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THE  
**NAZARENE**  
**PREACHER**

NOVEMBER 1968

**DO NOT LET THE TIDE RECEDE**

*J. B. Chapman*

**LET'S REALLY BECOME A MISSIONARY CHURCH**

*The Editor*

**HOW ABOUT A MISSIONARY CONVENTION  
IN YOUR LOCAL CHURCH?**

*Don Owens*

**THE MINISTER: PROMPTED AND PROFICIENT**

*Carl N. Hall*

**MULTIPLYING THE GRACE OF GOD**

*Harvey J. S. Blaney*

**GOD SENT THE DEVIL WITH THE MESSAGE**

*Anonymous*

**GOD'S "EXCEPTIONAL" CHILDREN**

*Mrs. B. Edgar Johnson*

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KANSAS, ILL.

—*proclaiming Christian Holiness*



# THE NAZARENE PREACHER

NOVEMBER, 1968

Volume 43      Number 11

RICHARD S. TAYLOR

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# Do Not Let the Tide Recede

By J. B. Chapman\*

CHRISTIANITY, from the days of its beginnings, has always been promoted through and by means of revivals. Those who have objected to revivals have usually done so upon false premises. They have said that a revival implies deadness, for it means coming alive again. They have said that the church should be in a continual revival, and that this makes an outstanding revival impossible. They have said many things, but the fact still remains that the church has been promoted through and by means of revivals, and that is likely to be the course right along.

There are many parts to a revival—all of them important. There are times of seed-sowing and cultivation, as well as times of harvest, and the times of sowing demand much patience and perseverance. We all like the joy of harvest better than the toils of the plowing season.

Someone has observed that even physical life is by pulsations. And spiritual life likewise has its times of flow and ebb, like the tides of the sea. But we all know, also, that the tides of spiritual power flow in answer to prayer and on the basis of conditions we have to meet. We know also that they have a tendency to ebb too soon. The times therefore call for revival preparation, revival promotion, and revival conservation.

There lies before me a letter from a beloved brother in Cleveland, Ohio. He says a number of complimentary things to me personally. But he does this only as a preparation to lay upon me a great responsibility. Then he says, "I am interested in an old-time revival of worldwide scope, and am anxious to see the necessary conditions met to bring it about. I feel that our pastors are not doing all they should to lead us out to this holy conquest. Some are neglecting prayer. Some do not get up early enough in the morning. Some give too much of their time to other good things which, nevertheless, do not minister vitally to the revival.

"If we could get this on our hearts we would find there is a job for every member of the church, as well as for the preachers. There is literature to be distributed, invitations to service to be given out, and personal work to be done to bring men to God. Above all, we must hold ourselves ready to take off from all occupations to give ourselves to prayer that God may send the revival. It is a challenge to us

*(Continued on page 45)*

\*Former general superintendent, deceased.

## Let's Really Become a Missionary Church

**M**ISSIONARY PROFESSOR Don Owens of Bethany Nazarene College calls our attention to the fact that the church would need to win to Christ about 40 people every minute "just to keep pace" with the population explosion, to say nothing of *gaining* ground. But to do this is only one missionary per 70,000 people. In the light of this, the 7½c for world missions out of every Nazarene Church dollar in 1967 seems very paltry indeed!

Too long we have congratulated ourselves on being a missionary-minded church. Surely our giving has grown, and the figure of \$22,000,000 given for world evangelism during the past quadrennium looks impressive. But it shrinks, and the gloating chokes in our throat, when we see it in relation to the need, and what we *could do if we would*. And not only is the giving too little, but so is the going. One Nazarene abroad for every 1,000 at home is hardly proof of missionary fervency.

Yet all of us want to improve, so rather than embarrassing ourselves with figures, let's find ways of really becoming a missionary church. In this issue Professor Owens suggests missionary conventions, home grown and consumed, right down on the local level. He says: "Rather than 'one-night stands' of a deputation speaker, I am convinced from my own experience and contacts with such conventions, that the convention method could be a great boon to missionary incentive within our church, if our fellows knew how and had the courage to 'launch out.'"

Dr. E. S. Phillips agrees. "In a convention," he says, "people have closer contact with the missionaries. They get better acquainted. Out of it comes a growth in missionary-mindedness."

To make it easier Don Owens tells us *how* (p. 10). We must supply the *courage*. If we prayerfully mix courage with his suggestions, we may be surprised at the result. Remember, missions is God's favorite project. Pushing it is the surest way to have God's blessing.

And while laying plans for that first convention, let us be sure to do well what is to be done *now*—raise the greatest Thanksgiving offering in the history of our church. It will take real pastoral prodding to reach the goal of \$2,250,000. But it can be done!

# Simplicity

Pride is the enemy of simplicity. Simplicity is transparency; pride is afraid of transparency. Pride doesn't want the truth to be seen. So it is occupied excessively with cover-up and window dressing.

Intellectual pride is consumed with a passion to be intellectually respectable with the right people—the intellectual sophisticates. It wants to be “in the swim” or “in the know.” It follows the fads and the fashion in thought.

Simplicity is unimpressed by big names; it wants only the truth. The jargon of the intellectual does not cow it. That certain views are labelled as “naive,” “old-fashioned,” “dated,” “unscholarly,” or “authoritarian” does not frighten the simple man at all, if he believes those views to be true.

Such a man has one simple philosophy—to please God, to hold the truth as he sees it, and to do whatever job God has called him to do. His aims are therefore simple. His motives are simple. There is nothing ulterior or hidden. His governing principles are simple. His standard of values is simple. He is an uncomplicated person.

Very probably because of this basic simplicity of character, his way of living, even his pleasures, will be simple. He will have no desire to live ostentatiously, to impress people, to outdo “the Joneses.” All such considerations will be foreign to him. And this is a matter of character, which has nothing to do with one's IQ. The man who fears simplicity for fear he will be thought unintellectual is thereby proving, not his greatness of mind, but his littleness of soul.

In a radio interview Leopold Stokowski said: “All of the great men I have known have been men of complete sincerity and simplicity.” Let us as holiness preachers so live that this may be said of us, without doubt and without hesitation.

## If—

If people, when they hear you preach, find themselves hungering for more of God,

—If Jesus seems more real and available,

—If heaven as their goal seems more worthwhile,

—If honor and purity and holiness glow with a brighter sheen,

—If the Word comes alive, and they find in themselves a whetted appetite for its pages,

—If they go into the week more resolute, stronger in faith, surer of the grandeur of being a Christian, and of the magnificence of God's grace,

—And if in the hour of sudden pain or dark perplexity they are strengthened by the remembrance of something you said, or by a line from His Word which you etched in their minds,

—Then, my brother, you are a great preacher.

"There is no excuse  
for a poor sermon . . ."

## The Minister: Prompted, Proficient, Persistent, Presiding

By Carl N. Hall\*

### Prompted to His Task

**T**O BE CALLED of God to proclaim the unsearchable riches of Christ is life's crowning honor. The messenger of the Most High God should be above everything else a *called man*. The call of the eternal God must ring as clearly as a silver trumpet through the corridors of his soul. To some the call comes in a moment of sudden illumination, although the way for it may have been opened by a long period of conscious or unconscious preparation. Many preachers could not pin-point any moment when "the grip" came. They were aware only of a growing conviction that preaching was their vocation. But they are certain it was God's voice they heard. A Cornish miner's wife was calling loudly. "Why don't you answer?" said a passing woman, to some children on the street. Quickly came the reply, "Her ain't a callin' we. Us don't belong to she!" There is no mistaking the divine voice.

It was a mark of the courtesy of God in His dealings with Mary at the Incarnation that He did not leave her to infer her high motherhood from the functional changes in her body. He broke the news to her personally beforehand. It is so in the life of the

true preacher. Depend upon it: if God means you for the ministry, He will tell you so himself. He will be the first to break the news to you. You will hear the call! No real minister ever merely drifts into the work. Nor does he enter it because someone in a position of influence has "pulled the strings" for him. The only strings that are pulled in all genuine calls to the prophetic office are the heart-strings. And it is God who pulls them!

God's call will bring an inner compulsion. The candidate for the ministry must move like a man upon whom "necessity is laid." His choice is not a preference among alternatives. As the great Jowett once said:

I would affirm my own conviction that in all genuine callings to the ministry there is a sense of the divine initiative, a solemn communication of the divine will, a mysterious feeling of commission, which leaves a man no alternative (*The Preacher, His life and Work*, p. 19).

And a pulsating sense of the urgency of that call will linger with the man of God in his every waking moment.

Accompanying God's call will also be an *outward confirmation*. As Ian Macpherson expresses it:

If the Lord has indeed counted you faithful, putting you into the ministry, the fact will soon disclose itself. Your

\*Pastor, First Church, Clearwater, Fla.

gift will make room for you; your apostleship will be sealed with many unmistakable signs; your profiting as a preacher will appear unto all. As someone has put it in a piquant epigram: "The best test of apostolical succession is apostolical success" (*The Burden of the Lord*, p. 68).

And whenever I wish to recover afresh the superlatively lofty mission of my commission, I reverently turn into the holy place where our Master is in communion with the Father, and in that mysterious fellowship I hear my calling defined. "As thou hast sent me into the world, even so have I also sent them into the world." And for what did the Father send His Son into the ministry? "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

I feel sorry for every one of God's poor creatures who is not a preacher. I would wholeheartedly exclaim with Paul, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. 1:12)!

### Proficient at His Trade

Sermons are poor or good, other things being equal, in proportion to the time spent in preparing them. Adequate preparation will save the sermon from "the destruction that wasteth half an hour before high noon on the Lord's Day." I hold this truth to be self-evident: There is no excuse for a poor sermon, since someone's lifelong impression of the Christian religion may come from that sermon. No matter what the expenditure of time, I must prepare it well. Some of the old Puritan divines spent as much as 14 hours a day studying, and one of them was so busy with his

books that he could not so much as find time to get wed! Wesley would not suffer any man to minister in his societies unless he undertook to devote a minimum of five hours in every 24 to diligent delving into the Word of God. Paul S. Rees asserted that when in the pastorate he spent approximately 25 hours out of each week on direct and intensive preparation for the two Sunday sermons. J. Lester Harnish feels that "five days per week, four hours a day should be the minimum time spent in concentrated reading and disciplined study" (*We Prepare and Preach*, by William Ward Ayer and others, p. 65). I do not suggest that a man spend so much time dressing his sermon that it is apt to catch cold, but I verily believe that when a man fences off in every week solid hours for pulpit preparation, his people will know that when they come to worship, they will come to food.

Before we pursue this matter further, let us digress a moment to consider the essential nature of the sermon. As Charles Jefferson observed, "A sermon in the highest sense is a growth rather than a manufactured product, an organism and not a thing that is made" (*The Minister as Prophet*, p. 75). Preaching is the vocalization of character: it is a life speaking. A sermon is not a piece of carpentry, but a piece of life. What is a sermon but a cup of cream skimmed from the preacher's life? (Jefferson).

I am a great believer in the subconscious incubation of sermons.

Let us therefore assume that general preparation for preaching is taking place all the time: in wide reading, perceptive observation, reflective thinking, interacting conversations, disciplined Bible study, and communion with the Holy Spirit (Ayer, p. 145).

The true preacher is always with child of a sermon. No sooner has he



delivered one than he is conceived of another. Homiletically he does not live from hand to mouth, preparing each message for some precise occasion and meeting each sermonic emergency as it arises. Always he is bearing a living burden, the burden of the Lord. Actually, the true preacher finds delight in this perpetual homiletical pregnancy. That man is never at a loss for potential preaching material who takes time by the forelock and puts seed thoughts and texts in his sermon barrel that will keep his knees from knocking together "when the evil days come, and thou shalt say, I have no pleasure in them." Elijah P. Brown says:

The Master was always finding and using material for his sermons everywhere. There was nothing so small that he could not get a lesson out of it, and in doing this he was teaching us how to preach. A woman making bread, a farmer sowing seed, children playing in the market-place, a little boy's lunch, a shepherd taking care of his sheep. Nothing was too homely or simple to have a place in the matchless discourses he gave (*Point and Purpose in Preaching*, p. 118).

The sermon normally begins when the minister devotionally reads his Bible. In the feeding of his own soul he finds material with which to feed others. The man who lives in the Word of God will characterize all his preaching with the hallmark of distinction. Instead of feverishly hunting for two new topics in order to get ready for next Sunday, the man who lives in the Book has a battery of challenging texts leaping from the pages of God's Revelation demanding to be heard. He will be embarrassed with his riches rather than with his poverty. Let the shepherd of souls cultivate big scriptural farms and he will have his barns full, and he will not be a moody gleaner searching for thin ears over a small and ill-cultivated field.

