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THE NAZARENE PREACHER

SEPTEMBER 1969

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General Superintendent Young

THE LAYMAN'S DREAM

The Editor

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M. L. Lavender

—proclaiming Christian Holiness



THE
NAZARENE
PREACHER

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The Ministerial Dropout

By General Superintendent Young

IT WAS A CRYPTIC and poignant summary when Paul reported concerning a former colleague: "Demas hath forsaken me, having loved this present world" (II Tim. 4:10).

But ministers of the gospel are still dropping out occasionally and for varied reasons. One who was debating the issues recently asked the writer if he thought the call to the ministry was for life.

Some start out in the ministry with good intentions, then begin to *dabble in other things*, perhaps at first simply to balance the budget and supplement a meager salary. But the side issue may gradually become the main issue and the minister becomes a casualty.

Disillusionment sometimes overtakes the young minister when he meets disappointments and reverses. His first two assignments in our connection are often "tough" ones. Even lay leaders may fail him. Then the holy recklessness of the apostle needs to possess him as he testifies: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 20:24).

Dejection may become a regular mood that leads frequently to defeat. Perhaps the occasion of it may come from without, but it must be nourished from within in order to prevail. Doubt is a matter of personal choice as well as faith. How easy then to blame others, especially the administrative leaders in our area! "Can any good come out of Kansas City?" is an easy slogan for the despairing minister when the returns are slow and the entrenched powers of evil about him seem insurmountable.

But the critical issue for every minister is *at the place of obedience*. To be sure, he must have a sense of values that does not need to be changed every 10 years. "Not my will, but Thine," must be his daily prayer, even when pain and grief seem more than he can bear. His real goal is not to be a successful minister in terms of the worldling's view of life, but after the order of his Master's challenge and example. Then pride will not take over and derail him.

Yes, the call is for life, according to our day. We must finish our course with joy and not with grief. It is a relay race and there are those who are counting on us.

The Layman's Dream

IS IT NOT GROSSLY UNFAIR for laymen to label as selfishness a pastor's legitimate concern for the welfare of himself and family? Probably so. But our indignation is tempered when we pause to consider the idealism out of which this seeming unfairness comes. Somewhere, from some strange source (could it possibly be the Bible?), laymen have formed an odd image of the ideal pastor.

They like to think of him as the servant of all, in imitation of his Master. They imagine him to be the faithful steward whose sole care is for the goods of his Lord. They picture him as the good shepherd who, like the Great Shepherd, seeks the lost sheep out on the mountain, not minding the cold and rain and tearing thorns. They see him as a physician of souls, who forgets his own sleep and comfort to watch by the side of the suffering. They sort of think of him as the Levite, disengaged from property entanglements by the order of God himself, so that he might be set apart for complete devotion to temple service. Somehow they have picked up the notion that he is the disciple to whom Jesus talked about the flowers whose clothing outshone Solomon's and to whom he promised "all these things" if they would but seek first the kingdom of God and His righteousness.

Strange dream, isn't it? So impractical and unrealistic, especially in these modern times when shepherds are sheepherders, and forget the strays they can't reach in a jeep before supper, and doctors no longer wade through the snow to watch in some lonely cottage, and pastors (some) are clergymen who are preoccupied with their denominational rating and their prestigious cars and houses. But the image persists. It is as hardy and perennial as the dream of peace, or the vision of true love. It is very hard to eradicate this strange ideal from the laymen's minds.

They spend their lives looking for such a pastor. There is that in them that needs him. They long for him with a deep and undeniable yearning. When they are disappointed they don't abandon the dream. They just sigh, note voicelessly, *The picture is not his*, then keep searching. When they find such a pastor—and thank God, many do—they give to him in undying devotion their love and loyalty, yes, and their goods too. Because for every layman who hides behind this ideal to masquerade his own selfishness, and who meanly exploits a pastor's position as servant, there are hundreds who will respond

in unselfish service. For they will have found in him an embodiment of their Lord—something of fulfillment of the kingdom of God on earth.

Why then should a pastor in his first year in a new pastorate permit himself to be overly solicitous about himself, and in so doing rob his people of the fulfillment of their dream, and himself of the noble honor of being the one in whom their ideal is personified?

Ulcers may be the badge of nobility;
more often they are the penalty paid for
a false philosophy

On Success and Statistics

By L. Guy Nees*

EARLY IN MY MINISTRY I was introduced to the observation that a call to the ministry was a call to succeed. I fear that I had the wrong understanding of success. So for many years I labored under the impression that if I did not have statistical success every year in my work I was casting serious doubt upon my call to the ministry.

