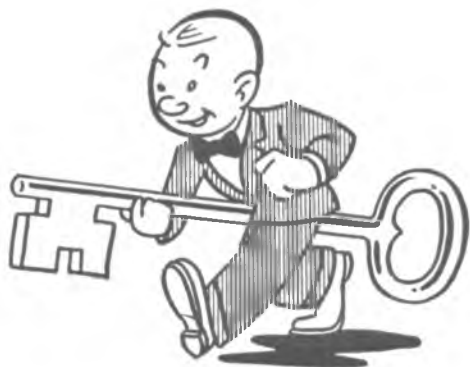
Will your church use this opportunity?

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## PASTOR

You carry the key to a successful Cradle Roll campaign in your church.

It's not too late to plan for



## "MISSION: Mother to Mother"

April 21 to May 5

See the March "Church School Builder" for complete instructions and a list of materials needed.

**DO IT NOW!**

# PREPARATION OCCUPATION CONSERVATION } WAR?

IF there IS a conflict for  
the minds and the morals of  
our children—AND there IS—

then use these  
for a successful  
VBS campaign:

**PREPARATION**—Essential to preparation are providing the best possible materials and providing the best possible workers. Due to the fact that the Church of the Nazarene has accumulated nearly 20 years of foundational experience, and that then and now she has stood in the vanguard of vacation Bible school operations, you can order the most reliable materials from your own publishing house. Then, too, there is the added distinct advantage that this material is second-blessing-holiness-based. Again, staff preparation is available through Christian Service Training provisions, procedures, and materials of which all these things above are true. So—prepare.

**OCCUPATION**—Use this material at the best time. In this life of ours, the opportunities for achieving the most worthwhile accomplishments seldom come at the most convenient times. A good vacation Bible school is still worth 10 days or nights of your most capable, dedicated church people who will sacrifice in order to achieve a top VBS, well-organized, well-planned, well-executed, blessed by the Holy Spirit, and fruitful in both learning and evangelism.

"Sacrifice" has taken on a sense of loss, unwilling misfortune, even tragedy in the English lan-

guage. In our sense it is joyful love-fulfillment. Nazarenes have always given in faith, even above their reasonable means, but now we must find ways to give an offering harder to acquire—time. So—occupy.

**CONSERVATION**—Keep what you have won by:

1. maintaining their newly learned truths and skills,
2. developing their newly begun disciplines,
3. incorporating the newly won converts,
4. extending the scope of contacts for outreach.

Melton Wienecke  
VBS Director and Editor



## 1968 VBS THEME

# USING THE TALENT IN YOUR CHURCH

## AUDIOVISUALLY



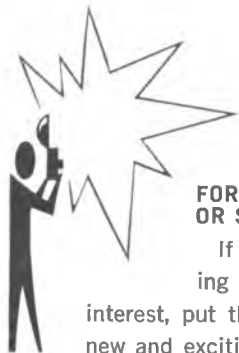
### **TAPE RECORDINGS**

#### **TO YOUR MISSIONARIES**

Many missionaries have tape recorders for use in their work. What better way for you to express appreciation to these men and women than through a spoken letter on tape? The whole church can participate in song, greetings, words of encouragement, and prayer.

#### **FOR YOUR SHUT-INS**

For those of your congregation who are unable to attend regular services, a tape recording of the Sunday morning or evening hour can be a source of joy and blessing. A favorite song, a children's choir, piano and organ music are just a few of the other "special" ways you can reach the shut-ins of your church with the contact they so need.

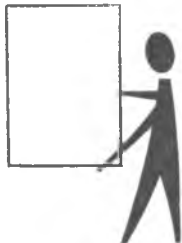


### **TEEN SLIDE PRESENTATIONS**

#### **FOR YOUTH GROUPS OR SPECIAL PROJECTS**

If your teens have nothing to do, or are losing interest, put them to work creating new and exciting programs for their

own groups and others as well. Teens can easily snap pictures with the most elementary camera and make their own story with slide sets. Younger children love Bible stories—with teen characters in the roles. They could even tape the sound for a full-size production. These are just suggestions—your teens can think of even more.



### **FLAT PICTURE DISPLAYS FOR SPECIAL EMPHASIS**

Remember all of those posters you've been meaning to make—but you don't think you sketch well enough to do them? Use some of those black-and-white and color photos instead. Have them blown up to size or group them on a poster. Children's art can very often be effective on posters too. Fresh and original, they can sometimes say in pictures what we fail to express in words.

Materials to do all these—and more—may be found in your NAVCO catalog. If you have not received one, write to NAVCO, 6401 The Paseo, Kansas City, Mo. 64131.

## ADVANCED

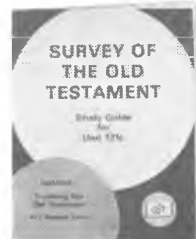


## COURSES

Several new courses are being planned to provide a more detailed study in certain basic areas. The first of these is "Survey of the Old Testament" (Unit 121c), using the text *Exploring the Old Testament*, edited by W. T. Purkiser.

This course is designed for correspondence study, where one can work at his own speed and schedule. However it can be used in the local church by offering 18 fifty-minute sessions.

The Guide is designed as an aid to study and an evaluation of the mastery of the material. It is used as an open-book exam, which means you can use the textbook or other resources. Upon completion, send to the General CST Office for evaluation. Unit 121c may be substituted for Unit 121a and 121b.



Cost:

Textbook, Study Guide, Evaluation Fee

(Complete package) \$7.95

Study Guide (72 pages) and Evaluation

4.00

Textbook Only

4.50

To register write: **Christian Service Training**  
**6401 The Paseo**  
**Kansas City, Mo. 64131**

# ON CONFORMITY

“Don’t let the world press you into its mold,” wrote Paul to the Romans (12:2. Phillips). But college freshmen want so much to be accepted as they start the new venture of life on a college campus. Girls want to be dated. Fellows want to be “right guys.” All are fearful of rejection or ridicule.

Social psychologists write of “the press of the prevailing student culture.” They claim that a student may learn as much from fellow students as he learns from teachers, or more. His attitudes and values are likely to be conditioned by “the press” of students around him. As he is assimilated into the student culture he gets feelings of warmth, comfort, and acceptance. But this may be the very mold Paul was writing about. What does the “student culture” teach?

The Nazarene college cannot claim a perfect student society, but the “prevailing culture”—the dominant values and norms of conduct—is far different from that found on the secular campus. Some few students may be strong enough to be a spiritual candle in the darkness, but many of the candles of undergraduates may be flickering, at best. Even on a Nazarene campus, a freshman needs to select his close friends carefully and be able to detect an attitude that would pull him down. But the spiritual challenge and lift is there and a genuine Christian is accepted as a “right guy.”

With all of the turmoil of college years and the uncertainty of the outcome, should not a parent and a pastor give every encouragement to get Nazarene young people into Nazarene colleges? “The press of the prevailing culture” in college years may steady a case of spiritual “wobbles.” Eventually, each individual must stand on his own and resist the “press” of the world. Christian character should take form and become solid in the college years. At 18, it may still be quite fluid.

## CHRISTIAN COLLEGE

# .....AT COLLEGE

Urge parents, as well as students, to consider what the Christian college has to offer. Would either a parent or a pastor stand idly by while the choice of college is being made? Tact and perseverance can make a difference in such a choice.