There are too many preachers in America riding in Buick and Cadillac automobiles and preaching "Model T" sermons. If the expositor wants his pulpit thoughts to have sufficient longevity to reach family dinner tables, it's a mite late for him to begin his preparation while he shaves on Sunday morning.

(To be continued.)

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## LET US GIVE THANKS

Dear Father, as we bow our heads in thanks  
For these Thy gifts so bountifully bestowed:  
Our daily bread, and work that satisfies,  
And love that lights the way and shares the load—  
Help us to look beyond the feast for ways  
To bring all men the blessings that we know—  
Thy peace, and freedom to enjoy its boons;  
To move, unchallenged, safely to and fro,  
Freely without fear to speak and teach,  
To worship Thee as conscience points the way.  
Lord, give us grace to know how blest we are  
And make our lives one long Thanksgiving Day.

MAUREEN MURDOCH

## Multiplying the Grace of God

By Harvey J. S. Blaney\*

**I**N ST. PAUL'S FUND-RAISING appeal to the church at Corinth (II Cor. 8—9) he uses the life of Christ to illustrate both poverty and wealth and how they fill important places in God's plan of redemption, neither of itself being evil. Here are his words: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Jesus worked for a living and perhaps the support of His mother until He entered upon His life's work. During His itinerant ministry certain women helped to support Him (Luke 8:3). His own description of His lot in later life was, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). He appears to have travelled the countryside on foot, because He borrowed a colt for His triumphal entry to Jerusalem. At one time He resorted to a miracle to obtain tax money for himself and His disciples.

But it is very evident that Paul is referring to more than the material poverty of Jesus. There is also the state of poverty which was a necessary part of the Incarnation. This is described in Philippians 2:5-8, and is called the *kenosis* or self-emptying of Christ. This is one of the mysteries associated with this great miracle. We struggle to spell out what it was of which He emptied himself and to understand how God could take upon himself the form of man. We even try to differentiate be-

tween the human and the divine in Christ, forgetting that His was not a dual personality. It is enough here to suggest with Paul that "God was in Christ" and that in the Incarnation He accepted the limitations essential to manhood. This is to say that God revealed himself as "Son" and as such held a subordinate relation to God as "Father." How this could be we cannot understand. We can only know God as He has chosen to reveal himself, the clearest and fullest revelation being in the Incarnation. In Christ God became man, and He is here seen not as Jehovah of the Old Testament, neither as the Holy Spirit of Pentecost, nor as the cosmic God for whose existence the theologians have contended. But in Christ we see God revealed as man—as God-man. As man He was limited and lived as men of His day, not exercising His divine prerogatives by which to escape the restrictions of body and mind which the incarnate state imposed. He took upon himself the "form of a servant," thus becoming subservient to the will of the Father. He also became "obedient unto death"; that is, He allowed man's last and greatest enemy, death, to take its toll and rob Him of His earthly life. In Christ the Son, God suffered death for man, triumphing over it through the Resurrection for man's redemption.

The depth of Christ's poverty was reached at Calvary, where He gave up even His life. But in Paul's illustration there immediately sets in a great reversal, both for Christ and for man. Christ was exalted from death to life, from "servant" to "Lord" before whom

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every knee shall bow; from the limitations of time and space to the boundless limitlessness known only to God. He was restored to the glory which He possessed before creation (John 17:5).

Man also has been exalted, redeemed from his sinful state to become the son of God. All the bounties of the prodigal returned and restored to the father are his; his also the blessings of the kingdom of God (Matt. 5:12), the fruit of the Spirit (Gal. 5:20), and the gifts of the Spirit (Eph. 4:11). The newness of life (John 3), the fulness and leadership of the Holy Spirit (Eph. 5:18), the fellowship of the saints and the power of answered prayer, are only suggestive of the riches provided and waiting for whosoever will come to Him believing—all this and heaven too.

But since initially Paul was writing of material things (an offering of money for a poor church), we should be reminded of the material gains which have accrued to mankind as a result of the gospel. Christianity has been the source of social reform, hospitals, schools, moral advance, and the general improvement of living conditions in every land where it has gone. The work of Christian foreign missions has been largely responsible for the incentives which led to revolt against the evils of colonialism and the struggle for independence on the continent of Africa. Often the means employed for the gaining of noble goals have been those of Marxist Communism rather than those of Christianity, but this does not deny the prior assertion of Christian influence. The frequent attacks upon the work of missions both material and moral, such as those in the Congo and more recently in Vietnam, serve but to emphasize the point more graphically, illustrating the principle of sacrifice so basic to the whole message of Christ and the gospel.

The Wesleys found that when a man became a Christian his economic fortunes improved, in part because he became more efficient and in part because he learned to make better use of what he had. The history of the Salvation Army likewise shows that wherever the gospel touched the lives of the lower

classes there arose a new spirit of industry, pride in home and family, ambition in the lives of young people, and a new social consciousness on the part of all.

Much of the prosperity enjoyed in our own country and by the people of the Church of the Nazarene has come from the Christian principles on which our nation was founded. Whether or not this can be assessed as the whole cause, the indisputable fact is that the Christian Church today shares in the wealth of the richest nation on earth.

Because of this it is hardly fitting to set the material over against the spiritual, as evil against good. If they are to be contrasted, if the two cannot be held together in proper balance or even fused in the Christian life, we have some serious problems among both ministers and laymen. There may be many who have large financial investments, others who go far beyond the bounds of necessity in living expenditures, and some who either have earned or have had bestowed upon them the badge of academic and ecclesiastical rank, who are subconsciously living in uneasy guilt, having inherited a spiritual code which either ignores or debases material gains and possessions. These good people are silently longing for more positive instruction on the true elements of spirituality and on how their varied wealth can be made to contribute more effectively to the Church and the kingdom of God.

The Bible says much against the rich who exploit the poor and who use their wealth to their own destruction, but it never says that it is wrong to have wealth, provided it has been gained legitimately. Neither are the poor condemned for their poverty, but are encouraged to believe that the rule of righteousness will insure them at least the necessities of life.

*We have homes.* The best homes that Nazarenes have ever had are ours today. We are thereby challenged to prove that the modern split-level and two-car-garage establishment can produce godly men and women as did the log cabin and the "be it ever so humble"

cottage of earlier days. It may be more difficult today to ascertain the true values of life among the multitude of our possessions, with more danger of "getting the price tags mixed up." But if home maintenance consumes more time and money and effort than will allow for parental love and attention, for Christian nurture and the teaching of Christian principles, that home has been a failure even though it be occupied by Christian parents. Such contradictory situations do exist, and young people are being lost to Christ and the Church. It is not enough to make the home a part of the Church in the sense of faithful attendance and support. The Church must be brought into the home—its worship, its godly ethical standards, and its spiritual dynamic. The Church and the home are in turn both foundation and superstructure; only a strong alliance between them can give rise to a stewardship of life which will save us from being consumed by the things which we possess.

*We have money.* In spite of high taxes and inflated prices, the average family has more money in comparison to its needs than ever before. Many of us have heard strong sermons on tithing, both as a means of maintaining spiritual well-being and as a means of supporting the Church. This must of course be the basis of the Christian stewardship of money, but the major problem goes beyond this to that of the stewardship of one's total possessions. To develop a proper conscience on giving to support the Church is one thing; to create a conscience on the use of one's total fund of earthly possessions is another. There are no set rules by which one may regulate this phase of his life, but there is a fine line—a dangerously charged one—between where one is humbly grateful for what God has given him and where he has become proud of his possessions. A man is safe only when all he has is held in trust from God. In a peculiar sense a Christian's money is God's money. When this is so in its full significance, it would be most fitting for a man to aspire to make money, even to become wealthy, for the sake of the

Kingdom. A wonderful thought—to make money for the express purpose of giving it all to some phase of church work.

*The Church has money.* There is a growing feeling among Christians in some areas against spending huge sums of money on elaborate places of worship which will be used for only a few hours each week. The fact that a local church can afford such luxuries may of itself provide one more argument for simpler accommodations and the provision for some needed assistance to small struggling churches or home missions. There are many areas of dire need within probably every district of our church which the program of organized assistance does not cover, but which can be saved to flourish by those who are willing to go beyond the call of duty. Why should not one local congregation sacrifice to help another, in the same spirit which the Christian faith calls upon the individual to do?

*We have education.* Is it not rather unrealistic today for a sermon or even an expressed opinion to suggest a disparity between spirituality and education? Such seems to deny the validity of one of the greatest efforts put forth by the Church of the Nazarene—the establishing of institutions of higher learning for both the laity and the ministry and staffed by men and women who have taken advantage of the offerings of the great and famous universities of the land and have earned the highest academic degrees obtainable. Many of our professors have travelled this road of toil and tears with distinction and to the honor of the church they represent. At the same time they are as wholly dedicated, and with as strong reasons for their dedication, as those of former days. History and the lives of numerous men testify that the trained mind, coupled with the Spirit-filled life, provides a powerful combination for the advance of the gospel. Where criticism of our present structure is found, one is made to feel that it may on occasion be prompted by frustration and a sense of inferiority—and thus warrants sympathy and understanding rather than censure.

As in every area of life, the better staffed and equipped our schools become, and the better prepared the faculties they are able to obtain, the more we will have to offer God in total consecration and the more we can do in His service. We have the riches of higher education; let us keep them "sanctified, and meet for the master's use."

One is ill-advised to preach against the things which our society has provided and which we have so willingly accepted from the hand of a most benevolent God. Rather, let the emphasis be that all we have is loaned us by God; that His work needs the goods of this world for its upkeep and advancement; that material things of themselves are not evil. God has prospered us for a purpose. Accepting our prosperity with a good conscience, we should seriously study how to use more perfectly our lovely homes, our fine cars, our material successes, and our educational attainments for the highest good to ourselves and families, for our church, for society, and for all spiritual and eternal ends. Money is not evil, but the love of it and what it produces can be, and is, the source of all kinds of evil. But by the same token it can become the source of all kinds of good.

This leads us to the heart of Paul's discussion—that Christians are not just "peddlers of God's word" (II Cor. 2: 17, RSV), but the necessary dispensers of the grace of God to the world. The churches in Macedonia had demonstrated this grace by their generosity in the midst of poverty and their giving became an act of grace on their part. The grace of Christ toward them had become

the grace of Christ in them; and grace in them had become grace through them to others. "All that we have comes from God and we give it out of His hand" (I Chron. 29:14b—Dutch paraphrase). Their giving became grace because "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2), and because they gave "beyond their means, and of their own free will" (8:3, RSV). They had learned how to use their privileged possessions, large and small, in creative and redemptive ways.

Those things which we possess by the grace of God become a part of our lives. The attitude we take toward them is fundamentally related to our attitude toward God and the Church. They may be used for blessing or for destruction—for God or for the devil. We can use them for the good of others or for wholly selfish purposes. We can be grateful for them or act as if we produced them. They can be our servants or we can become their slaves. Home, money, education—whatever God has entrusted us with—may be changed by divine chemistry into the grace of God, providing opportunities for the salvation and blessing of many. We are saved to serve, we are blessed in order to be a blessing, we have been made rich for the relief of the poverty around us. In the words of Jesus, "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). By their use we can multiply the grace of God to the world and fulfil our destiny as a people of God. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

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**Don't put your emphasis on trying to reflect your education, but in trying to reflect Christ.**

**—Paul Cunningham**

## How About a Missionary Convention in Your Local Church?

By Don Owens\*

**R**ATHER than the "one-night stands" of a deputation speaker, I am convinced from my own experience and contacts with such conventions, that the convention method could be a great boon to missionary incentive within our Church—if our fellows knew how and had the courage to "launch out."

### Advantages

1. Perpetuates concern for world evangelism.

2. Provides missionary inspiration for the congregation.

3. Presents missions from different perspectives as over against "one-night stands" by a touring missionary speaker.

4. Poses a factor in missionary recruitment.

5. Promises a "spiritual highlight" in the church year.

6. Projects missionary vision before the community through publicity.

7. Pays for itself.

### Planning Ahead

1. Select a good date.

a. Build solidly into the calendar of the church by having it about

the same time each year. Too, speakers or workers may be obtained if planned far enough in advance.

b. Try a weekend convention at first, then perhaps a Wednesday through Sunday; later even a week.

2. Enlist the cooperation of other churches.

3. Arrange for your workers.

a. Have two or three speakers, representing different fields.

b. A national worker or a new missionary appointee would add interest and variety.

c. A missions leader from International Headquarters or Seminary could provide interest and weight to the convention.