A young man was talking to me about his ministry. He seemed to be troubled. When I probed a bit deeper he admitted that his greatest fear was the fear of failure.

These words are not written to give comfort to the man who is unconcerned with his church or the work of God, but with an attempt to think through a serious problem facing every minister in the church today.

Modern-day living is shot through with the "success" philosophy. It is the Madison Avenue type of "success at any cost" attitude. It relates to

sales, promotion, reputation, growth, dynamism, etc. It has no place for the man or institution that falters or falls behind anywhere. Each year must be bigger than the last. Every position is a stepping-stone to a larger position. Every salary advance is merely an opening for an even larger salary. It is a dog-eat-dog, ruthless, materialistic concept of advancement and worthwhileness. Many a businessman finding himself caught in this system, when coming to some dead-end street, ends up either as a psychic case of nerves and frustration or settles down to a morbid acceptance of introspection and "failure," always feeling that he is something less than the kind of man required for modern business life.

This philosophy must not be a part of the ministry.

What is the nature of success we seek in the ministry? Perhaps a look at the word success will help us. One of the definitions given relates to at-

*Superintendent, Los Angeles District.

taining one's desired ends. There is the key. What is our desired end in the ministry? What are we striving for? Is it merely statistical growth? Is it commendation only from our church leaders? Do we seek merely to build a reputation and open doors for ecclesiastical advancement? Does not the mere asking of these questions leave a sour taste in our mouths? Isn't there something higher and better?

Every minister should be reminded that he has both a spiritual and a structural relationship. He is a servant of God (spiritual) and the church (structural) and in that order.

I serve God in the framework of the church. I cannot treat the relationships of the church—the structural—shabbily or carelessly, for they provide guidelines for my ministry. Without them I would flounder hopelessly in my attempt to have a meaningful ministerial career. E. Stanley Jones gives this testimony:

"I should work within the church . . . not one church but all the churches. I belong to one, the Methodist, but I work with all. God uses people not because of the group they are identified with, but how deeply surrendered to God they are, where they are. So I believe in the Christian church. With all its faults the church is the greatest serving institution on earth. It has many critics but no rivals in the work of human redemption . . .

I have no illusions about the church. The church contains the best life of the Kingdom, but it is not the Kingdom. We cannot put our full weight down on the church . . . if we do, it lets us down. We can only put our full weight down on Christ and the Kingdom."*

To this I would add my testimony. My church, the Church of the Nazarene, has given me a wonderful op-

portunity to fulfill my God-given call to the ministry, but it is not supreme. Only God and His call are supreme. I do not worship the church and its programs. The church is a human institution made of people just like you and me who may err at times. When they do, I may let them know of my disapproval, but I do it as a part of the family. It is "we" not "they."

What then am I trying to do? What is my goal? Wherein does success lie in the ministry? A simple definition is not easy. But I believe it relates first and foremost to the Great Commission. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). There is not success in the Christian ministry unless it relates to this command of Jesus. It is not just for missionaries. It is for all of Christ's servants. Paul said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). In Christ's stead! That's it. We are ministering in the stead of Christ. It is the "love of Christ" that constrains us (II Cor. 5:14). Anything careless, shabby, or materialistic is unworthy of Him. We must not substitute outward pressure for inward motivation nor mere outward conformity for inward reality.

Budgets, goals, records, all find their rightful place with respect to this all-important calling. They keep us from becoming self-centered and they provide the framework by which the total family is sustained. By faithful consideration of these various matters I am a part of all the church is doing at home and abroad. If I hold up my end, then the family is strengthened and that much more effective. If I carelessly let down, then the family is weakened to that extent.

*E. Stanley Jones, *A Song of Ascents* (Nashville & New York: Abingdon Press, 1968) p. 384.

But my first responsibility is to be faithful in proclaiming His Word. Many of God's choice servants have labored for many months, even into years, before any visible results were evident. Were they more successful at harvesttime than at seedtime? In fact, any superficial attempt to induce results by human manipulation is contrary to the will of God. "We do not try to trick people into believing . . . we denounce any preacher who uses such methods. We are not interested in fooling anyone; we never try to get anyone to think that the Bible teaches what it doesn't. We stand in the presence of God as we speak and so we tell the truth, as all who know us will agree" (II Cor. 4:2, *Living Letters*).

Not every effort on behalf of God's kingdom is crowned with success. In the Old Testament, God said to His servant, "... if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:9). Of Jesus it was said, "And he did not many mighty works there because of their unbelief" (Matt. 13:58). And again, "O Jerusalem, Jerusalem, thou that killest prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:27) Neither was the mighty Apostle Paul always successful. "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium" (Acts 13:50-51).