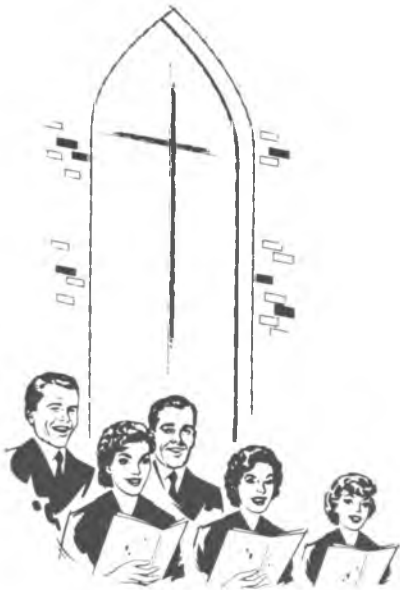
\* \* \* \* \*

## WELL—

### Let's do something about it!

- Display the Christian College Day Poster;
- Read the sermon outline in this issue of the *Nazarene Preacher*;
- Prepare a display of your college's materials (why not leave that yearbook where teens can use it?);
- Plan to use testimonies of college students or alumni;
- Have special prayer for your college and young people;
- Invite college representatives; go all out;
- Preach a sermon on Christian education!

## GE DAY—APRIL 28



Let Your Choir  
Set the Atmosphere  
For One of the  
Great Anniversaries  
of the  
Christian Church  
**PENTECOST SUNDAY**

June 2, 1968



**Choral Choir Arrangements**

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

Any of these 10 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.



AN 2-224	HOLY GHOST, WITH LIGHT DIVINE	Arr. by Richard E. Gerig	20c
AN 1-149	LET THE FIRE FALL	By Floyd W. Hawkins	15c
AN 1-130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	20c
AN 1-145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	20c
AT-1001	OLD-TIME POWER	Arr. by Jerry Kirk	25c
AT-1002	PENTECOSTAL MEDLEY	Arr. by Hope Collins	23c
AN 1-602	THE COMFORTER HAS COME	Arr. by Eleanor Whitsett	25c
AN 2-221	THE DAY OF PENTECOST	By Floyd W. Hawkins	30c
AN 1-129	WAITING ON THE LORD	Arr. by Harold J. Smith	20c
AT-1017	YE SHALL BE WITNESSES	By Jerry Kirk	25c

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

*Prices slightly higher outside the continental United States*

**NAZARENE PUBLISHING HOUSE**

Washington at Breesee  
Pasadena, Calif. 91104

POST OFFICE BOX 527  
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Toronto 9, Ontario

The filmstrip "Beyond This Door . . ." is available to all pastors, *absolutely free*. Hundreds of pastors have used this dramatic story already.

## "A PENNY FOR YOUR THOUGHTS," we said. AND THEY SAID,

"Now NMBF is fully understood!" (Fairfield, Me.)

"Some heard of the NMBF and understood its function for the first time. A good financial response followed hearing and seeing the film." (Yorkton, Saskatchewan, Canada)

"Excellent! We raised our whole NMBF Budget in an offering that night." (Woodruff, Wis.)

"Every minister who ever thought about neglecting NMBF should see it." (Weirton, W. Va.)

"Didn't realize so many things were done with these funds." (Spokane, Wash.)

"A wonderful filmstrip and record. Informational and not overdone." (Omaha, Neb.)

"Very, very good. Many said that they appreciated the information, that they understood NMBF better now." (Mansfield, Ohio)

"Very good. We will pay our NMBF in full, I believe." (Jacksonville, Ill.)

"This filmstrip carried a message I could never deliver from the pulpit. Many thanks." (Springboro, Pa.)

"Enlightening—convincing—instills greater confidence in the church—made me want to be a better pastor." (Artesia, N.M.)

"A better understanding of the program. Pictures speak louder than pastor's words sometimes." (Chanute, Kans.)

"The congregation gave more in their Christmas love offering than ever before. Consequently we have only a few dollars to raise to have the budget paid in full." (Ritzville, Wash.)

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**OUR COMMISSION**—"Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

**OUR MESSAGE**—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

**OUR POWER**—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me" (Acts 1:8).

**OUR MOTIVATION**—"The love of Christ constraineth us" (II Corinthians 5:14).

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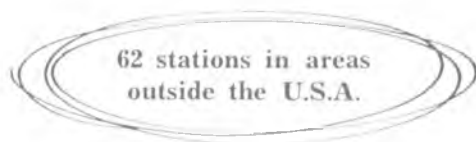
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32a

# *Here's the Last Word*

## *About General NYPS Convention*

- **Teen Chorus and Brass Ensemble**

Rehearsal—Wednesday, June 12, 7:30 p.m.

Rehearsal—Thursday, June 13, 9 a.m.

Performance—Thursday, June 13, 6 p.m.

Location—Music Hall

Rehearsal—Thursday, June 13, 9:30 p.m.

Location—Arena

Rehearsal—Friday, June 14, 6 p.m.

Location—Music Hall

Performance—Friday, June 14, 7:30 p.m.

Location—Arena

- **Junior Activities**

Junior Field Day—Tickets available at the NYPS booth in Exhibit Hall.

- **Teen Activities**

Very special activities on Monday, Tuesday, Wednesday (17, 18, 19). Tickets will be available at the NYPS booth in Exhibit Hall.

- **Young Adult Activities**

There will be a Hospitality Center for all college students, June 14-17.

Let us know how many will be attending from your church. Please fill in the coupon below and send to the **General NYPS Office, 6401 The Paseo, Kansas City, Mo. 64131**. In each case, indicate the approximate number attending from your church.

\_\_\_\_\_ **Teen Choir** (List parts they sing. \_\_\_\_\_)

\_\_\_\_\_ **Brass Ensemble** (List instruments. \_\_\_\_\_)

\_\_\_\_\_ **Junior Activities**

\_\_\_\_\_ **Teen Activities**

\_\_\_\_\_ **Young Adult Activities**

# N.I.S. Press Relations Notes

PASTORS KNOW EASTER as one season when news space is extra tight. Another is Christmas. Nearly every church has something going at these times and newspaper space scarcely reaches.

Some veteran pastors solve this by getting in their stories a week early. Others use paid display ads at Easter.

As pastors review their press-relations efforts at this time of the year, they should be aware that the so-called "Era of Personal Journalism" is coming to an end. This is most noticeable in metropolitan dailies. On smaller city papers and on weeklies, personal journalism is on the wane.

By this we mean a trend away from smaller, personal items and incidents to news stories about the more unusual happenings. Above all there is emphasis on issues and conflicts

with more syndicated writing, interpretive writing, and reporting in depth.

For pastors this means a continuing trend toward less space for the church-bulletin type of item.

In a ceaseless search for news, editors appreciate those pastors who help to alert them to unusual church news stories.

ON THE PERSONAL side, starting our eleventh year as your Nazarene newsman, we now have available copies of our personal testimony which was out of print 15 years. This is the story of God's dealing with a backslider who became an alcoholic. It is titled *It Was His Love*. Your copy is free for the asking. Write: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

O. JOE OLSON

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New Position: Pastor \_\_\_\_\_ Evang. \_\_\_\_\_ Other \_\_\_\_\_

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Former Church \_\_\_\_\_ District \_\_\_\_\_

Check: HERALD OF HOLINESS \_\_\_\_\_ OTHER SHEEP \_\_\_\_\_

NAZARENE PREACHER \_\_\_\_\_ OTHER \_\_\_\_\_

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)



# LET US RUN...THE RACE

## quadrennial attendance drive to SET A RECORD on easter...april 14



SC-681—To be mailed week of March 12



SC-682—To be mailed week of March 24



SC-683—To be mailed week of March 31



SC-684—To be mailed week of April 7

With the great increase in enrollment resulting from our "MARCH TO A MILLION" we have the potential "SET A RECORD" far beyond any previous record. Our record attendance recorded the Easter before the last General Assembly was 625,337 for the denomination. Let's go all out to make it not less than 650,000 this Easter.

use these ACTION-getting POSTCARDS to build toward a RECORD ATTENDANCE

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Prices slightly higher outside the continental United States

### IMPORTANT:

See February "Church School Builder" for full-page posters designed for displaying throughout your church.