4. Create a mood for missions.

a. Preach and pray (in public and in private) for missions.

b. Mobilize every force in the local church as you prepare. This includes Sunday school, NWMS, choir, and especially any men's groups.

5. Publicize adequately

a. Inform the community via mass media, congregation, and neighboring churches.

b. Make a world map with the names and locations of the missionaries. Secure their pictures, if possible.

c. Prepare attractive bulletin

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boards, literature table, and curio displays.

d. Decorate the foyer or church with international flags, maps, world globes, posters, banners, etc., which help create a mood for missions.

6. Arrange for special preparatory prayer meetings.

7. Select a theme for the convention and topics for each night.

8. Print an attractive bulletin of convention activities.

### Features to include

1. Make services "lively" and "fast-moving."

2. Show films or slides in services, or for 10 minutes prior to evening services. Present variety, with different field represented each evening.

3. Use music of a missionary character. This includes congregational, choir, and any other special music. The missionaries could sing a song in their language. The quadrennial choruses should be used.

4. Include luncheons for missionary chapters, with informal dialogue with missionaries; prayer breakfasts with men's chapters.

5. Include a prayer and fasting meeting during the week.

6. Panels or other informal dialogues are always interesting.

7. Arrange for speakers to meet Sunday school departments and/or classes, especially youth groups. National costumes could be worn.

8. Be sure to include well organized ushering—and offerings every night.

9. Build up and inspire mood for a special project recommended by the Department of World Missions as an approved special.

10. Plan and pray for a consecration service involving youth.

11. Plan for a bigger, better convention next year!

### Add color and interest

1. By having ushers or usherettes dressed in costumes of other lands.

2. By display booths, sponsored by different departments of the church.

3. By literature display table. Include tracts, *Other Sheep*, *Council Tidings*, district bulletins, etc.

4. By obtaining recorded tapes from missionaries on the fields. Include greetings, a story, national church music, etc.

5. By a missionary "parade" depicting a world vision, using native costumes on children.

6. By a special telephone or short-wave hookup with a missionary overseas in a public service.

7. By foreign foods. A banquet could be arranged at which a variety of foreign foods are served.

8. By a missionary cantata. Dress the choir in foreign costumes if possible representing different countries.

9. By living portraits. Highlighting missionaries by a spotlight on a large picture while narration describes them and their work. A colored slide would be effective, with a tape recording directly from that missionary.

10. A candlelight dedication service at the end of the convention. Encourage possible missionary recruits to write to the Department of World Missions.

Try a convention for your local church! Remember "success breeds success!"

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**The greatest need for my people is my personal holiness.**

**—Robert Murray McChesney**

"I am grateful to the church for the opportunity to share in the rewards and romance of home missions"

# The Norco Story—A Home Mission Church

By Holland Lewis\*

## Part II. The Demands and Privileges of Home Missions

### Personal demands

The principles of home missions become personal demands on the home mission pastor. Paul, one of the earliest missionary pastors, spoke of being "all things to all men." His words are relevant commentary on the home missionary's personal demands today. He must be something of an architect.

1. He needs to learn something of real estate values and procedures in his community.

2. He must learn the basic techniques of administration.

3. An understanding of construction is necessary in order to communicate with the district administration and with the contractor.

4. Another important demand is that of being able to integrate the traditional concepts of experienced Nazarenes with the exciting and fresh approach of new converts, both of whom are important to the new organization. Neither must dominate the scene. Room must be made for both.

5. I need but mention the vital place of visitation for the home mission pastor. It is essential and can become one of the most satisfying areas of his labor. The pastor should

strive to get into each new home the week following their first visit to the church.

6. New people are needed to fill the many assignments in the new church. Well over half of our offices in our church are filled by either new converts or persons new to the church, so that one of the greatest demands is that of training new personnel in the basic principles of churchmanship.

7. Personal evangelism is also essential if the church is to become a New Testament church. One-fourth of the present church board members, it was my privilege to lead to Christ personally—outside services.

8. Finally, there is the matter of preaching, but not really "finally." I cannot imagine anything being important if preaching is not important. I cannot imagine selecting a site, organizing a group of people, constructing a building, and raising finances for that which does not put preaching at the heart of its program. I believe preaching will affect the growth patterns in attendance and finances more directly than advertising and celebrating. The first thing I would change if I could live these few years again would be to increase

\*Pastor, Norco, Calif.



the time spent in preparation of heart and mind for preaching. I believe preaching is the highest demand on the home mission pastor.

### Privileges

Personal demands, when fulfilled, give rise to the final area of consideration, that of home missionary privileges.

Let me recall again the concept in home missions of three interrelated parts:

1. The commissioner: home missions administration.
2. The commissioned: home mission pastor.
3. The community: home mission field.

1. The church at the general and district levels profit from the new church because of the new missionary potential that is created. Four students now represent us in Pasadena College. The two young men who had never seen the inside of a Nazarene church before home missions came to Norco, are preparing with interest in its ministry. The two young ladies indicate interest in missionary assignment. Still another student is preparing in our Bible college to serve the church. Eight other youths introduced to the church through home missions, said this week, "Yes, God has definitely spoken concerning Christian service." We believe this means that home missions is a profit to the entire church.

2. Then, there is the community—and its people—the reason we came in the first place. They too claim that they are privileged. I listened this week as we held our annual "Circle of Thanks." I heard an old gentleman, now stricken with cancer, express thanks to those who helped start the work in Norco. A 55-year-old man was thankful for a church that took time to teach him to pray

and helped him find salvation. A middle-aged woman expressed her joy at finding this place of worship. A teen-age girl and the college boy at her side said, "We are thankful that someone came with the Nazarene Church to the Grange Hall." The father of a brand-new family that we had never seen before said, "I'm thankful for a church with open doors through the week and for a church in which I am not a stranger." The community speaks for itself and claims rewards of its own from home missions.

3. Finally, is there privilege and reward for the home mission pastor? Norco was a serendipity experience for me. I found there some wonderful and agreeable things that I never expected. There was the reward of practical education, much of which was never touched on in college classes. The reward of a new challenge was exciting. Then there was the opportunity to exercise new concepts and ideas that might not have been possible elsewhere. But the supreme reward cannot be put into a sentence. I would have to show you. I would have to show you Harold, Jerry, Blaine and Dee and Daryle, Tim, Bev and Bob, Ken, Sharon and Carol—and scores of others whose lives have been transformed because Nazarene home missions came to Norco. It is this that has brought the greatest sense of reward. That is what home missions is about. I am glad for the continuing witness in my heart expressed in the words of Joseph: "God sent me here."

I *conclude* that home missions is invaluable to the extension of the church and the Kingdom, and realizing its vital place in the Nazarene Church I offer these observations:

1. I believe it would be most helpful for extension boards to have several sets of well-laid building plans

in hand to give to the new church for helpful ideas.

2. It would be helpful if the district would have those with construction ability to evaluate (not dictate) the plans before construction begins (such as church school facilities, etc).

3. Perhaps some consistent plan of financial support from the district and/or general level could be discussed for each new church. Perhaps the purchase of land would be a talking point (though expensive, it would be fair to all new churches).

4. If the church expects experienced, older men to work in these projects which seem so important (I am not suggesting that young men should not be used), perhaps we should continue to evaluate pastoral support. A man cannot be called

mercenary just because he desires a livable salary. He is worthy of his hire in a five-month-old church as much as in a 50-year-old church.

5. I am also interested in the possibility of an "Introduction to Home Mission Principles" on the undergraduate level. How helpful this would have been at Norco!

6. And most certainly the three books presently available on Nazarene Home Missions are not sufficient.

I have only scratched the surface on this subject and that, perhaps, in the wrong places. But, may I assure you that I am grateful to the church for the opportunity to share in the rewards and romance of home missions.

---

Speaking of sideline jobs, this pastor says in his letter—"They are self-defeating. If a fellow would spend equal time in his study, on his knees, and visiting, the Lord would provide in some other way."

## God Sent the Devil with the Message

Anonymous

WE WERE NEW to the Church and new as a Christian when the Lord called us to preach. We were so green that our pastor had to tell us that the church had a college where we needed to go. We did not know any Nazarene pastor well, so we assumed that after college would come a succession of full-time pastorates with low but reasonable salaries.

While at college the bubble burst. We soon learned that most young pastors

started out in churches that did not pay full-time wages. We also learned that there were two schools of thought about what pastors in these situations should do. Some seemed to think that no matter what the church paid, the Lord would take care of His servants who trusted Him. Others seemed to think that wisdom and good sense dictated that a man be ready to take a part-time job.

Our heart accepted the one line of

advice; our head the other. We finished college "prepared" to preach and teach. We reasoned the teaching would only last until we could afford to live on the salary we got as a pastor.

After seminary we went to our first pastorate. It looked like a \$15.00 a week raise. We went—borrowed furniture, old car, a family of three. The first year showed that we averaged only \$19.00 a week salary. After five months we started accepting some substituting.

The next year we taught school every afternoon. Our third year in the same pastorate we went back to subbing again. Our last year we taught full-time.

Upon assuming our new pastorate at \$65.00 a week, we discovered that we couldn't swing the new car payments. This led to substitute teaching again. We continued this pattern the second year. In the third year, after some prayer, we struggled with the issue again. Though troubled in spirit, we were about to enter an agreement to teach school every Wednesday. We went to substitute in this class before final arrangements were set. Then it happened.

A routine discipline situation arose, which seemed settled by the beginning of lunchtime. But a girl told a wild story about it to the boy's sister. The sister added some imagination of her own and told her mother. Upset and trying to get lunch for five children, the mother summoned the father from a

local bar. The father returned to school with the boy, and the wild tale. Without asking any questions or allowing a word of explanation, he "hollered" out his point of view and punctuated his speech with an unexpected punch in the nose. When the truth came out, the man apologized, and paid some damages. The whole plan to teach in this class came to a smashing end.

At home, doing some serious heart searching, we finally saw what God had been trying to tell us for some time. It was a shame He had to go so far as to get the devil to deliver the message. The man, we discovered, was on parole for pulling a gun in an argument. As far as I know, he didn't have a weapon when he confronted me. God sent an "unarmed devil." Whew!

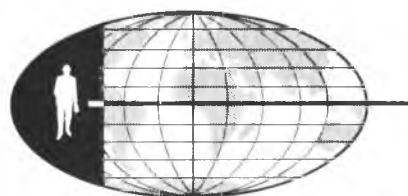
All along we had been saying, "We have proved that God will supply our needs, as long as we don't bother to tell Him how." And God had performed exciting miracles many times. But, foolishly, we somehow thought that we would do the side jobs to relieve Him of some of the burden of taking care of us.

We still love teaching and subbing. Teaching would be our choice if God hadn't said, "Preach." We still get calls to substitute. Frankly, we need the money. But God has said, "No!" We are committed to full-time pastoring now. If He could supply some of our needs in the past, we know He can and will supply all our present needs.

---

**Don't fill your heart with bitterness over the things that go wrong in life. Fill your heart with gratitude for the things that are right. Forget those you may think have hurt you; remember those you know have helped you. And repay any good you receive with all the good you can give. And then you can be truly thankful on every Thanksgiving Day.**

**—Selected**



# The PASTOR'S SUPPLEMENT

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

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**Wendell Williams, Office Editor**

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Jack Ford, British Isles  
Nazarene College,  
is our speaker!

(Besides urging your servicemen  
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The Home Missions portion (20%) of the Thanksgiving Offering helps in the operation and advance of our work in these areas:

Alaska

Hawaii

Samoa Islands

Newfoundland

Bermuda

Australia

New Zealand

Middle European (West Germany and Switzerland)

Northwest European (the Netherlands, Denmark, and Sweden)

South Africa (European)

Overseas Bible Colleges (Australia, Europe, and South Africa)

U.S. Chinese

U.S. Negro

Nazarene Training College (Institute, W. Va.)

Churches have been started in three new countries and Labrador, Canada, in the last three years. In the overseas areas we have 3,200 Nazarenes in 92 churches, and 9,125 enrolled in Sunday school. Many new opportunities are opening to us, and we can enter them if we have the money. Encourage your congregation to give generously in the Thanksgiving Offering for Missions. Our goal: \$2,250,000.

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New Zealand

Samoa Islands

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# A PASTOR'S Thanksgiving Offering Idea

Rev. W. E. Rothman used a unique and effective plan for the Thanksgiving Offering in 1967 which resulted in an offering three times as much as the year before.

The church set a goal of \$1.00 for each missionary, which in 1967 was 525 (in 1968 the total is 537). Each member and friend of the church was given a list of the fields with the number of missionaries on each field and space for a signature at the right. During the week each one was to pray about his offering and "field" and come prepared to report the next Sunday morning.