Is there any place for failure then? If you are speaking of faithfulness and loyalty to Christ and His king-

dom, my answer would be a resounding "no." Every failure in faithfulness must be followed by repentance. If there is any sense of spiritual inadequacy, that too must be recognized and admitted. Dr. Bresee became aware of his own spiritual weakness before ever coming to California from the Midwest. He was the pastor of a church in Chariton, Ia., and one night during a revival meeting came face-to-face with this problem. He said, "My religion did not meet my needs." So he fell across his own altar in prayer and later reported that God gave him what he believed to be the baptism with the Holy Ghost, though he did not know at that moment fully what he needed or what he had received. The first step towards success in the ministry is a fully satisfying portion of God's grace in one's own life. There can be no substitute nor evasion at this point.

I can think of a good many reasons why a minister may not have as good results for his year's labors as he would like. There might have been a mass move-out, decline in income, community disaster, shifting population coupled with the human element of free moral agency. In some cases it just might be the result of poor planning. But no man who has been faithful, motivated by the love of Christ, and loyal to the family of God, should ever feel that he is a failure.

From the standpoint of visible results, every man's ministry is marked with some failures along the way.

In one pastorate we had a big Sunday school rally planned. Everything was going fine until the last weekend . . . the climax. A drenching downpour washed it all out. The whole rally "went down the drain." But we didn't stop having Sunday school rallies.

We had a revival. At least that is what we called it. The crowds and the spirit declined so badly that I even prayed that none of my pastor friends would come in and see how poorly we were doing. But we didn't give up on revivals.

I worked with a family for weeks. It seemed we almost had them, but they backed up, failed to go with God, finally separated, and broke up their

home. But we didn't turn away from personal evangelism.

We had a church dedication. A special night was planned for the community. When we walked out onto the platform with the choir, how shocked and embarrassed we were to count less people in the audience than on the platform! But we haven't stopped building churches or scheduling dedications.

Success

- To be able to carry money without spending it;
 - To be able to bear an injustice without retaliating;
 - To be able to do one's duty when critical eyes watch;
 - To be able to keep at the job until it is finished;
 - To be able to do the work and let others receive the recognition;
 - To be able to accept criticism without letting it whip you;
 - To lift those who push you down;
 - To love when hate is all about you;
 - To follow God when others put detour signs in your path;
 - To have peace of heart and mind because you have given God your best—
- This is the true measure of success.

—*Author unknown*

Most pastors—if they would—
could combine both promotion and good preaching

A Moratorium on Preaching?

By Ross W. Hayslip*

ARE WE LOSING the art of preaching in the holiness movements of today? Are we moving into the era of the administrator, the counselor, and the public-relations expert? Is the erection of church edifices more important than the building of sermons? Is it more significant that I be a financier than a pulpiteer? These are questions being asked by both laymen and preachers.

I have known of some ministers who purposely encouraged an emotional display to cover up a lack of preparation. They could take refuge from a poorly prepared and delivered sermon by the excuse that "God came" and they "didn't get to preach."

Often to fill the void created by poor preaching we substitute the musical program or the religious film in place of the sermon. The multitudinous tasks of administration, counselling, visiting, and civic responsibilities force us into a pattern of rigid discipline if we are to take the time to preach messages that this generation will pause to hear.

Some time ago I read an interesting suggestion that the Protestant churches should declare a five-year moratorium on pulpit preaching. The contention of the critic was that the modern sermon is no longer relevant

to the issues of our day. The average clergyman, he continues, is an overburdened errand boy who is trapped on the treadmill of denominational promotion and procedures. The *program* rather than the *pulpit* has become the center of modern Protestantism; so then, he argues, why not realistically set the pulpit aside and give the main thrust of our efforts to the promotion of the program?

We can slowly, subtly, but surely bring about a moratorium on preaching in our own denomination unless we ministers awaken to the fact that our primary call and task is to that of preaching. Every time we enter the pulpit to minister to the people we must go as a prophet who is sent from God with His message to proclaim. To foist upon a congregation a poorly prepared sermon is to commit a spiritual crime. Primarily we must be preachers, or the demand for preaching will suffer in our churches.

Our laymen can help precipitate this moratorium by a lack of interest in the Word of God and the deeper things of the Spirit. If the laymen become satisfied with our "institutionalism" and happy with a "well-oiled" ecclesiastical machine while relaxing in the comfort of a beautiful, air-conditioned sanctuary, "enjoying" the "well-timed" hour of worship,

*Pastor, First Church, Tucson, Ariz.

then preaching may not be too important to them.