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## The Minister's Wife In Relation to Her Church

### Part 2. Continued from March

**SUPPORT THE MINISTER** with your time, abilities, and "self."

**LEARN HOW TO DEAL** with people. Many will come to the minister's wife for advice or counseling. Let them talk their problems over with you, but be careful about advising them what to do. Many times they will see their solution just by talking about their problem.

**LEARN TO KEEP A confidence.** Never repeat any information given you in confidence.

**BE AN EXAMPLE** in piety and devotion. Earnest prayers for the wayward and unlovely, genuine affection for all who come within the sphere of your church's influence, victorious and devout living—all of these will be a blessing to the church.

**BE REGULAR IN ATTENDANCE** to all services.

**GUIDE OTHERS TO TAKE** places of service in the church program. You may be able to do it better or more efficiently, but getting members involved in the church is better for them and also better for the church in the long run. One way to get a new convert active is to ask him to do something—even if it is minor.

**ON THE OTHER HAND,** you must be prepared to do efficiently any or all of the work of the church *if necessary*.

**LOVE AND TRUST** the people in the congregation. Cultivate a warm and sympathetic spirit of understanding. Respect the opinions of others. Be cheerful.

**BE AT THE FRONT** of the church to welcome visitors and greet the worshippers. Others can sing in the choir and perform duties behind the scenes. A pleasant greeting from the pastor's wife may make the difference between return visits or seeking more warmth elsewhere.

**SIT IN THE FRONT** of the church during the services—preferably in one of the first four rows.

**BE IMPARTIAL.** Don't show partiality to certain members of the congregation. Be friendly to everyone. Avoid cliques. Don't have an "inner circle" of friends.

**BE GIVEN TO HOSPITALITY.** Entertain Sunday school classes, missionary groups, young people, the boards, etc.

**LEARN THE TRAITS** of being a good hostess. You will undoubtedly be called



upon to entertain evangelists (who will stay at the parsonage during revival meetings), district leaders, etc. Incidentally, evangelists prefer a praying minister's wife to one who will spend valuable time cooking fancy meals. Be simple in your entertainment.

#### EXPRESS APPRECIATIONS!

NEVER FEEL HUMILIATED by receiving gifts of foodstuffs, clothes, etc. This is one way your congregation can express their love and appreciation. Learn to receive graciously and allow them the blessing of giving.

SHOW AN INTEREST in all of the activities and programs of the church—from tots to teens to elderly members.

IT MAY BE YOUR responsibility to head vacation Bible schools, banquets, weddings, etc., but try to encourage others to accept these positions. Try to guide them in new ideas and hints for programs, etc.

NEVER BE CRITICAL of others.

NEVER SEEK PROMINENCE or position.

LOYALLY UPHOLD THE standards of the Church of the Nazarene.

WHEN YOU MOVE TO another church—MOVE. Don't hold on to the old members of the former church. This can be a problem for them, for their new pastor, and for your new church.

ATTEND GENERAL AND DISTRICT gatherings as much as possible.

LEAVE ALL THE TIME possible for the duties of pastor's wife. You can't do everything, so under the direction of the Holy Spirit give first attention to those things you feel are most important.

ASSIST IN THE development of talent in your group. Do your best, though, to remain in the background.

DON'T DWELL UPON YOUR personal problems—health, finance, or home. Never discuss church problems either.

BE AVAILABLE. Be at the parsonage a reasonable amount of the time.

KEEP UP YOUR daily devotions. You can't be a good pastor's wife unless you keep up your own spiritual life—regularly.

---

I thank Thee, Lord, that I can pray,  
Throughout the busy working day;  
Between the tasks that crowd the hours,  
I can commune with higher powers.

I thank Thee, too, that at the end  
Of such a day my knee I bend,  
Acknowledging Thy wondrous care  
To all Thy children everywhere.

—Lily S. Thomas  
(Source Unknown)

### The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

No. 6 Jesus and the World

HAVING PREVIOUSLY CONSIDERED the relationship of Jesus to the Father, to himself, to His disciples, we now come to the fourth and final relationship—to the world. In reading through this remarkable prayer we come across the surprising statement, “I pray not for the world” (v. 9). Uttered under the very shadow of the Cross, this is all the more astonishing. Had He not come to die for the world? Is it not natural therefore that His main petitions should be expected to be for the world He had come to redeem? The answer is that His immediate burden and preoccupation were with the disciples, for they were to be the key to reaching the world. That the world is never very far from His thoughts is revealed by the fact that throughout His prayer He mentions it no less than eighteen times. Breathing through all of it is the burning passion “that the world may know” and “that the world may believe” (vv. 21 and 23). His relationship to the world may be analyzed into four key statements:

1. *Jesus was sent into the world—*  
“As thou hast sent me into the world” (v. 18).

2. *Jesus accomplished in the world the work He was sent to do—*  
“I have finished the work which thou gavest me to do” (v. 4).
3. *Jesus was hated and rejected by the world—*“The world hath hated them, because they are not of the world, even as I am not of the world” (v. 14).
4. *Jesus sends His disciples into the world—*“As thou hast sent me into the world, even so have I also sent them into the world” (v. 18).

- I. *Jesus was sent into the world.*

It is true that from time to time God sent men with a special mission and message. We read in John 1:6, “There was a man sent from God, whose name was John.” God has had His men in all generations whom He has sent with a divine message to the people in the world. However the sending of Jesus was unique in two ways: (1) As to the *Person*, and (2) As to the *purpose*. Those who came before Jesus were truly men of God, but when God sent Jesus into the world, it was God himself who came. “In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word [Jesus Christ] was God” (John 1:1). He is “Emmanuel . . . God with us” (Matt. 1:23). When

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

Jesus came, God came. "The Father sent the Son to be the Saviour of the world" (I John 4:14). These words proclaim both the Person who was sent—"the Son"—and the purpose of His sending—"to be the Saviour of the world." Before Him, men had been God's messengers, but Jesus is the Saviour. Others died for the truth, but Jesus died for sinners. "Christ Jesus came into the world to save sinners" (I Tim. 1:15). Holy men of God were used as a mouthpiece of God, but Jesus was "the Lamb of God, which taketh away the sin of the world" (John 1:29).

## II. *Jesus accomplished in the world the work He was sent to do.*

On the Cross there went up the triumphant cry, "It is finished." In this prayer He could say, "I have finished the work which thou gavest me to do." The work of Jesus in the world was threefold. First, He lived a perfectly sinless life, overcoming all temptation and thwarting every subtle attack of Satan. For the first time in the history of man the world saw a truly holy life lived before them. Jesus, the last Adam, fulfilled all that the first Adam failed to do. The Father could testify of Him, "This is my beloved Son, in whom I am well pleased"; and Jesus witnessed, "I do always those things that please him." Second, He delivered the message which the Father entrusted to Him. He could say, "I have given unto them the words which thou gavest me" (v. 8). Third, He came to give His life as a sacrifice for sin. His body was broken on the Cross, but was an unblemished offering. He became the Lamb of God who took away the sin of the world.

## III. *Jesus was hated and rejected by the world.*

John wrote, "He was in the world, and the world was made by him, and the world knew him not" (1:10). Just before this prayer was offered Jesus said to His disciples, "If the world hate

you, ye know that it hated me before it hated you" (15:18). He was in the world but not of the world. His life and His message condemned the world, and in retaliation the world crucified Him. He stood opposed to all that the world stands for, so He was "despised and rejected of men; a man of sorrows, and acquainted with grief." He stood for sacrifice; the world stands for selfishness. He stood for holiness; the world stands for sin. He stood for spiritual values; the world stands for sensual gratification. There could be no truce and no compromise. The world is the enemy of God and of Jesus Christ.