As each called out his field and the number of missionaries for whom \$1.00 would be given in the Thanksgiving Offering, each member of the congregation recorded it on his sheet. Cash and pledges went over \$600.

Of course, the goal need not be \$1.00 per missionary. Some might want to set the goal at \$2.00, \$3.00, \$4.00, \$5.00, or even \$10.00 per missionary according to the size and ability of the church.

Just in case you may not have handy the latest statistics, here is the list of fields and number of missionaries in each field in 1968:

|                       |    |                    |    |
|-----------------------|----|--------------------|----|
| ARGENTINA             | 17 | KOREA              | 8  |
| BARBADOS              | 8  | MIDDLE EAST        | 8  |
| BOLIVIA               | 9  | MOZAMBIQUE         | 22 |
| BRAZIL                | 10 | NEW GUINEA         | 21 |
| BRITISH HONDURAS      | 15 | NICARAGUA          | 18 |
| CAPE VERDE ISLANDS    | 10 | NORTH AM. INDIAN   | 40 |
| CENTRAL AFRICA        | 12 | NORTH MEXICO       | 0  |
| CENT. LAT. AM. & SANS | 5  | OKINAWA            | 6  |
| CENTRAL MEXICO        | 0  | PANAMA             | 10 |
| CHILE                 | 4  | PERU               | 22 |
| COLOURED & INDIAN     | 13 | PHILIPPINES        | 16 |
| COSTA RICA            | 0  | PUERTO RICO        | 8  |
| EL SALVADOR           | 4  | REP. OF SO. AFRICA | 51 |
| GUATEMALA             | 13 | S.E. MEXICO        | 0  |
| GUYANA                | 8  | SPANISH EAST U.S.  | 2  |
| HAITI                 | 8  | SWAZI-ZULU         | 66 |
| INDIA                 | 22 | TAIWAN             | 9  |
| ISRAEL                | 2  | TRINIDAD           | 19 |
| ITALY                 | 4  | URUGUAY            | 10 |
| JAMAICA               | 2  | VIRGIN ISLANDS     | 2  |
| JAPAN                 | 17 | WEST. LAT. AMER.   | 6  |
| JORDAN                | 2  |                    |    |



# The Pastor Is The Key!

**18.3 percent** of the population of the U.S. moved outside the county where they were living during the year ending March, 1967, according to the most recent survey by the Census Bureau.\* At this rate, approximately—

**65,000** Nazarenes, plus another  
**88,000** Sunday school enrollees

or

**16,250** Nazarene families, plus  
**22,000** Sunday school families  
(by national averages)

—moved during that year. But information was received by the “Moving Nazarenes” service on only **1,323** families during that same period. Where are the other **37,000** families today? Are they still in the church? Or have they been removed from our membership and Sunday school rolls?

This year, to date, we have received information on approximately **900** “Moving Nazarene” families. These are being contacted by pastors and churches in their new communities. But, this is far from the potential, with present membership and Sunday school enrollment, of over **45,000** families who have moved, or will move, during this year.



**PASTOR, You Are the KEY!**

**Will You UNLOCK the Door**

**to CONTACT with These**

**“Moving Nazarenes”???**

Use the form below to send the names and new addresses of your non-resident members, Sunday school enrollees, or friends to the “Moving Nazarenes” Service, 6401 The Paseo, Kansas City, Mo. 64131.

-----  
Clip Here and Mail

These are “Moving Nazarenes”!

Name \_\_\_\_\_ Approx. Date of Move \_\_\_\_\_

NEW Address \_\_\_\_\_

Relationship to church: Members \_\_\_\_\_ S.S. \_\_\_\_\_ Friends \_\_\_\_\_

Additional information \_\_\_\_\_

Name \_\_\_\_\_ Approx. Date of Move \_\_\_\_\_

NEW Address \_\_\_\_\_

Relationship to church: Members \_\_\_\_\_ S.S. \_\_\_\_\_ Friends \_\_\_\_\_

Additional information \_\_\_\_\_

Sent by: Church (name) \_\_\_\_\_

Pastor \_\_\_\_\_

Address \_\_\_\_\_

Signed \_\_\_\_\_

\*As reported in “Finance Facts,” June, 1968

ILLUSTRATIONS YOU MIGHT FIND USEFUL

## The Other Side of the Coin

God uses obedient servants here, to meet mission field needs  
many miles away.

### HE KNOWS OUR NEEDS

"Before they call, I will answer . . ." (Isaiah 65:24).

A lady visited the hospital at Acornhoek and, handing the nurse in change an envelope, she said, "The Lord told me that I was to give you this for your own personal use."

It was an unexpected gift which we felt reluctant to accept, but the lady was firm in her belief that the Lord had told her to bring it and had told her exactly how much to give.

On opening the envelope it was found that a sum of 10 pounds had been enclosed. It was placed to one side, knowing that if God had sent it, He knew for what purpose it was to be used.

A few days later, we had to make a trip to Johannesburg, a distance of 300 or more miles, for some hospital equipment which could not be ordered through the mail. We started about five o'clock in the afternoon and it was dark before we had traveled far. After going about 130 miles the car began to give us trouble and we discovered we had burned out a bearing and were stranded on a lonely road in the darkness of an African night.

Cars passed, refusing to stop, for it was wartime and a feeling of fear kept them speeding on their way. Eventually one car drew up and through tightly closed windows inquired if we were in trouble. We told them of our plight. When they realized it was a genuine case of a breakdown they offered to assist us. They took us to the nearest hotel and the next morning we had the car pulled in. The bearing had to be obtained from Johannesburg so we had to wait a few days until the car would be repaired.

When all was fixed, we fearfully inquired what the charge was. Hotel and garage accounts together came to nine pounds, 19 shillings, and a few pence. Humbly we continued on our way, deeply conscious of God's great love toward us, in that before we ever knew we were going to need the money He carefully sent it to us, ready for our use when the day came.  
—A. LILIAN JONES, *Africa*

*The Pastor's Way  
of Saying  
"Merry Christmas"*

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**THE NATIVITY . . . . . G-1078**

Message: "May the happiness and peace of the newborn Savior make your Christmas complete and enrich your life each day of the new year"

Scripture: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

**BIBLE and CANDLE . . . . . G-1079**

Message: "In this Christmas season, may the miracle of the Savior's birth fill your heart with joy and hope now and throughout the coming year."

Scripture: "Now the God of hope fill you with all joy and peace in believing."

**NATIVITY CRECHE . . . . . G-1080**

Message: "May the perfect love of the Christ Child fill your heart with gladness and make your new year rich with His continued blessing."

Scripture: "For unto us a child is born, unto us a son is given."

**WREATH-CANDLE . . . . . G-1081**

Message: "Best wishes for a joyous Christmas and a new year enriched by an abiding faith in the Babe of Bethlehem."

Scripture: "Behold, I bring you good tidings of great joy."

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G-1078



G-1079



G-1080



G-1081

# On Weighing Church News

**W**HEN PASTORS delve into the subject of what constitutes "church news," they find it is a broad and involved topic. A sound approach is to consider the question in relationship to the size and type of newspaper serving the community or area where the pastor is assigned.

In a rural community with a weekly newspaper, the editor relies largely on local happenings to fill his news columns. Virtually everything that happens there is deemed worthy of use.

## The Small Newspaper

It is different in the small daily newspaper in towns and cities from 10,000 to 75,000 population. These papers usually cover national and international events by means of wire service stories. They publish features and syndicated columns.

Church news editors on these newspapers must exercise more selectivity because they have less space available than the weekly editor.

A third major category in which to consider church news is the metropolitan press in cities of 250,000 population and larger.

## Definition More Exacting

Here the definition of "church news" is refined further. It becomes a challenge to the religion editor and pastor alike to come up with something of real news interest.

George Harmon, religion editor of the Jacksonville (Fla.) *Journal*, declares that too often the man in his chair must depict on the church page

the "triviality and mediocrity, the competition and self-seeking" of the American religious bodies.

He believes the "problem of church news" in metropolitan newspapers "grows out of the settlement and the adaptation with the environment which most churches show.

"A faith which once inspired men to 'turn the world upside down' still can do so. Now and again," he writes, "we see a burst of energy in the Christian Church and these events are news and are faithfully covered as news.

"But too often," he adds, "church news does not relate to the two edges of the church. It usually relates to the puffy center.

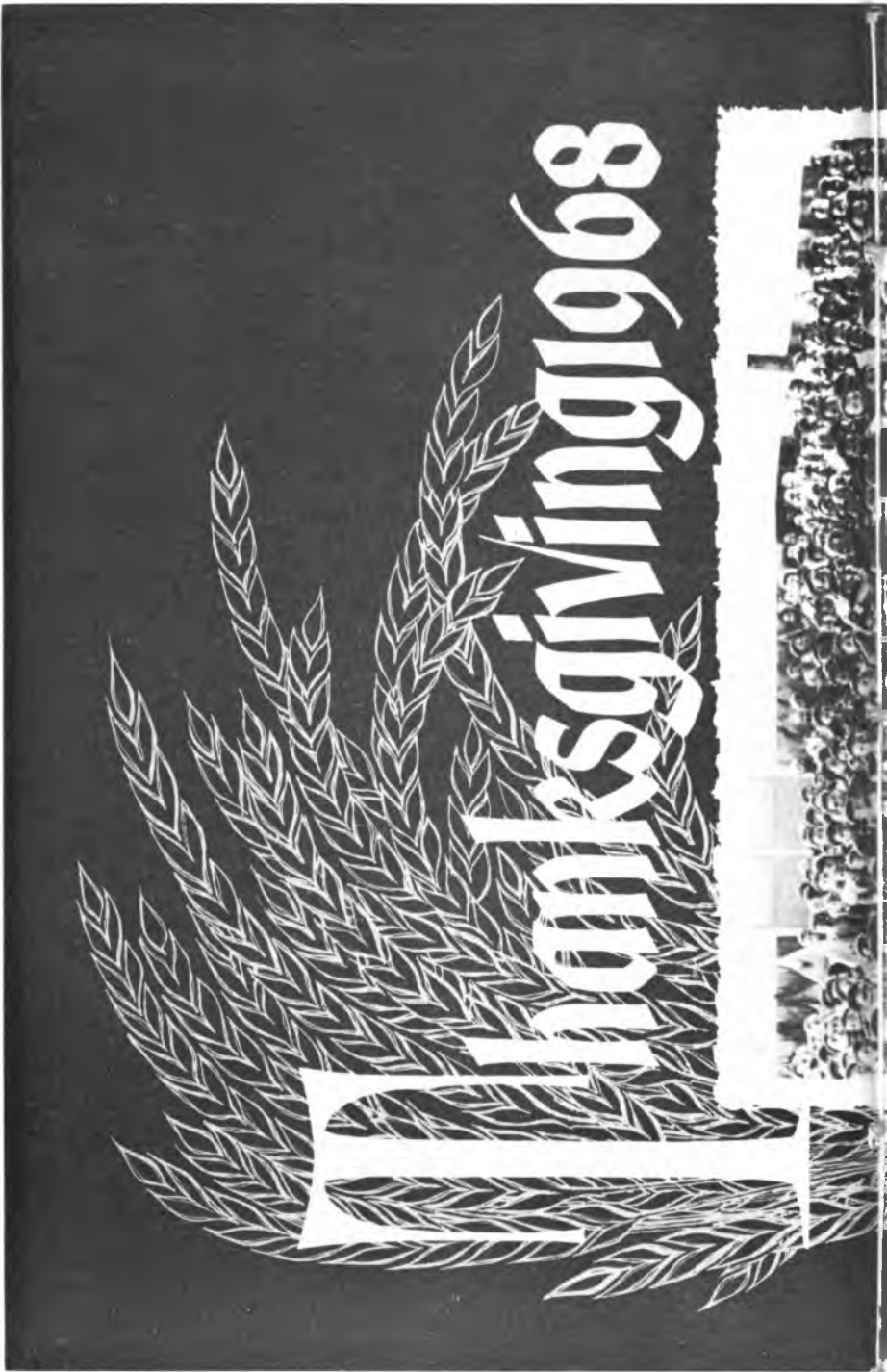
"The Church prevails for Jesus Christ when it outthinks and outacts the world. Outthinking is never revealed when churches grab at headlines to show how defensive they are, or how totally they sanction community values.