## IV. *Jesus sends His disciples into the world.*

In spite of hatred and rejection, mocking and jeering, Jesus still loves the world and has plans for its redemption. Although the world rejected Him, He has not yet finally rejected the world. He will save all who will believe on Him; and in order to give the world its chance, He sent the Holy Spirit to fill and empower His disciples that they might become preachers of the good news of salvation. "As thou hast sent me into the world, even so have I also sent them into the world." His purpose in it all is shown in the words "that the world may know" and "that the world may believe."

*Oh, that the world might taste  
and see  
The riches of His grace!  
The arms of love that compass  
me  
Would all mankind embrace.*

Into a hostile world He still sends His messengers with the great and glorious news of salvation from sin. Through a sanctified, united, joyful Church, He will win back to God those who are enemies and rebels. One day He will rule the world in righteousness.

*(To be continued)*

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**The greatest source of creative thinking is the awareness that there is a desperate need and you have the answer.—Hardy C. Powers.**

# Gleanings from the Greek New Testament

By Ralph Earle\*

## I Thess. 1:1-10

### "Without Ceasing"

This is an adverb in the Greek, *adialeiptos* (v. 3). It comes from *a* (negative) and the verb *dialeipo*, "leave off (for a time)." So it means "not leaving off." Paul prayed for his converts "constantly" (RSV, NASB) or "continually" (NEB). His unremitting prayer life is a challenge to all of us in our day when busy activity too often takes the place of prayer.

It is interesting to note that this word occurs three times in this Epistle (1:3; 2:13; 5:17), and elsewhere in the New Testament only in Rom. 1:9. It underscores the faithful, unselfish character of the great apostle.

### "Patience" or "Steadfastness"?

The Greek word *hypomene* is translated "patience" (KJV) in twenty-nine out of its thirty-two occurrences in the New Testament. In the other three places it is more correctly rendered "enduring" (II Cor. 1:6), "patient continuance" (Rom. 2:7), and "patient waiting" (II Thess. 3:5). The word "patience" is too passive a term to represent the Greek original. *Hypomene* means "endurance" or "patient endurance." It is more adequately translated "steadfastness" (RSV, NASB). Phillips brings out the full force of it in his paraphrase: "The hope that you have in our Lord Jesus Christ means sheer dogged endurance."

### "Election" or "Choice"?

The word "election" (v. 4) is a powerful and polemical term in theological circles. Those who have heard it used frequently and expounded at great length may be surprised to learn that it occurs only six times in the entire Bible (Rom. 9:11; 11:5, 7, 28; I Thess. 1:4; II Pet. 1:10). The Greek word is found also in Acts 9:15, where it is translated "chosen."

The term is *ekloge*. It signifies a "choice" or "selection" and is used this way in the papyri of the period. Because of the sometimes unfortunate theological overtones of "election," it is better to translate *ekloge* as "choice" (NASB).

### "Followers" or "Imitators"?

The Greek word *mimetai* (v. 6) is found seven times in the New Testament and always translated "followers" (KJV). It comes from *mimos*, "a mimic" or "an actor." Both the verb *mimeomai* and the noun *mimetes* are used always in the New Testament in a good sense. "Followers" is not an adequate translation. The word *mimetai* should be rendered "imitators" (RSV, NASB).

### "Ensamples" or "Example"?

The Greek word is *typos* (v. 7), from which comes "type." It is used in this sense in Rom. 5:14. But in a majority of instances in the New Testament it carries the connotation of "example" (so

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most translations here) or "pattern" (Weymouth). "Ensamples" is obviously an archaic form.

### "Sounded Out"

The word *execheo* (v. 8) is found only here in the New Testament. It comes from *ex*, "out," and *echos* (Eng. "echo"), "noise" or "sound." Abbott-Smith says the verb means "to sound forth (as a trumpet, or thunder . . .)." <sup>1</sup> Milligan thinks of it here as "pointing to the clear, ringing nature of the report as of a trumpet." <sup>2</sup> (Cf. "rang out," NEB).

### "Spread Abroad" or "Gone Forth"?

The form here is *exelelythen*, the perfect tense of *exerchomai*, which means "go out." So rather than "is spread abroad," the correct translation is: "has gone forth" (RSV, NASB).

### "Shew" or "Report"?

The word *apangello* (v. 9) is used "of a messenger, speaker, or writer, to report, announce, declare." <sup>3</sup> It is obvious that "shew" is hardly an exact

rendering. More accurate is "report" (RSV, NASB).

### "Entering In" or "Welcome"?

The Greek word *eisodos* literally means "a way into." Here it signifies the act of entering. Probably the idea of the passage is well conveyed by "welcome" (RSV) or "reception" (NASB). However the same word is rendered "visit" (RSV) and "coming" (NASB) in 2:1.

### "Wait" or "Await"?

The term *anameno* (v. 10) is found only here in the New Testament. It is a compound of *meno*, "remain," and *ana*, "up." Milligan comments: "The leading thought here seems to be to wait for one whose coming is expected . . . perhaps with the added idea of patience and confidence." <sup>4</sup> Probably "await" (Weymouth) best conveys the meaning (so Abbott-Smith).

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<sup>1</sup>Lexicon, p. 160.

<sup>2</sup>Thessalonians, p. 12.

<sup>3</sup>Abbott-Smith, *op. cit.*, p. 44.

<sup>4</sup>*Op. cit.*, p. 14.

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What does it mean to be crucified with Christ? This question was asked once of an old saint who answered, "Well, first of all, it means that one who is crucified is only facing one direction—that is, he is not looking back. Secondly, one who is crucified with Christ is not going back. Thirdly, one who is crucified with Christ has no further plans of his own."

—T. A. Hegre, *Message of the Cross*, July—August, 1965

### The Good Shepherd

By W. E. McCumber\*

SCRIPTURE: John 10:1-18

TEXT: *I am the good shepherd: the good shepherd giveth his life for the sheep.*

INTRODUCTION: "I am the good shepherd." These familiar words of Jesus have an Old Testament background, and they can best be understood in the light of what His Bible said on the subject. A survey of this Old Testament background and the New Testament fulfillment will serve to emphasize the unique person and mission of Jesus Christ.

#### I. The Good Shepherd's unique person

In the Old Testament three persons are called shepherds of Israel:

A. Moses (Isa. 63:11, LXX). "The shepherd of his flock"—i.e., of Israel—was "Moses his servant," who led them through the Red Sea and during the wilderness sojourn.

Yet Christ is more than a second Moses. John plainly pictures Moses as inferior to Christ (1:17-18), and as a witness to Christ (5:46-47). Christ is a greater Shepherd than Moses.

B. David (Ps. 78:70-72, RSV). God "chose David . . . his servant"—while tending flocks for his father—"to be the shepherd of Jacob his people," a role he fulfilled as king of Israel.

Yet Christ is more than another David. True, Christ is "the offspring of David" (Rev. 22:16) and the Throne-Heir of David (Mark 11:10), but He is also the Lord of David (Mark 12:35-37). Christ is a greater Shepherd-King than David!

C. Jehovah (Ps. 23:1; 80:1-2; Isa. 40:11; Jer. 31:10; Ezek. 34:15-16). As "Shepherd of Israel," God seeks and saves and

leads and feeds and keeps His people. Here is the perfect Old Testament parallel to the words of Christ, "I am the good shepherd." Christ is the Good Shepherd as none other than the Son of God, who is one with the Father (v. 30). He is Israel's Shepherd because He is Israel's God. Thus He is the "one shepherd" (v. 16)! He is the perfect Fulfillment of the shepherd's work which God declared that He would do himself!

#### II. The Good Shepherd's unique mission

This shepherd does for the sheep what neither Moses nor David could do—"I lay down my life for the sheep." The "good shepherd" is also "the Lamb of God, which taketh away the sin of the world" (1:29). He gives up His life in order that men might have life (v. 10).

This He alone could do, for He alone was sinless. He lived in perfect obedience—the obedience of love—to His Father's will (v. 17), whereas Moses and David, like all other men, were sinners. The one life that was not subject to death was offered up in death, that by its merit and power we might be saved!

The "good shepherd" is thus in contrast with "hirelings" who sacrifice the sheep for their own welfare, as did the false shepherds in the Old Testament passage (Ezek. 34:1-10). Others may be interested in you for what they can gain by exploiting you, but Jesus Christ is concerned for what you can gain by trusting Him, and that is nothing less than salvation from sin and death—eternal life!

CONCLUSION: The "one shepherd" has "one flock" (RSV). Are you in that flock? His sheep hear His voice, believe on Him, and follow after Him, and thus they

\*Pastor, First Church, Atlanta, Georgia.

have life (vv. 26-28). Do you believe? Are you following? Have you eternal life? He offers this life to you this day. Trust yourself to Him as He speaks to you saying, "I am the good shepherd. The good shepherd lays down his life for the sheep" (v. 11, RSV).

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## Our Access to God

SCRIPTURE: John 14:1-11

TEXT: *No man cometh unto the Father, but by me* (v. 6).

Here, as elsewhere, Jesus makes tremendous claims for himself. He claims unique sonship to God (vv. 7, 9, 11). He claims control of man's eternal destiny (vv. 3, 6). These claims amount to nothing less than equality with the Father, to personal deity. Either He was a deceiver, or demented, or He really is Deity! Christian faith joyfully affirms Him as "God and Saviour."

With His claim to be man's only Access to the Father we are now concerned.

I. Jesus Christ is our only Access to the Father's *heart of forgiveness*.

"God for Christ's sake hath forgiven you," wrote Paul to the Ephesians (4:32). Forgiveness is only for Christ's sake because the Father will not compromise His holiness and justice to His mercy. His love is not soft. But "Christ died for our sins" (I Cor. 15:3), and since He has borne our guilt and God's wrath, for His sake the Father can forgive, and in forgiving vindicate His justice and holiness.

From the Cross, Jesus prayed, "Father, forgive them" (Luke 23:34). Only from the Cross can that prayer be made and answered, for there He died, "The just for the unjust, that he might bring us to God" (I Pet. 3:18). Jesus is our Access to the Father's heart, where we may find a free and full forgiveness of our sins.

II. Jesus Christ is our Access to the Father's *hands for security*.

"My sheep," said Jesus, "hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish . . . no man is able to pluck them out of my Father's hand" (John 10:27-29).

Our generation is more security-minded, yet less secure, than previous ages. Men try to safeguard themselves physically and materially, but illness, death, and

economic reversals mock the attempt. And if they succeed in staying healthy and wealthy, they collapse spiritually and fill prisons, asylums, and cemeteries.

Security is found in one place only—in the hands of the Father, who is mightier than all forces of evil that war against men. And Jesus Christ is the only One who can unite us to God, give us eternal life, and thus make us truly secure!

III. Jesus Christ is our Access to the Father's *home for eternity*.

"In my Father's house are many mansions . . . I go to prepare a place for you . . . where I am, there ye may be also" (John 14:2-3). With these words He sets before His disciples the glorious prospect of eternity with God, beyond death, and pain, and sin. And precisely in connection with this promise He asserts His claim to be the exclusive Way to the Father. Without Christ, men are without future and hope.

About the Father's house few details are supplied in Scripture. But the Savior's words, "Where I am," tell us all we need to know. Where Jesus is, we shall be satisfied! In His presence there can be no loneliness, no heartache, no boredom, no defeat. Eternal joy, peace, freedom, usefulness are pledged in His promise of sharing with us forever the Father's house.

The way to the home of God begins at the Cross, where our sins are forgiven. Have you come to Him with your confession of sin and your prayer for pardon? Has He come to you with His forgiveness, peace, and life? This can be your decisive moment, your encounter with Christ, who is our Access to God!

W. E. McCUMBER

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## Expository Outlines from II Peter

By Ross Price\*

### No. 3 The Way of Balaam II Pet. 2:15-16

#### INTRODUCTION:

1. Balaam's history had impressed the thinking of early Christians: Cf. Num. 22-25; 31:16, 8; Mic. 6:5-8.

The Nazarene Preacher

He is pointed to in solemn warning by:

John in Rev. 2:14

Jude in Jude 11

Peter here in this passage

Paul indirectly in I Cor. 10:8; cf. Num. 25:1-9

2. Balaam suddenly appears on the page of sacred history as a diviner whose fame had spread from the Euphrates to the Jordan.

But he stands forever there as an example of the fact that, in spite of the keenest prophetic insight and most valid understanding of true morality, man's only ruin is that self-destruction which comes from an infatuation that will not see the true situation and will not heed the divine remonstrance.

3. It is little wonder, then, that Peter thinks of him as an example of these "false teachers" who brought such peril to the Christians of his day.
4. The "way of Balaam" indicates both his example and his advice.
- a. Balaam had the gift of real spiritual insight.
  - b. Balaam allowed the greed of gain to become stronger in his soul than the prophetic impulse.
  - c. Conscious that he was tempting God, an evil conscience made him irritable.
  - d. The angel with the drawn sword is a symbol of his disobedience.
  - e. He who should have rebuked others in their folly is dumber than a donkey in his understanding of God's displeasure over his infatuation with fame and money.

#### I. A WAY OF APOSTASY

##### A. *The right way is forsaken.*

"They have abandoned the right road and wandered off to follow the old trail of Balaam . . . who had no objections to wickedness as long as he was paid for it" (J. B. Phillips). Cf. Num. 22:32, "Thy way is perverse before me." Also Num. 22:34, "I have sinned."

##### B. *Man's way is substituted for God's way.*

It is an aggravation of wrongdoing when those who know the good willingly choose the evil.

\*Professor of theology, Pasadena College, Pasadena, California.

The man who could foretell Israel's glory conspired for Israel's shame. A compromise with evil can never be pleasing to God.

#### II. A WAY OF AVARICE

##### A. *The wages of iniquity*

"Who liked the profits of evil doing" (Moffatt). "The salary of iniquity" (French Bible).

"Although God gave him leave to go on condition that he would bless Israel, he went still cherishing the hope of being able to curse, and so win Balak's promised reward" (A. Plummer).

Cf. those who today use the gospel for the gratification of their greed.

##### B. *For filthy lucre's sake*; cf. I Pet. 5:2

Balaam was one who tried to serve two masters. The maddening greed for Balak's gold was in his heart, and he must have it at any cost. He who uses his prophetic gifts for gain, and that against the known will of God, is the worst kind of prophet. False prophets usually fall prey to covetous practices.

#### III. A WAY OF INIQUITY

##### A. *A way of hypocrisy*

1. Blessing those whom he preferred to curse.
2. Prophesying a glorious future for Israel, while plotting how to cause them to bring God's curse upon themselves.
3. Preaching the highest standards of morality (cf. Mic. 6:5-8), and yet counseling the lowest methods of profligacy (Num. 31:16; 25:1-2).

##### B. *A way of evil counsel*

1. Balaam at last gave the hellish counsel that the way to curse Israel was to entice them to fleshly lust and idolatry.
2. Through his counsel the Moabites gave their most beautiful young women to the Israelite youth to entice them to idolatrous sexuality, a sin practiced in this century by modern fifth columnists. Either money or sex has ruined most of God's prophets whom Satan has succeeded in seducing.