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## Questions for a Pastor

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O. JOE OLSON





*"We would see Jesus also"*

Church of the Nazarene

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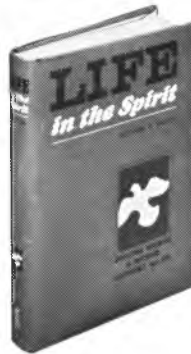
Unit 124.1a

Text: *And He Taught Them Saying*

Unit 115b

Text: *Life in the Spirit*

Unit 110.2a

Text: *Temptation*

For further guidance check your Blue Book or the October issue of the *Nazarene Preacher*.

Make your selection from this list or from the Blue Book if you feel another course would be more helpful.

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Filmstrip—"In the Power of the Spirit, Grow"  
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Song —"Oh, Let Us Grow"

Brochure—"Teacher Training Program"  
—"Superintendent's Training Program"  
Chart —SI 75 "Record of Training"  
Card —R-43  
Filmstrip—"Called to be Teachers"  
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Book —*How to Improve Your Sunday School*  
Song —"Honor School"

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Filmstrip—"You Can Win Them"  
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Song —"Go Forth with the Word"

Brochure—"Departmentalize Your Sunday School"  
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Report —"Teacher's Quarterly Report" U-5605  
Poster —I SIX 402

Brochure—"Plan Your Workers' Meetings"  
Filmstrip—"In the Power of the Spirit, Grow"  
Poster —I SIX 402  
Book —*How to Plan Your Workers' Meetings*

Brochure—"Evangelism in the Sunday School"  
Filmstrip—"Evangelism First Through Teaching"  
Poster —I SIX 402  
Book —"Teacher, You Are an Evangelist"  
Songs —"Go, Teach, Win"  
—"A Worker's Prayer"

NOTE: All brochures free from Department of Church Schools. Other items for sale by Publishing House. All songs from *Advance Singtime*.

# CHRISTIAN FAMILY LIFE

**NAZARENE FAMILY WEEK: January 5-12, 1969**

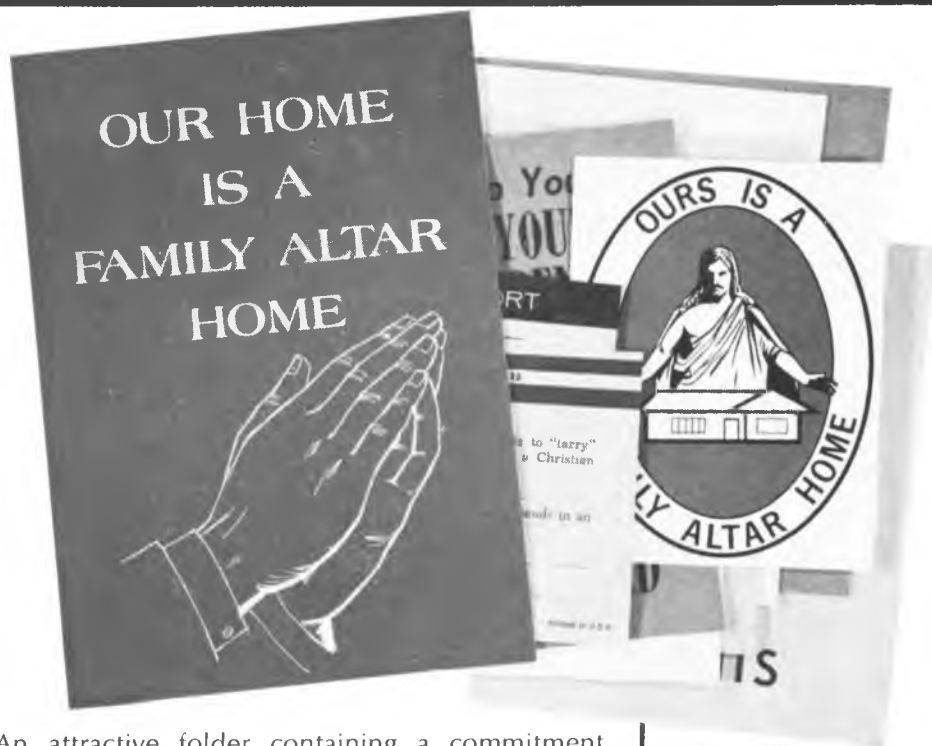
**FAMILY ALTAR SUNDAY: January 5, 1969**

The first full week of 1969 has been designated as "Nazarene Family Week." January 5, 1969, has been named "Family Altar Sunday."

Here are some suggestions to help you plan:

1. A special message on January 5 to highlight the importance and sanctity of the Christian home.
2. Introduce the new Christian Family Life packet now available through the Publishing House.
3. Schedule a Christian Family Life film as part of your Watch Night observance, December 31, 1968. See your NAVCO catalog.
4. Alert your people to the features in the special issue of the *Herald of Holiness*, scheduled for the last week of 1968. This entire issue will be devoted to Christian Family Life.
5. Urge each family to begin now to find a new family to bring to church during Nazarene Family Week.
6. Check the 1968 Christian Family Life Calendar published in the January, 1968, *Nazarene Preacher*. Are there some items that you might use during the months ahead?
7. Use the quarterly Sunday school order blank to order your new Family Life packets, if you have not already done so.
8. Consider a special prayer meeting for January 8, 1969, devoted to families and family interests.

# Observe Nazarene Family Week January 5-12 with this New\* FAMILY LIFE PACKET



An attractive folder containing a commitment card, "Ours Is a Family Altar Home" window decal, five guidance leaflets, and a recommended book list. Size, 4¾ x 6½".

Effective in establishing and maintaining a family altar and reaching other families for Christ.

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*For additional information, consult special mailing sent to all pastors*



# The STRAIGHT of it

- DEAN WESSELS, *Executive Secretary*

- A monthly series of questions and answers -

**Q. I would like to know what form of life insurance is available for ministers through the Board of Pensions.**

A. There is group term life insurance available which is referred to as Plan I. This is a \$1,000 policy which is provided to all ministers in good standing in the Church of the Nazarene who participate in the Federal Social Security program. The minister must earn at least \$400 net annually in the ministry and pay social security tax on his ministerial earnings. The premium on this policy is paid by the Board of Pensions through the Department of Ministerial Benevolence. However, in lieu of the premium, the minister must send in an annual report on a form provided by the Board of Pensions.

**Q. Why is it necessary to return an annual questionnaire and report our annual earnings?**

A. Since this is group term insurance, the insurance company must have some type of evidence to prove eligibility year by year. This is also connected with social security. The Board of Pensions is not trying to probe into a minister's financial situation and does not ask for the amount of his income beyond the maximum on which he may pay social security. Neither does it ask for the income of the wife or other members of the family. This information helps the Department of Ministerial Benevolence to know how many ministers will be involved and how much will be needed to provide funds to supplement social security benefits upon retirement.

**Q. Can this \$1,000 group term life insurance policy be increased?**

A. Yes, when a district pays 90 percent of its NMBF budget, the ministers on the district who are covered by Plan I insurance are automatically given "double coverage," increasing the amount to \$2,000. Again the premium is paid by the Board of Pensions through the Department of Ministerial Benevolence which receives its funds from the local NMBF budgets. This "double coverage" not only includes the pastors, but also the ministerial missionaries who are members of the district, the connectional ministers (such as the district superintendent), evangelists, and retired ministers.

The information contained on this page each month is a means of information for the Nazarene minister. You may have questions concerning NMBF, Board of Pensions, Social Security, or related subjects. If so, send your questions to "THE STRAIGHT OF IT," Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your question in this monthly feature.

# An Important Date To Observe NOVEMBER 10

*Servicemen's Sunday!*



## REMEMBER *those who serve us!*

LET THAT SERVICEMAN KNOW YOU'RE THINKING OF HIM IN ONE OF THESE MEANINGFUL WAYS . . .

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Sample of actual size print showing page heading. King James Version.

#### *Christ before Pilate*

*7 And there was one named Bā-rāb'bas, which lay bound with them that had made insurrection with him, who had committed*



### ARMED FORCES HONOR ROLL

An appropriate recognition of those in your church serving in the military service; a constant reminder to remember them in prayer and with letters. Shield-shaped with a gold and brown military motif, this laminated plastic chart provides for 20 names. Chart is maintained by placing self-adhering labels, on which names and addresses are typed, in designated spaces. Labels can be peeled off easily and replaced with updated ones. Includes grommets for mounting, 100 labels. 10 1/2 x 16".

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### God's "Exceptional" Children

**W**HY IS IT that holiness churches seem to have more 'characters' than other churches?" one minister's wife asked another. Several had been recounting experiences with eccentric or "problem" people in their congregations. Not carnally-minded folk—just those who were extremely odd, overly zealous, mentally deficient, or otherwise peculiar. Someone quipped, "Well, the Bible says we are to be a peculiar people, and some are just more peculiar than others." This got a laugh. But one lady spoke up thoughtfully, "Don't you think it is because these unfortunate ones feel a warmth, a love, an acceptance among concerned Christians where they might be ignored or rejected elsewhere?" This seemed reasonable and heartwarming to me, and I let this idea incubate in my mind and soul.

Some of God's "exceptional" children, I thought. This use of the term "exceptional" had just recently been introduced to me. A friend, in referring to a mentally retarded child had said, "She is an 'exceptional' child." I had always employed the term to mean superior or above average, but I learned that psychiatrists used the term to describe those with brain damage or physically marring glandular handicaps.

Recalling some of the eccentric or unfortunate members I had known through the years, I realized that these were associated with some of my fondest memories since childhood. I remembered the lady who had always testified

in a high, crying voice; another who invariably started her testimony with the words, "The devil has been after me all week," and then recounted her trials and battles. I remembered the little leathery-skinned man, barely five feet tall, who always teetered up and down on his tiptoes when he spoke. Once when the Sunday school superintendent asked for Bible quotations from the congregation, this brother promptly stood up, bounced deliberately several times, and then said firmly, "It is I; be not afraid." Camp meeting never really began for me as a child, until Brother X suddenly shot up off the bench, raced down one aisle, back the next, and around the tent.

A church group is a family made up of the young and the old, the bright and the dull, the rich and the poor. Who of us in our own circle of relatives does not have some who are infirm, or odd, or "brassy," or unappealing in other ways? But they are still a part of our family and a part of our responsibility. We include them in our reunions—with love, protection, understanding, and tolerance. The church family is much the same.

At camp meeting some years ago one of the oddest looking ladies I have seen came into the service late and stood curiously surveying the situation. From head to foot she looked as though she was arrayed for a comic costume party, complete with dark glasses and a large tote bag. She made her way to one of



the front seats in the tent, to the distraction and amusement of many. In fun I said to the pastor sitting by me, "One of your members?" And, surprisingly, he grinned and said, "Not yet, but I am hoping to take her in next week." Then he told me the story of her conversion. Year after year thereafter, I would see her at camp meeting—modified in appearance, but definitely "different." Her growth in grace was evident and her devotion unquestionable. All because someone had thought her worth winning to Christ.

A home for mongoloid children was located a few blocks from one of our churches. The matron asked if the children would be allowed to attend our Sunday school. Every other church in the nearby community had "kindly" refused. We welcomed them. Thereafter, every Sunday morning about 20 of them ranging in age from 7 to 30—but all with childlike appearance—would walk two by two in a line from their home to the church. They were placed in various classes. We had explained the situation to our pupils and solicited their cooperation and understanding. This they tried to give, but the "children" from the home still posed a real problem. They were sweet, amiable children, but, for instance, when one little fellow nonchalantly picked up the stack of new quarterlies and papers right during the teaching session and placidly dropped them out the window to the alley two floors below just to see them fall, the class broke up with giggles.

These children loved the church and looked forward eagerly to each Sunday. The pastor and officials made it a subject of special prayer. Soon one of the most refined and talented ladies in the church came saying that she believed

the Lord wanted her to take these children in a separate class as a special project for Him. How the Lord blessed this undertaking! She even taught some of the more advanced ones music lessons. At Christmas they proudly presented their own program with recitations and musical numbers to a special audience of interested persons. I was glad that our church had made a place for them.

There was the man who always "whispered" out loud, service after service; the older man who sat on the front seat and invariably during the altar call turned face-about to scan the congregation, allowing his dentures to fall in his mouth; the lady who had epilepsy and might suffer a seizure anytime; another who sang with an unbelievably shrill tremelo that sounded exactly like the bleat of a goat. There was the man who constantly responded throughout the service with "Wonderful!" and "Think of it!" You can imagine the surprise of a visiting missionary who was recounting the infestation of their first mission house with bedbugs when Brother "Wonderful" (as he came to be known) called out, "Think of it!"

Yes, we have them—dear, dear people whom we may consider as "characters"—even as nuisances or problems. But they are part of our church family—of God's family. I am comforted by the thought that if we do have more of them than some churches, it is because they need love, understanding, and acceptance—and shame on us if they can find more of it anywhere than in our churches.