#### IV. A WAY OF MADNESS

##### A. *A way of blindness*

1. Balaam in his blindness mistook the beneficence of an angel for the



stupidity and stubbornness of an ass.

2. Indirectly the angel, and directly the ass, rebuked Balaam's obstinacy. A voiceless beast of burden checked the madness of the prophet.

B. *A way of wicked infatuation and carnal anger*

1. "The prophet's wicked infatuation" (Phillips). So infatuated that neither reason nor conscience could persuade him.
2. "A dumb ass possessed a sounder prophetic vision than a religious official whose moral sense had been perverted by gain from wrong doing" (A. E. Barnett, *Interp. Bible*).
3. Note the arguments of Balaam's ass (Num. 22:30) in response to the prophet's fit of anger. The ass showed more reason than Balaam.
4. "Whom the gods would destroy they first make mad." But Balaam's madness was self-fabricated.
5. Whoso forsaketh God abandons wisdom. Just plain "horse-sense" should teach us fidelity to righteousness. "It was enough to have prevented his going onward, when the dumb animal on which he rode was gifted with speech to show him his madness" (Alford).

CONCLUSION:

1. Balaam wished to die the death of the righteous, but "Balaam . . . the son of Beor, they slew with the sword."
2. "So on the blood stained turf, so amid the routed ranks, so by the pitiless swords of the men whom he had seduced to their ruin, so after the wasted life and desecrated gifts, his blows frustrated, his curses foiled, his name degraded into a by-word; died one, who had he been faithful to his own best convictions, might have been almost as great as Moses himself.  
"For the hope of a handful of paltry dross he had sold his eternal jewel to the enemy of man and he had earned the dreadful two-fold epitaph which the New Testament inscribes with ceremonious reprobation upon his name.

"One epitaph is 'Balaam the son of Beor, who loved the wages of unrighteousness.' The other is 'Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication'" (Hastings, *Greater Men and Women of the Bible*, 2:356).

(Let the minister consult sermons on Balaam preached by Bishop Butler, Bishop Lightfoot, F. W. Robertson, and Alexander Maclaren.)

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## Conformed or Transformed?

SCRIPTURE: Rom. 11:33—12:2

INTRODUCTION: God formed man. Man deformed himself by sin. Sin conformed man to this world. God informed man of his plight and remedy. God transformed man who believed.

### I. GOD FORMED MAN

#### A. The first man

1. Gen. 2:7 (formed—constitute)
2. Zech. 12:1 (Spirit—wind—breathing of Gen. 2:7 more than resuscitation; cf. Jesus' conversation with Nicodemus)
3. The kind of man God made—physical, mental, spiritual

#### B. Every man since

1. Isa. 44:24; Ps. 100:3
2. We belong to God by right of creation—mentally, physically, spiritually.

### II. MAN DEFORMED HIMSELF BY SIN.

#### A. Adam recognized the deforming difference.

1. Gen. 3:7 ff.—opened eyes, hid in shame, feared.
2. All fear stems from lack of perfection—deformation. Cf. "perfect love casteth out fear."
3. All men know when they are out of harmony with God.

#### B. Results of deformed man.

1. Cain killed (evidences deformed "image").
2. Hate is lack of "image" of "love."
3. Illustration: change in artist's model for picture of Jesus and Judas—same man.
4. Deforming effects on man's:
  - a. Mind—Adam's naming of species correctly as compared to

even best minds now (Einstein).

- b. Body—Shortening of life from Methuselah down to “three-score and ten.”
- c. Soul—Deut. 32:18; Ps. 14:1; etc.

### III. SIN CONFORMED MAN TO THIS WORLD.

- A. Frustration of conformation
  - 1. Uniqueness of personality, thumbprint, inner urge
  - 2. Forced conformity—Isa. 43:6; Rom. 3:23
- B. Universal bondage of sinners
  - 1. “A law unto themselves” . . . own “way” is not freedom.
  - 2. Illustration: Recent *Time Magazine* article on the problems of overabundance of prostitutes in N.Y. City. “Business is poor, but I can’t get out,” laments one.
  - 3. Scores of men and women and young people are prostituting their God-given talents, energies, and lives, saying, “Business is poor, but I can’t get out.”
  - 4. God urges us to be free from such bondage, Rom. 12:2.

### IV. GOD INFORMED MAN OF HIS PLIGHT AND REMEDY.

- A. Man’s danger
  - 1. Ps. 9:17; etc.
  - 2. Illustration: David’s hearing “Thou art the man.”
  - 3. God sent Holy Spirit to convict of sin and righteousness.
  - 4. Holy Spirit is still pointing His finger at man saying, “Thou art the man needing forgiveness and cleansing.”
- B. A way of escape
  - 1. Luke 13:3; John 3:3, 16; etc.
  - 2. “Come unto me”; “The Spirit and the bride say, Come”; etc.

### V. GOD TRANSFORMED MAN WHO BELIEVED.

- A. Meaning of transformation
  - 1. Rom. 12:2, transform—*metamorphoo*; cf. Webster on *metamorphosis*.
  - 2. Old things passed away—ALL things became new.
- B. Example of changed heart and life

CONCLUSION: Are you conformed by sin? God’s Holy Spirit is right now informing you that you must be transformed by the precious blood of Jesus Christ. Come.

ARDEN A. SICKENBERGER

# MY PR?BLEM

**PROBLEM:** In the case of three of my church families, both husband and wife are on the board. As a result, some other church families are not represented at all. Is there any way to prevent this kind of situation?

### AN ILLINOIS PASTOR REPORTS:

It has been my policy down across the years of my pastoral ministry to talk with my church board preceding the first annual election after I arrive as the new pastor, and point out the advantages of having as many families represented on the church board as possible. When this has been done, it becomes common knowledge by way of announcement or through the church bulletin that the board has taken such action, and when the nominating committee meets, this situation is cared for and one name from a family is placed on the nominating ballot.

Usually a church accepts the report of the nominating committee and a full board can be elected with only one member of the family serving. There can be a problem with a small church where one does not have enough families from which to choose and thus two might be elected. This can be handled usually by going to the minimum number that the *Manual* requires on the board.

Over my twenty-five years in the ministry I have followed this pattern and have had very little dissension over it.

### A TEXAS PASTOR COUNSELS:

Yes, there is a way to prevent this kind of situation. However I would not do this until I had enough stable, faithful, consistent Nazarenes to replace the vacancies. The board was made up of three families and one teen-ager when

I came to this home mission church. I served with things as they were the remainder of the year, and in the meantime brought in a few new members. Before the annual elections I made a point to have a discussion with one of the board members and very casually mentioned that, with the new members in the church, it would be nice to have a broader representation on the board. This member agreed and asked, "How?" I simply suggested that a motion be made in the board that only one member of a family be considered for board membership in the new year. It passed unanimously when this board member made the motion. The new board has been good for the church.

#### AN OREGON PASTOR SUGGESTS:

There are two procedures which I have used. First, make a list of the people in the church and the jobs held.

Then, on the principle of spreading responsibility over a larger number of people, plan for the coming year to ask some if they wouldn't like to lighten their load. This helps the person to see the total picture.

Second, I have frankly talked to the board and later to the nominating committee about the problem. I have always found the board receptive to the solution of this problem when a fair and open discussion was held.

I have not had a church yet where couples wanted to be on the board in a power struggle, so am unable to comment on a solution to that type of problem.

**PROBLEM:** I would like to know how other ministers handle the funeral of a suicide. What procedures, and what type of message?

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



## IDEAS THAT WORK

### Nampa First Church "Singing Teens"

The "Singing Teens Choral" is made up of teens who are in the ninth grade through nineteen years of age. As a rule most of the teens drop out of the choir program upon graduation from high school.

The "Singing Teens" were organized for the strict purpose of influencing other youth to Christ. This purpose still motivates and inspires the "Singing Teens."

This year the teens themselves set up and approved their own standards of involvement:

1. All "Singing Teens" must be reg-

ular church attendants (Sunday school absences must be cleared through the director).

2. All "Singing Teens" are to come to rehearsals dressed respectably.
3. "Required attendance" at all rehearsals and concerts is to be observed by all "Singing Teens."
  - A. Three unexcused absences will be allowed before tour.
  - B. Three unexcused tardies equal an absence.
4. All "Singing Teens" agree to live in such a way that actions, dress, and spirit will glorify Christ.

Each year our teens go on tour. Last summer the troupe toured the west coast and parts of the Midwest. At present plans are being made for an Atlantic coast tour.

**JIM JONES**, Director  
Associate pastor, First Church  
Nampa, Idaho



# BULLETIN EXCHANGE

## WHAT IS CHARITY?

It's **SILENCE** when your words would hurt.  
It's **PATIENCE** when your neighbor's curt.  
It's **DEAFNESS** when scandal flows.  
It's **THOUGHTFULNESS** for another's  
woes.

It's **PROMPTNESS** when stern duty calls.  
It's **COURAGE** when misfortune falls.

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No man is really praying until he is  
absolutely honest with himself.

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*Not for one single day  
Can I discern the way,  
But this I surely know,  
Who gives the day  
Will show the way,  
So I securely go.*  
—Selected

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No horse gets anywhere until he is har-  
nessed.

No steam ever drives anything until it  
is confined.

No Niagara is ever turned into light and  
power until it is tunneled.

No life ever grows great until it is fo-  
cused, dedicated, disciplined.

*Selected*

Ada, Oklahoma  
W. E. CHANDLER

## GOD'S MINORITIES

During the time Noah was building the  
ark, he was very much in the minority—  
but he won!

When Joseph was sold into Egypt by his  
brothers, he was in a decided minority—  
but he won.

When Gideon and his 300 followers with  
their broken pitchers and lamps put the  
Midianites to flight, they were in an in-  
significant minority—but they won.

When Elijah prayed down fire from  
heaven and put the prophets of Baal to

shame, he was in a notable minority—but  
he won.

When David, ridiculed by his brothers,  
went out to meet Goliath, in size he was  
in a decided minority—but he won.

When Martin Luther nailed his theses  
on the door of the cathedral, he was a  
lonesome minority—but he won.

When Jesus Christ was crucified by the  
Roman soldiers, He was a conspicuous  
minority—but He won!

## ONE PLUS GOD IS A MAJORITY!

From First Church, Hobart, Ind.  
R. GOUTHEY JONES, pastor

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*Middle age is when your memory is  
shorter, your experience longer, your  
stamina lower, and your forehead high*

\* \* \*

*Whenever you feel neglected, re-  
member Whistler's father.*

\* \* \*

*A smile will go a long way, but some-  
times it really would do a lot more  
good at home.*

\* \* \*

*Every time I think of how humble  
I am, I feel so proud!*

\* \* \*

*If a husband's words are sharp, maybe  
it's from trying to get them in edgewise.*

Clearview, Oklahoma  
J. K. French

## ISN'T IT THE TRUTH!

It was the start of a holiday weekend,  
and the gas station was crowded. Finally  
the attendant hustled up to the local  
minister who had been waiting in line  
for some time. "Sorry about the delay,"  
he apologized. "Seems like everybody  
waits until the last minute to get ready  
for a trip that they know they're going  
on." The pastor smiled. "I know what  
you mean," he said. "I have the same  
problem in my business."

Garden Grove, Calif.  
C. EDWIN MURPHEY

## BEWARE OF HYPOCRITES!

Men have told me they don't go to  
church because there are hypocrites in  
the church. They say they are as good  
as a lot of people who go to church.

There are also hypocrites in the hospitals, people who are not sick at all—they are only putting on. But when I need the hospital, I go anyway.

There are shoplifters that go to the same stores I go to. They steal instead of buying. I have watched them. But I go to the store just the same.

When I was in college, I found cheaters there, those who copied exams or used material that belonged to others. But that did not keep me from getting my education.

Don't you agree it is silly to stay away from hospitals, stores, colleges, just because they have people who appear to be better than they really are?

And by now you feel the same way about the church. No hypocrite is going to keep me from feeding my soul on the Bread of Life! How about you?

No. Sacramento Nazarene News  
VERNON WILCOX

## Hymn of the month

### My Faith Looks Up to Thee

No. 16, *Praise and Worship* hymnal

A direct descendant of John and Priscilla Alden, Ray Palmer was born in 1808 in Rhode Island. He wrote "My

Faith Looks Up to Thee" at the age of twenty-two while teaching school in New York. At the time he had no idea the words would ever be published or become the hymn most translated and sung of any hymn by an American author. It is rated as America's finest Christian lyric. Palmer penned the words with deep feeling, copied them into a small notebook which he always carried, and kept them for two years.

Had it not been for the composer, Dr. Lowell Mason, we might never have heard of this hymn. Meeting Ray Palmer by chance, and knowing he wrote poetry, Dr. Mason asked him to furnish some words for a book he was preparing. Mr. Palmer took out his notebook and copied the words for him. Mason thanked him and put the paper in his pocket to be read later. When next the two met, he told him with enthusiasm, "You may live a good many years and do many good things, but I think you will be best known as the author of 'My Faith Looks Up to Thee.'" The words perfectly fitted his tune "Olivet," and his prediction was correct. After 138 years it is still one of the best loved and widely sung of our hymns. Lowell Mason also gave us "Blest be the Tie That Binds" and "Nearer, My God, to Thee."

## How Much Should We Pay Our Evangelist?

Is \$300 for two Sundays enough?

(Two Sundays is one-half month for an evangelist.)

1. Earmark for his travel	\$50.00
2. Earmark for his house and utilities	60.00
3. Earmark for his social security, hospitalization	25.00

**TOTAL DEDUCTIONS FROM HIS PAY** **\$135.00**

4. Deduct this from his \$300 and you are actually paying him \$165 per one-half month.

5. This means he earns \$330 per month if ALL churches pay what you pay.

6. BUT—evangelists are out of work for most of the summer, part of December and January. If they keep busy nine months per year, they hold only 18 such revivals per year.

7. Therefore, at this rate his annual salary is \$2,970—or \$57.27 per week.

Is \$300 enough to pay an evangelist—or a singer—for a two-Sunday revival?

### ARE WE PAYING OUR EVANGELISTS ENOUGH?

By Fletcher Spruce  
Superintendent, New England District



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor

### Finding Meaning in the Beatitudes

By John A. Redhead (New York: Abingdon Press, 1968. Cloth, 109 pp., \$2.50.)

In this brief volume, the pastor of the First Presbyterian Church of Greensboro, N.C., offers his interpretation of the first eight beatitudes of Matthew 5.

These homilies are well-constructed. They deal directly with the individual verses, exploring the various words with the hope of making them explicit. Redhead has been at this business of preaching for a number of years and knows full well the value of illustrations from life. So with skill he applies each thought to life with the aid of numerous stories from history and contemporary life. As a matter of fact, occasionally the illustrations outnumber the explanatory paragraphs, a fault into which many preachers fall.

Several questions which are interrelated came to mind as I read these sermons. How are these beatitudes to be related to the whole of Jesus' teaching? Are they directed to the sinner or the converted? If to the former, I find little emphasis upon repentance and faith, which lay at the core of Jesus' message. If to the latter, I wonder what Jesus really meant in speaking, for example, of the blessedness of the pure in heart. What is the vision which is the gift to the pure in heart? A "preface" or brief introductory chapter would have aided the reviewer in understanding the author's perspective.