We might well remember, too, the words of the old Quaker to his wife: "The whole world's queer except thee and me, and sometimes I think even thee is a little queer."

---

**Amusement will help you forget things; God will help you surmount things.—Baptist Leader.**

## The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

### No. 12 The Man of Glory

This prayer is a chapter of glory. The words "glory" and "glorify" occur no less than eight times. It is truly a "glory song," and all of it centers around the Lord Jesus Christ himself. In *Living Gospels* the title "Son of Man" is changed to "Man of glory." And that is just what He is. All glory centers in Him and proceeds from Him.

#### 1. *Jesus Possesses an Eternal Glory*

He prayed "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was*" (v. 5). This statement demolishes completely and finally the heresy that Jesus is a created being. His glory is coeternal with that of the Father. Now glory means "honor," "magnificence," "exaltation," "adoration." All this belongs to Jesus. He occupied the place of highest honor. His magnificence far outshone that of Solomon. Countless angels worshipped and adored Him. All glory rightly belonged to Him. That glory extended back to the unmeasured ages that existed before the creation of the universe. His is an eternal glory.

#### 2. *Jesus Enjoyed a Shared Glory.*

In the verse already mentioned the significant phrase is "with him." He shared the glory with His Father. In the mystery of the Trinity there is no difference in the measure of glory accorded each Person, and no rivalry in the reception of it. Jesus sits with His Father on the throne (Rev. 3:21). "All mine are thine and thine are mine, and I am glorified in them." Jesus did not request glory for himself that He might spend it on himself, but prayed "Father . . . glorify thy Son, that thy Son also may glorify thee" (v. 1). From first to last it is a shared glory. When Jesus is glorified, the Father enjoys the glory; when the Father is glorified, Jesus enjoys the glory. Each exists for the glory of the other.

#### 3. *Jesus Announced a Fulfilled Glory.*

He declared, "I have glorified thee on the earth: I have finished the work that thou gavest me to do" (v. 4). First there was the glory of complete obedience. Obedience honors and pleases God. Jesus could say, "I do always those things that please him" (John 8:29), and the Father from heaven declared, "This is my beloved Son, in whom I am well pleased" (Matt. 17:5).

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

Even in the crushing agony of Gethsemane He still cried, "Not my will, but thine be done." In all this He glorified His Father. He also glorified His Father in the blameless life He lived. In a sinful world He demonstrated, in His own living, the divine standard of human conduct. Sin disgraces God, purity honors and glorifies Him. For the first time in history the world saw in living flesh God's plan for man. Resisting every subtle and powerful attack of Satan, triumphing over all the slander, spitefulness, and hatred of His enemies, He triumphed gloriously, and in so doing brought glory to His Father.

In the sacrifice of the Cross, Jesus completed the glorification of His Father on earth. "I have glorified thee on the earth: I have finished the work that thou gavest me to do." It was in doing and completing that work that He glorified His Father. His greatest work was in giving himself on the Cross as a sacrifice for sin. This was completed and accepted when He cried triumphantly, "Finished." Sin, Satan, and death were forever conquered and thus the Father was exalted. Remember what Jesus said within himself before the Cross, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (John 12:27-28). In the perfect obedience and spotless holiness of Jesus, the Father had already been glorified and on the Cross He would be glorified again. When the death of Jesus was sealed by the exit of Judas on his treacherous errand, Jesus said, "Now is the Son of man glorified, and God is glorified in him" (John 13:31). Thus the crown of thorns becomes a crown of glory.

#### 4. *Jesus Bestows His Own Glory on His Disciples.*

Jesus said, "The glory which thou gavest me I have given them" (v. 22). What a gift! What a privilege! The glory of the Son resting upon His fol-

lowers. This glory is threefold. It is the glory of being members of the royal household. "We are the children of God: and if children, then heirs . . . and joint-heirs with Christ" (Rom. 8:16-17). We are introduced into the wonderful honor of being the friends of Jesus Christ. "I have called you friends" (John 15:15). Also there is the glory of partnership in the work of God. "As thou hast sent me . . . even so have I also sent them" (John 17:18). We are privileged to be "ambassadors for Christ." Then another aspect of this glory given to us is that we shall share the government of the universe with Jesus Christ. The promise is if we suffer with Him we shall reign with Him; if we are overcomers we shall sit with Him on His Throne (II Tim. 2:12 and Rev. 3:21). **Aristocrats! Ambassadors! Kings!**

#### 5. *Jesus Longs for Us to See Him in Glory.*

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (v. 24). They had seen Him in humiliation; now they would see Him in exaltation. They had seen Him mocked, scourged, spit upon, hated; now they would see Him honored, praised, revered, and adored. They had seen Him naked in shame hanging on a cruel cross; they would now see Him clothed in majesty, sitting upon the throne of heaven, crowned with many crowns, glorious in power and holiness. They had heard the screams of the rabble, "Crucify him, crucify him"; now they would hear "a sound like the sound of many waters" coming from redeemed men of every nation saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing" (Rev. 5:12). "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow" (Phil. 2:9-10). We too will be among the throng gazing with speechless wonder upon "The Man of Glory."

# Gleanings from the Greek New Testament

By Ralph Earle\*

I Thess. 4:9-18

## "Brotherly Love"

The Greek word *philadelphia* (v. 9) is found six times in the New Testament (Rom. 12:10; I Thess. 4:9; Heb. 13:1; I Pet. 1:22; II Pet. 1:7, twice). It was adopted by William Penn and his Quaker associates as the name for the new city which they founded as a haven of rest for persecuted people of Europe. Incidentally, Philadelphia was the first capital of the United States (1781-1800). In the New Testament the word refers to the love of Christian brethren for each other.

## "Of" or "By"?

The most overworked term in the King James Version is the little word "of." It is used constantly where modern English usage demands that other prepositions be employed.

"Taught of God" is one word in Greek — *theodidaktos*, from *theos*, "God," and *didasko*, "teach." It is found only here in the New Testament. The correct translation is "taught by God."

## "Study" or "Be Ambitious"?

The word "study" (v. 11) occurs only here and in II Tim. 2:15, where it is a translation of *spoudazo*, "hasten, be eager." Here the Greek word is *philotemeomai*. It is compounded of *philos*, "love," and *time*, "honor." So it literally

means "to love or seek after honour," and hence "to be ambitious."<sup>1</sup> Lightfoot suggests: "to make the pursuit of a thing one's earnest endeavour."

We would take issue with Phillips' rendering: "Make it your ambition to have no ambition!" This would be all right if revised to read: "no self-ambition." A preacher with no ambition to be and do something for God's cause does not belong in the pulpit or pastorate.

The verb here occurs elsewhere in the New Testament in Rom. 15:20 ("strived") and II Cor. 5:9 ("labour"). This is a typical example of a Greek word being translated differently in the King James Version every time it occurs in the New Testament! This shows the inadequacy of using an English concordance to trace words through the New Testament. For the one who knows Greek the *Englishman's Greek Concordance* is an invaluable tool. For those who do not use Greek, the same task can be accomplished, with somewhat more labor, by using Strong's *Exhaustive Concordance* or Young's *Analytical Concordance*. The latter is a bit easier to use.

## "Honestly" or "Becomingly"?

The adverb *euschemonos* (v. 12) occurs elsewhere in the New Testament only in Rom. 13:13 ("honestly") and I Cor. 14:40 ("decently"). It comes from the adjective *euschemon*, which means: "of elegant figure, shapely, graceful,

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

comely, bearing one's self becomingly in speech or behavior."<sup>3</sup> Arndt and Gingrich think that "walk honestly" is best translated "behave decently."<sup>4</sup> The KJV "honestly" comes from the Latin Vulgate *honeste*. The etymology of the Greek term would suggest that the best translation here is "becomingly" (Weymouth).

### "Nothing" or "Nobody"?

The former is found in KJV, the latter in RSV. Which is correct?

The answer is that both are equally accurate translations. The Greek form *medenos* may be either masculine or neuter. (In the genitive and dative cases the forms are the same.) Frame properly observes: "Nor does it matter logically, for in either case the reference is to dependence upon the brotherhood for support. . . . contextually, the masculine is probable." What Paul is saying is that Christians should attend to their own business, earn their own living, and not be dependent on others for support.

### "Asleep"

The verb *koimaomai* (vv. 13, 14, 15) occurs eighteen times in the New Testament. In four instances (Matt. 28:13; Luke 22:45; John 11:12; Acts 12:16) it is used in the literal sense of "be asleep." But in all the other cases it is used metaphorically and euphemistically for being dead. (In I Cor. 7:39 it is translated "be dead.") This use of sleep for death does as far back as Homer's *Iliad*. But there is one marked difference here: the Christians "sleep in Jesus" (v. 14). In the resurrection they will awaken to live forever with Him.

### "Remain"

Half a dozen different Greek words are translated "remain" in the KJV New Testament. The one found here (vv. 15, 17), and only here in the New Testament, is *perileipo*. It comes from *peri*, "around," and *leipo*, "leave." So

it means "left around" or "left behind" (C. B. Williams).

### "Prevent" or "Precede"?

The word is *phthano* (v. 15). In classical Greek it meant "to come before, precede." Thayer interprets this passage as meaning: "We shall not get the start of those who have fallen asleep, i.e., we shall not attain to the fellowship of Christ sooner than the dead, nor have precedence in blessedness."<sup>5</sup>

Because there is a double negative in the Greek preceding the verb, Arndt and Gingrich have: "We will by no means precede those who have fallen asleep."<sup>7</sup> The Jews held the view that a special blessedness attached to those who were alive at the setting up of the Messianic kingdom. A similar belief was found in the Early Church (e.g., Clementine, *Recognitions*). Paul is here emphatically refuting any such idea.

The word "prevent" comes from the Latin *prevenio*, which means "go before." But today "prevent" means "hinder" or "stop," which is not at all the idea here. It is interesting to note that Lightfoot still used "prevent" as the proper translation in his day (he died in 1889). But the ASV (1901) correctly gave "precede."

### "Shout" or "Cry of Command"?

The Greek word (only here in NT) is *keleusma* (v. 16). It comes from *keleuo*, which means "command (mostly of one in authority)."<sup>8</sup> So the noun signifies: "a call, summons, shout of command."<sup>9</sup> It is used in Herodotus for the word of command in battle. So it appears that the best translation here is "with a cry of command" (RSV, Arndt and Gingrich).

<sup>1</sup>Abbott-Smith, *Lexicon*, p. 471.

<sup>2</sup>Notes, p. 61.

<sup>3</sup>Thayer, *Lexicon*, p. 263.

<sup>4</sup>*Lexicon*, p. 327.

<sup>5</sup>*Thessalonians* (ICC), p. 163.

<sup>6</sup>*Op. cit.*, p. 652.

<sup>7</sup>*Op. cit.*, p. 864.

<sup>8</sup>Abbott-Smith, *op. cit.*, p. 244.

<sup>9</sup>*Ibid.*

### SERMON OF THE MONTH

## The Severe Sin

By Forrest W. Nash\*

Yes, I am thinking of the unpardonable sin. Our Lord speaks of it in Mark chapter 3. Although there is no forgiveness for this sin, I rejoice that God in Christ does forgive sin—even gross sins. Zacchaeus, the selfish tax collector, was forgiven of his sins of avarice and greed. Jesus forgave the woman taken in the act of adultery. The thief on the cross was forgiven and received in his eleventh hour of life. Peter, the backslider, went out and wept bitterly after he denied his Lord; he was forgiven and restored. The prodigal son, who spent his all in riotous living, returned to his father's house in sorrow and humility; and the father forgave him.

*There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains.*

Let all who have been forgiven heed the command of Christ, "Go thy way and sin no more." How often this essential is ignored.

But Jesus warns of an unpardonable sin, a sin for which there is no forgiveness. He was forthright and clear when He said, "He that shall blaspheme against the Holy Ghost hath never forgiveness." He knew that to elaborate on it would dull the keen edge and complicate the meaning. G. Campbell Morgan, the recent Bible scholar, explains the saying with this comment, "It is the ultimate refusal to believe on the testimony of the Spirit concerning Jesus Christ." When one ultimately and forever puts his wisdom which denies Him over against the voice of the Holy Spirit which affirms Him, he has reached the point of no return.

These scribes in the chapter had not committed the unpardonable sin. They,

nevertheless, were borderline, for they had accused Christ of being in cooperation with Satan and the underworld. They were well on their way to this sin of blasphemy against the Holy Spirit. This tragic terminal point always looks back at some beginning which at the time seemed so harmless. Any doubt of pride concerning the nature of Christ, His work, or His word is an initial step downward. To make light of Him may well be the second step; and the third an open denial. From then on the mortar begins to harden as the will becomes adamant. Throughout the sad process from beginning to end this sin is conscious and willful. It is a matter of choice, a choice whose motivation lies deep in the soul where belief and unbelief vie for supremacy. And to take the first or the second step is to throw the will to the wolves of ravaging destruction. This severe sin is more than a mere argument of words. Satan inspires it as one who would fan a spark into a flame. He moves about in his principality with supernatural powers. And our wrestling is not with flesh and blood, but as Paul said, it is against the "rulers of the darkness of this world."

How cheaply the scribes accused our Lord of that which was costing Him so much. They were almost to the end of the long road which began in the shadows of sophisticated self-righteousness. The dark night of termination was at hand. And to add to their tragedy was their blindness to the fact that they were blind. They considered themselves the most religious people of their time; and doubtless they were. In our contemporary times the new reenacts the old; and there are those who follow in their train. Christ is denied in the name of learning, enlightenment, culture, and religion. This is the spiritual destruction

\*Superintendent, Chicago Central District.

which worms its way even into the thinking of the Church until the sinfulness of sin is diluted and the consequences of sin are diminished. And a cheap doctrine of sin satisfies itself with a cheap doctrine of the Cross. Would He who walks among the golden candlesticks give a lesser warning to the same antagonism than that to which He gave this solemn ultimatum? We must never ignore His words of warning. "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." How foreboding this warning! Let it be a red light beamed to those respectable and religious folk who are neither "hot nor cold," those who desire the fruit of the Kingdom and at the same time desert the way of the Cross. This severe sin portrays an eternal rejection of light. It predicts the eternal forfeiting of opportunity and an eternal separation from God.

It is Jesus who speaks this truth. He that has ears to hear, let him hear.

## The Four Dimensions of Pentecost

SCRIPTURE: Acts 2

INTRODUCTION: What four facts exist that are not only historic but must be present in every holiness church in every age? What four essential elements must be in every individual Christian life?

One might speak of the four S's of Pentecost for a memory convenience. These four Pentecostal dimensions are: *The Spirit* (the Holy Ghost); *The Speaker* (Peter); *The Scriptures* (the Holy Bible); *The Salvation*. Let us look briefly into each of these. Let us realize that *all four* are in every real spiritual church today. Our emphasis must fall on each of these rather than on the "mighty rushing wind," the "cloven tongues like as of fire," and the "other tongues" of Acts 2:3-4.

### I. THE SPIRIT AT PENTECOST (Acts 2:4)

Here is the supernatural element in Pentecost. Here is the enthronement of the Third Person of the Trinity as the Sovereign One of the age of grace. Here is the literal fulfillment of the promises of the prophet Joel as well as of John the Baptist and Jesus. Here is the reception of the

Comforter that was sent from the Father and the Son in strict accordance to the unbreakable word of God. Here is the powerful Agent that wrought the sanctification of the believers. Here is the great separating Power of God, severing the believers in Christ from all the masses of sinners and worldly professors whose only religion was human works or pharisaical legalism. Here the Divine Guide came to direct each Christian heavenward as the angel did Israel in Exod. 23:20-21.

### II. THE SPEAKER AT PENTECOST (Acts 2:14)

He was selected and called of God, he did not choose this preaching ministry, the Lord chose him! (John 15:16) So must it be today in the churches. No man takes this ministry of himself or by human restraint. Preachers are called by God and are not "man-made." He was set apart, "ordained" (John 15:16). So it must still be. He was Spirit-filled ere he preached! This is in strict keeping with the command-promise of the Lord Jesus in Luke 24:49. He was a sanctified preacher (Acts 2:4). The speaking of this ordained *speaker*, the heaven-sent message, is recorded by the inspiration of the Holy Ghost in Acts 2:14-40.

### III. THE SCRIPTURES AT PENTECOST (Acts 2:16-21, 25-28)

Peter later informs us that the "word of prophecy" is more reliable than visions, even than what he saw on the Mount of Transfiguration (II Pet. 1:16-20). The Scriptures are the Sword of the Holy Ghost (Eph. 6:17). This "Word" is sharper than a two-edged sword (Heb. 4:12). This cutting Sword reveals the innermost recesses of the heart life of men, good and bad alike. It also has a sweet side to its ministry: the promises of God furnish help when we are convicted of our sin, when we despair of escaping hell.

### IV. THE SALVATION AT PENTECOST (Acts 2:4-12, 41)

We firmly believe that sanctification is a vital and most important part of full salvation from sin here and hell hereafter (I John 1:7; Heb. 12:14; 13:12). The disciples were sanctified in Acts 2:4. At the close of Peter's sermon, deep conviction having fastened upon the multitude, salvation by faith took place (Acts 2:41). A perseverance followed, the word "continued" indicates (Acts 2:42).

LAWRENCE B. HICKS

The Nazarene Preacher

# Expository Outlines from II Peter

By Ross Price\*

## No. 8 Ignorance by Choice

Text: II Pet. 3:5, "They willingly are ignorant . . ."

### INTRODUCTION:

1. An old proverb has it: "There is none so blind as he who will not see."
2. Peter tells us that scoffers often ignore the facts.
3. God expects us to make responsible use of our "think muscle":
  - a. He who cannot learn may be pitied;
  - b. He who will not learn must be condemned;
  - c. But he who deliberately ignores the facts must be carefully avoided.

### I. THE IGNORANCE OF THE UNGODLY

#### A. Its Character.

1. A blindness of the heart; cf. Eph. 4:18; I Pet. 1:14.  
An attitude of the inner man.  
Willful ignorance is indicative of that attitude which does not want a thing to be true.  
Scoffers increase when men cast both God and truth out of their thoughts.
2. An alienation from the life of God through ignorance (Eph. 4:18).
3. A wilful ignorance: "They shut their eyes against the light, and refuse all evidence: what does not answer their purpose they will not know" (Adam Clarke).  
"They do not care to know or consider" (Wesley).  
"They wilfully ignore the fact that . . ." (Moffatt).  
Thus, we have a situation where men do not know the truth because they prefer not to know it.
4. Funk & Wagnalls define the term *ignore*: "To leave unnoticed or as unworthy of notice; to consciously not recognize."

5. Lange & Van Oosterzee translate: "For it is hidden to them because they thus will it" (Lange's *Commentary*).
6. Lumby translates: "For this they wilfully forget" (*Expos. Bible*).
7. Peter's notation is: They speak of the fathers, but they deliberately ignore the history of Noah.

#### B. Its Content

1. Ignorance of the providence of God
2. Ignorance of the power of God
3. Ignorance of the promises of God
4. Ignorance of the program of God
5. Ignorance of the peril of the ungodly

### II. THE DESTINY OF THE UNGODLY

#### A. A Day of Judgment

1. A day certain (Acts 17:31)
2. A day solemn (Jude 14:15)
3. A day of sentencing (Matt. 25:41)

#### B. A Day of Perdition—the Greek term is *apoleias*.

1. A day of destruction (I Thess. 1:9)
2. A day of eternal loss
3. A day of waste—wasted knowledge and opportunities bear the fruit of eternal waste.
4. Funk & Wagnalls define the term *perdition* as "future misery or eternal death as the condition of the wicked; hell."

### CONCLUSION:

1. Christianity puts no premium on ignorance.
2. Culpability always pertains to wilful ignorance.
3. The wise man profits from history, truth, and prophecy.

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



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# MY PR?BLEM

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**PROBLEM:** In this small church my wife is NWMS president. Should she attend board meetings and participate in discussion and voting?

AN ILLINOIS PASTOR TACKLES THIS:

This depends on several things—mostly on what kind of person she is.

In my experience as an evangelist in 38 states, I have seen some sad situations where the pastor's wife was so possessive of her husband that she felt it her duty to help the church become aware of his past mistakes in other churches, calling to remembrance these things while sitting on the board, thus killing the pastor's leadership in the eyes of the people.

In another instance, the pastor's wife does not always accept her husband as the prophet of God hearing the voice and leadership of the Spirit in regards to the church and its program. Thus it becomes hard for her to sit on the board and accept all the proposals her husband feels is God's will. Result: opposition from one's own wife, which becomes very touchy sometimes. It is sometimes easier to lead the membership into fields of faith and effort than one's own family.

On the other hand, I've seen just the opposite where the pastor and his wise, prayerful wife work together as a team and accomplish that which could not be done otherwise. My wife and I do all our calling together. She is superintendent of the basement department in Sunday school and gets real results. She works in the missionary society as study teacher, is on the NYPS council, plays in the orchestra, sings in the choir, and is accepted in all this. In churches where she has sat on the board, she has given her ideas along with the rest of the board and we are thought of as a team working for the good of the Kingdom and the local church.

So I would say if the pastor's wife sits on the local church board, she should let her husband be the pastor and try to create the team image, by not projecting herself ahead of the leadership.

**Problem:** How can I present my evening service, in bulletin and public announcement, so people will want to come back?

*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

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### Thanksgiving Scripture- Communion Banquet

Prepare the tables as though you were going to eat a meal—complete with plates, silverware, candles, etc. The pastor may act as master of ceremonies and between each scripture give short, appropriate comments. Testimonies and hymns may be interspersed. At the close we all took Communion together. At each plate was a small glass of juice and on each table a tray of "bread" to be passed. Following is the "Scripture menu":

**BLESSING**—The pastor (or selected layman) prays and then reads Matt. 15: 32-37.

**APPETIZER**—(Read together)

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6).

"For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107: 9).

"He hath filled the hungry with good things" (Luke 1: 52a).

**MEAT**—"Therefore I say unto you, Take no thought for your life, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6: 25)

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in" (Matt. 25: 35).

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

VEGETABLE—"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it" (Ps. 65:9).

SALAD—"We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Num. 11:5).

DESSERT—"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

DRINK—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

BREAD—"Give us day by day our daily bread" (Luke 11:3).

COMMUNION—(at the table, led by the pastor).

FRANK A. NOEL, JR.  
Portland, Ind.

in 1838 and died there in 1914. Only in the past few years has this patriotic hymn found its way into the hymnbooks of America.

To fully appreciate this song one must know something about its historical setting. In 1625 Frederick Henry, Prince of Orange, became leader of the Dutch Provinces following the assassination of his father by a Catholic assassin for his revolt against Spain. Protestant Holland could now rest for a time and there was hope for the future. Throughout this national anthem we can find proof of their hopes and reminders of the past struggles as well. "The wicked oppressing now cease from distressing" refers to the years of terrible persecutions by the Catholic church which directed the policies of the Spanish armies which plundered and burned homes and killed thousands of Protestant Hollanders. The Protestants were sure God had helped them to win freedom from their enemies and would continue to do so. "Thou, Lord, wast at our side—all glory be Thine!"

Without God's strong leadership no people or nation can succeed. "And pray that Thou still our Defender wilt be" should be the prayer of every nation.



## THANKSGIVING

The Pilgrims made seven times more graves than huts. No Americans have been more impoverished than those who set aside a day of thanksgiving. The more we have to be grateful for, the less grateful we are. For some, Thanksgiving is not a holiday, but a hollow-day.

Four things are necessary to restore Thanksgiving to its rightful place: A genuine sense of gratitude for America, a deletion of the infantile tendency that sends us crying to Washington for all

## Hymn of the month

### We Gather Together

No. 427, Praise and Worship Hymnal

We do not know the name of the author of this lovely Netherland folk song, written in Holland in 1625. We do know it was arranged for singing in churches many years later by Edward Kremser, of Vienna. He was a noted chorus master who wrote many operettas and cantatas. He was born in Vienna

our wants, a rebirth of the principles of our ancestors, and a willingness to say "thank you" to our families, our neighbors and friends, and—most of all—to God, the Source of light and life.

—H. E. Westermeyer

*Midweek Call*, Whittier, Calif.  
CHARLES OGDEN

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## Thanksgiving

Once again our glad thanksgivings

Rise before our Father's throne,

As we try to count the blessings

Of the years so swiftly flown;

As we trace the wondrous workings

Of His wisdom, pow'r, and love,

And unite our "Holy! Holy!"

With the seraphim above.

As we gather 'round our firesides

On this new Thanksgiving Day,

Time would fail to count the blessings

That have followed all the way:

Grace sufficient; help and healing;

Prayer, oft answered at our call;

And, the best of all our blessings,

Christ himself, our All in All!