As a source book for some suggestive outlines of the Beatitudes and illustrations appropriate for other sermons, this is a worthwhile purchase. Personally, however, I find more real Gospel in Bonhoeffer's study of the Beatitudes in *The Cost of Discipleship*.

WILLARD H. TAYLOR

### The New Testament From Twenty-six Translations

By Curtis Vaughan, Gen. Ed. (Grand Rapids: Zondervan Publishing House, 1967. Cloth, 1,237 pp., \$12.50.)

\*Professor of Biblical Theology, Nazarene Theological Seminary.

It is rather trite to speak of a publication as a monumental work, but in this case the designation would seem to be deserved. Here is a new tool for the serious Bible student, either preacher or layman, which will probably be used almost daily. Its basic plan and idea is so simple that it is surprising it has not been done before. Stated simply, this work is an attempt to bring together in one volume the significant contributions of 26 versions of the New Testament. These versions range from the well-known modern translations such as the RSV and the NEB, to the less known such as the New Testament according to the Eastern Text (based on the Aramaic) and the Roman Catholic translation of Knox, based on the Vulgate.

The format is also simple. The base translation is the King James, each phrase printed in boldface type and assigned its regular verse number. Under the phrase is given a selection of variations in the other versions, sometimes as few as only one, and at other times as high as eight or nine. Naturally the selection is dependent partly upon the available richness of the nuances in the respective versions, and partly on the judgment of the particular editor.

This leads to the explanation that while Curtis Vaughan of Southwestern Baptist Seminary, Fort Worth, Tex., is general editor, there worked with him a board of editors of 14 other representative scholars from New Zealand, Scotland, Canada, and the United States, including Ralph Earle of the Nazarene Theological Seminary. The method of procedure and the distribution of responsibility among these men is not explained.

On the whole the selection of enriching and clarifying quotations from the various versions seems both conservative theologically and reasonably objective. However the work is not without fault, and it may be that in some points theological prejudices creep in. For instance, it is difficult to understand why only two versions should be quoted in support of the King James phrase "sanctify you wholly" (I Thess. 5:23), and those two exceedingly weak: "... hallow

you completely"—RHN, and, "May the God of peace consecrate you through and through"—Moffatt. This seems the more glaring in the light of the fact that stronger renderings were so readily available such as Phillips, "May the God of peace make you holy through and through"; and NEB, "May God himself, the God of peace, make you holy in every part . . ."

But in spite of this sort of weakness—of which this instance is a sample, yet an exception to the general rule—the work is exceedingly valuable, and every preacher, not to say layman, will want to own one. While the price seems high, it is much less than if the 25 supplementary versions were bought separately, and to this major advantage can be added also the immense saving in shelf space, and the great convenience of being able to make quick reference to significant differences at any point of scripture in the New Testament.

RST

## The Modern Vision of Death

*By Nathan A. Scott, Jr., editor* (Richmond, Va.: John Knox Press, 1967. Paper, 125 pp., \$1.95.)

Modern existential philosophy has forced us to face the issue of death afresh and to evaluate its significance in the total understanding of life. To be sure, the atheistic existentialists view death as posing "no exit" and as throwing us finally into meaninglessness. Nevertheless, their focus upon death compels us to assert again with Heidegger that death is something "given" with the very nature of human consciousness and that man is indeed "the creature whose life has death as its 'capital' possibility." Frank admission of the fact that we live in the presence of death might enable us to slough off the trivializing aspects of life and to give ourselves to projects of some really high significance.

Scott, professor of theology and literature in the Divinity School of the University of Chicago and, in the opinion of many, the top theological interpreter of modern literature in America, in this symposium brings together six articles dealing with this strange, current interest in death. These brief studies, ranging the fields of litera-

ture, philosophy, politics, theology, and personal experience, come to a common conclusion according to Scott. They agree that "the issue of death does indeed lead very directly into the central issues of human experience."

Among the contributors are found the names of Amos N. Wilder of Harvard, Hans J. Morgenthau of Chicago, and the late Paul J. Tillich of Union and Chicago. Hans Morgenthau in his essay entitled "Death in the Nuclear Age," staggers us when he tells us that all the old notions of man with respect to mastering death are blasted (excuse the pun) with the realization that nuclear war will wipe out tens of millions of people, of whole families, generations, and societies, and nearly all the things that they have inherited and created. Any hope for honor or immortality through death will be obliterated, especially if those who would render honor are killed too and if immortality relates solely to that which is remembered of the work and life of the deceased, since it will all be destroyed.

A most moving account is given of the death of his father by Joseph W. Mathews, dean of the Ecumenical Institute of Chicago. By this autobiographical means Mathews pleads for the removal of the pretense with regard to death in our modern life. At the same time he calls for a return to integrity and dignity in the conduct of our funerals.

The reviewer seems to hear in the background of all this talk about death a note or two of the old-fashioned Christian preachments on death. We must so live today that we are somewhat prepared for death. Time is short; we must make the best of it. Tragically, however, the strong biblical notes of resurrection and judgment are lacking in this discussion. Surely Tillich with all his faith in "The Eternal Now" hardly speaks for all the modern theologians on this serious matter of death and its significance.

All this is interesting, indeed fascinating reading. It has to do with the thrust of our message to men in our time. How is death swallowed up in victory? What moral and spiritual obligations rest upon us in the face of the awesome fact of death?

WILLARD H. TAYLOR

# AMONG OURSELVES

Editor W. T. Purkiser's theme, "Bearing Witness to the Truth," may seem strange for a keynote address to church builders, at their quadrennial conference for pastors, church building committee members, architects, designers, and builders, to be held June 14 and 15 in Kansas City . . . Maybe it is time to awaken to the fact that our buildings can bear witness well or poorly, as truly as our sermons . . . Every church can be a silent testimony or a silent rebuttal . . . In its cleanliness, paint, repair . . . But also in its design and furnishings . . . It can foster worship or chill it . . . It can make formalism easy, or make sanctified freedom easy . . . It can make going to the altar seem the right and natural thing to do, or the ridiculous thing . . . It can draw people together, or apart . . . It can make singing and speaking a delight, or a nightmare . . . It can focus attention on the Word or on itself . . . Not a bad theme after all . . . Pentecost month!—why not at General Assembly? . . . The hilarity of good fellowship and excitement is not to be despised . . . But soul searching is needed more than soul tickling . . . True, the church is there for business . . . But may God save us from uninspired business . . . If God is going to be in our altar services, He must be in our board meetings . . . If He is going to be in our revivals, He must be in our finance . . . If He is going to be in the local church, He must be in the General Assembly . . . Paul was sure that he would reach Rome in the "fulness of the blessing of the gospel of Christ" . . . If every delegate will reach Kansas City that way, the fusion of blessing will generate a heat so intense that every unworthy thing will be consumed, and the purified church be refined for a dynamic thrust into 1968-72, for our Saviour . . . The world needs our Gospel—let us get on with the job!

Until August,



# 1968 Vacation Bible School

## ADVANCED PLANNING MATERIALS

### 1968 V.B.S. THEME



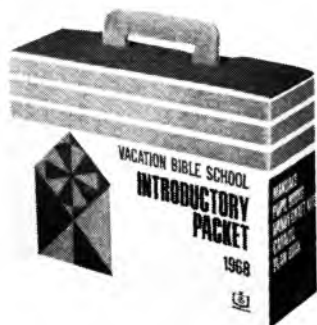
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NOTE: All supplies should be ordered at least SIX WEEKS before your VBS begins.