While we love to count the blessings—

Grateful for the year that's gone—

Faith would sweep a wider vision,

Hope would gaze yet farther on;

For the signals, all around us,

Seem with one accord to say:

Christ is coming soon to bring us

Earth's last, best Thanksgiving Day.

—A. B. SIMPSON

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## "Your Church Is Too Strict"

Of course the church is strict. Doctors and hospitals are strict, scientists are strict, and good officials are strict. Our own good demands strictness with regard to important things. The highest compliment a church can earn is that it takes its work seriously and that it looks diligently after the interests of its people. The church demands that its members live as Christians, being courteous, helpful, merciful, kind, and sin-

cere. It demands that they be honest and that they live lives of sound integrity. It asks that they abstain from hurtful things and that they do helpful things.

The church does not invite people to mediocrity but to be their best selves. Its rules are aimed at making of us the very best Christians we can possibly become. Thus the church not only provides strict rules but large opportunity and lofty aspirations. No thinking person would ask the church to be careless about the spiritual health of its people.

—MILO L. ARNOLD

*From Excuses Answered*

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## OBITUARY

Thanksgiving died at 9 a.m. on November 1, 1968 in the variety stores. He was 344 years of age.

Born July 30, 1633, in Plymouth, Mass., and moved gradually throughout continental United States. He was a member of the Christian faith and the American heritage.

Survivors are one brother, Christmas, who resides in Miami, Okla., in the merchandising business; one son, Brotherly Love, who has been ill for some time now; and one daughter, Table Grace, who resides here and there.

Thanksgiving will be missed by a handful of preachers and a few friends.

Arrangements to be announced.

From "The Image," Miami, Okla.  
ARTIE H. WHITWORTH, *pastor*

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## A Prayer

*Teach me, Father, when I pray*

*Not to ask for more,*

*But rather let me give Thee thanks*

*For what lies at my door.*

*For food and drink, for gentle rain,*

*For sunny skies above,*

*For peace and joy and home and friends,*

*But most of all for love.*

—*Friends Journal*

The Nazarene Preacher

## Do Not Let the Tide Recede

(Continued from page 1)

to read our Bibles, get up early to pray, keep in good spiritual trim ourselves, and believe God to pour out His Spirit upon us and among us.

"No doubt God has called the Church of the Nazarene to lead on in this revival. But we must not merely wish it well. We must promote it. We must long for it. We must pray for it. We must prepare for it. We must believe for it. And by the help and grace of God we shall see it. Do join me in prayer that this may come to pass."

I am joining this brother and all others who feel the great need in prayer for the revival that we see and know is due and needed more than we can know. It is useless to speak of alternates—what will happen if we do not have a revival. Why not have the revival? God has promised it, the conditions for it are such as we can meet; in a large measure worldly substitutes for it have had their day and been found to be futile. Now let us have the revival.

But while speaking of a widespread, worldwide revival, we must not forget that the revival must begin first in our own hearts. Then we must not overlook the fact that in the great numbers, the unit is the individual, "We must win them one by one." And as we begin the widening process, we must know that there should be a revival in our own local church. That our state and district need an outpouring of the Spirit, and that the measure of our personal influence is merely the measure of our interest and sympathy.

When someone suggests that revivals are normal and easy, I put that person down as a novice right away. When someone expresses hope that the revival now started will run on without someone to pull and push and fast and pray, I am confident he has not seen many revivals. The tide will start its recession at any moment when God's people let up on their praying and their hard work. Let us set ourselves to hold the tide that it may not recede, and to

push on for higher marks than we have ever had before.

There is need for revival agitation, revival prayer, revival preaching, revival testifying, revival giving, revival personal work, revival faith. For there is need of a revival. Shall we not go in for it with all our hearts, minds, and strength?

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All good government must begin in the home. It is useless to make good laws for bad people. Public sentiment is more than law.—HAWEIS.

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Blessed is the man (or woman or teen) who can bridle his tongue and tie the reins to his wisdom tooth.—*Selected.*

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It is true that a moral man needs to be converted; but it is also true that a converted man needs to be moral.—GEORGE TAYLORSON, Bresee Avenue Church, Pasadena, Calif.

## CALENDAR DIGEST

### NOVEMBER—

- 10 Servicemen's Sunday
- Home Department Sunday
- 24 Thanksgiving Offering for World Evangelism
- 28 Thanksgiving Day

### DECEMBER

- Christmas Love Offering for Ministerial Benevolence
- 8 American Bible Society Offering
- 25 Christmas

### JANUARY—

- 1 New Year's
- 5 Family Altar Sunday
- 5-12 Family Week
- 26— Youth Week



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### The Heavenly Octave

By F. W. Boreham (Grand Rapids: Baker Book House, 1936. 115 pp., paper, reprint, \$1.50.)

To be asked to recommend any book written by Frank W. Boreham is a bit like being asked to recommend water; all a person needs is thirst, and water is immediately appealing. To any person who enjoys religious writing at its highest level, the name of Boreham is a "must." I have heard Dr. J. B. Chapman say to preachers many times, "Before you ever start writing—read Boreham." So the name F. W. Boreham is synonymous with stimulating, inspiring, sermon-begetting writing.

In *The Heavenly Octave* we have a dual pleasure. First, it is a study of the Beatitudes. And as long as literature is read, the Beatitudes will stand like pinnacles of concise expression—deathless, unforgettable.

Then the warm and well-windowed treatment given each of the Beatitudes will please you deeply. Open the book, if you will, at Chapter Four, "The Delicious Hunger." What a title for a study of "Blessed are they that do hunger . . .!" The first page captures you like a fireplace and a good book on a cold winter evening. And before you are through, you will discover that, at least spiritually, hunger and thirst may be our most treasured privileges. Is that heresy in a day of cursing hunger and coddling calories? If that be heresy, make the best of it.

*The Heavenly Octave* will make you smile, or weep, or squirm—and we need to do all three.

NORMAN R. OKE

### A Guide for Youth Choirs

By Madeline D. Ingram (New York: Abingdon Press, 1967. 126 pp., cloth, \$2.75.)

"How to organize and direct [youth choirs] more effectively" is the theme of this brief study. And the person who is offering the suggestions has eminent qualifications.

\*Professor of biblical theology, Nazarene Theological Seminary.

Mrs. Ingram is currently associate professor of music at Lynchburg College in Virginia. She has been a minister of music in a local church as well as a public school teacher. She knows young people and music.

As advertised, this is a practical book. It deals with the usual problems, such as how to gain participation, how to handle changing voices, how to conduct rehearsals, and what choral materials are available. Instructions are given regarding junior high and senior high choirs and speech choirs.

Choir leaders will find two portions of this work of special value: (1) Chapter 9 on "Music Resources," which lists a variety of anthems in different vocal parts; and (2) the extensive bibliography which is appended.

Mrs. Ingram has worked in, and apparently teaches with, the more liturgical church in mind, and from this standpoint the material is commendable. I find little reference to the "gospel song" approach, which is very much a part of our worship style, and for this reason the volume might have limited value for our directors except at the point of *how* to work musically with youth.

WILLARD H. TAYLOR

### Rejoicing on Great Days

By C. Roy Angell (Nashville: Broadman Press, 1968. 126 pp., cloth, \$2.95.)

Many pastors find difficulty in preparing messages for special days. This is particularly true after the obvious texts have been used. And all preachers are constantly on the search for good illustrative material.

For these reasons, C. Roy Angell's latest book of sermons should have wide appeal. Dr. Angell was pastor of Miami's Central Baptist Church for 26 years until his retirement six years ago.

*Rejoicing on Great Days* includes sermons for Independence Day, Labor Day, Layman's Day, Thanksgiving, New Year's Day, Easter, Father's Day, Dedication Day, and two each for Christmas and Mother's Day.

The sermons themselves represent the biblically based topical preaching widely and successfully used. They are abundantly

The Nazarene Preacher

illustrated. While not all preachers will be able to use all the illustrations, there will be enough grist here to justify owning and marking the book.

W. T. PURKISER

## God's Healing Touch

By Vernon L. Wilcox (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 64 pp., paper, \$1.25.)

One of the many helpful paperbacks which have flowed from our presses this year, this volume is a much needed discussion of divine healing, written by an experienced, mature Nazarene pastor. The seven chapters include two devoted to a survey of the teachings of the Old and New Testaments. Following this the author traces the stance of the Church through the centuries, then examines more minutely and critically recent trends, including the "faith healers" of the Pentecostal groups and the contemporary revival of the healing ministry in such old-line denominations as the Episcopal church. In Chapter 6 he clearly declares the position of the Church of the Nazarene, as not only based on the *Manual*, but gathered from prominent leaders and pastors who responded to a questionnaire. Advice given concerning the times and methods of encouraging prayer for the sick is most helpful. The last chapter is an inspiring compendium of personal testimonies to healing. The book is particularly to be commended for its fairness, objectivity, and scriptural, sane balance.

RST

## Set Forth Your Case

By Clark H. Pinnock (Nutley, New Jersey: The Craig Press, 1968. 94 pp., paper.)

Some men are geared for a battle, and Pinnock is one of them. This young professor of New Testament at New Orleans Baptist Theological Seminary "pulls no punches" in this brief volume in which he sets forth a case for Christian apologetics. For Pinnock, "the task of theology is to define the content of revealed truth, while the task of apologetics is to defend its validity."

The reason for the study is what the author calls "the big sellout" by modern theologians. The key to the "sellout" is the "upper story" pattern in contemporary theology. The death of hope and romanticism and the shift to mysticism have led to an "irrationalism" in theology. The result is "a divided field of knowledge with mystical intuition as the clue to reality." The "lower story" of knowledge is "the rational, logical,

historical, factual, real, testable, verifiable, empirical, provable, scientific," whereas the "upper story" is the "non-rational, non-logical, paradoxical, symbolic, untestable, unverifiable, suprahistorical, imaginative, surreal." An "impenetrable concrete slab" exists between the two stories. The effect of this division is to drive a wedge between faith and fact, faith and history. An unwarranted subjectivism with deep rootage in existential theory, plus the introduction of "myth" in matters biblical and theological, have taken over in modern theology. The whole area of "Christian evidences" has been destroyed by this approach to the Christian faith, and a host of heresies have been introduced into Christianity because of this subtle attack.

The author aggressively asserts that "it is high time for us to restock the arsenal of Christian evidences, and confront our contemporaries with a solid message." This solid message must show that our faith is grounded in objective reality—the Bible, Christ, His resurrection, etc. Such apologetics will have evangelistic appeal, for they will show modern man that the faith is intelligible, being grounded in defensible facts. They will "fill the believer's heart with joy as he contemplates the factuality and truth of his faith."

One cannot but have sympathy with Pinnock's concern. The Church's pulpits and seminaries have weakened at the point of defense of the faith.

Pinnock's case is diluted somewhat by his tendency to preach and to make sweeping generalizations, which he does attempt, fortunately, to modify in subsequent paragraphs. This is poor apologetics as far as the reviewer is concerned. A more reasoned approach is demanded in effective apologetics. Furthermore, Pinnock seems to convey the idea that, if all the evidences were lined out before the unbeliever, he could not help but accept the truth. It is precisely at this point there might develop another form of "rationalism" which no self-respecting evangelical can abide. There is the "call of God" to the sinner. There is the delicate ministry of the Holy Spirit in demonstrating the need of salvation and evoking repentance and faith. Surprisingly, faith is something of a key which unlocks the whole realm of truth and makes it intelligible. To reiterate, while I agree with Pinnock's appeal for a fresh corps of apologists, I am concerned that we do not fall into the pit of rationalism, which might be worse than some of the current existentialism.

WILLARD H. TAYLOR

## PASTORS' BOOK SELECTION LIST

For the past two years the Nazarene Publishing House has been sending a year-end list of books which it believed would be of interest to you. By the end of the year many of the books were several months old. Therefore we are listing some current titles which we think will stimulate your minds and enliven your ministry. Not all the books carry an unqualified approval of contents, but each title has considerable worth for the discriminating reader.

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A detailed study of the Second Coming with full scripture references and numerous quotations from the writings of biblical scholars. A good tool for a minister wishing to make a thorough study of the subject.

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**PROPHETIC TRUTH UNFOLDING TODAY**, by Charles L. Feinberg. Revell. 1968. Cloth. 160 pages. \$3.95.

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**PROTESTANT REVOLT, THE**, by James DeForest Murch. Crestwood Books. 1967. Cloth. 326 pages. \$5.95.

**SEX AND THE SINGLE EYE**, by Letha Scanzoni. Zondervan. 1968. Cloth. 160 pages. \$3.95.

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An excellent devotional study of Hosea.



## AMONG OURSELVES

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Until next month,

BT



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