John the Baptist came preaching! Jesus came preaching! Paul cried out, "Woe is me if I preach not . . ." It pleases God to save men through preaching. Is there anything more important to the preacher than

preaching? I have seen God come many times when the preacher was *permitted* to preach. I have seen God come through the preaching of His Word. As far as I can determine, God does not in this dispensation of His grace plan a moratorium on preaching.

It is still true: the man
is more important than his method

The Revival We Need

By John B. Rice*

Part I A Prepared Man

IN ASTRONOMY it is possible to predict to the fraction of a minute when a given star will cross a certain meridian. God is a matchless Time-keeper, and there are few things that stir the soul more than to set our telescopes to the reckoning made years before, and on the tick of the clock see a star-world sweep into the field of our vision, fulfilling to a second its appointed time and place. But in spiritual astronomy we are not able to make such certain calculations. We know that another Pentecost is long overdue, but it has not come. There are today many watchers crying, "Watchman, what of the night?" And the answer comes back: "The night cometh, but also the day," and we thank God for the promise that the night will not last forever, but the DAY of the pouring out of God's Spirit upon His Church is just as sure to come as the coming sunrise.

Why are not nations being "born in a day"? Why are not Pentecosts falling on every hand? There is only one answer: Men are not yet ready. There is no resting place for the divine afflatus, and just as the dove returned to Noah when he sent her out of the ark because she found no resting place for her feet, so the Holy Spirit today is finding no place in the hearts of men. This is the reason why pastors and people are not filled and stirred with celestial fire.

Before the advent of the wireless telegraph, there were hundreds of ships sailing the ocean, laden with passengers who had to make the long journey without a word of news of any kind from home. But after the wireless came into use, the passengers on any ship that was tuned in with the station on shore could both send and receive messages at any time, day or night.

For 400 years and more before Pentecost, men were sailing the dark

*Retired Nazarene minister, Wurtland, Ky.

seas of time without any news or word from the heavenly world. Then, on the Day of Pentecost, communications again were established with God's people by the coming of the Holy Spirit, and from that very day and hour God's people have had direct contact with Him by means of prayer.

But the question is, Why are we not getting more messages from God today if we do have this spiritual wireless means of communication? The answer is, I am afraid, too many are out of tune with the heavenly Sender. Not only out of tune, but out of harmony. There are messages enough from God, if only we could hear, to make this old world vocal with celestial joys. *God is calling us now for preparation.* Let us get in tune with the Infinite. God wants to talk with us, and the only thing that breaks the connection is a nonconducting soul. God does not tell His secrets to those who are out of tune with Him.

I have been saying for some time that a church can have its Pentecost whenever it is ready to pay the cost, and the answers that have come to me from the scores of churches where the power has fallen leave no doubt as to the truth of this statement.

The message of the hour is the old message, "Prepare ye the way of the Lord." It goes without saying that preparation must begin in the ministry of the Christian Church.

I am no accuser of my brethren; I do not mean to say that there are not today thousands of pastors who are as faithful and devoted as any who worshipped in the catacombs or wore togas of flame to light up Nero's garden, but there are many of us who need to be reminded of the things we know, to the end that we may double our faith and diligence.

No one is prepared for the great

work of winning men until he is mastered by a few great principles. He must first believe in the great verities of the Christian life, and that he has a commission fresh from the court of heaven to declare them. If he is doubtful of the temper of the Sword of the Spirit—which is the Word of God—he will do no great execution with it. I do not mean by that that he cannot critically examine it; but I do mean to say that the question of where it was forged, and in what shop, who etched the inscription, and who made its scabbard, has little to do with the quality of its steel; that point must be settled in actual battle. Some of us have tried this trusty blade and found out by the test of experience that it is a true Damascus blade, keen enough to divide an eggshell, and strong enough to carve the hard hearts of men. The time spent in the criticism of the form of things is out of all proportion to the value of the results gained. Of this much we may assure ourselves, "The Christian Church is forever committed to the supernatural view of religion and the Bible. It is the backbone of Christianity" (author unknown). There is room for great difference of opinion on nonessentials, but if a man does not hold to this great fact, he is not prepared to fight God's battle. Infidelity will smite his sword into the air and hurl him to the ground.

We must believe that we are God's men, and that we can be used by Him—poor, ignorant, and failing and weak as we are by nature—if only we will *surrender ourselves to the full will of His purpose.* He has taken peasants and fishermen, miners and tinkers, liars and libertines, and transformed them by His grace and made them mighty men of God; and He can do the same with us. We must also have faith in the ultimate

triumph of His kingdom, whose advent we preach, and be certain that no individual case is beyond His power.

We must have a very clear conception of the lost condition of men out of Christ, and the passion that consumed our Lord must fairly master us. So long as we can be comforted and content with good salaries and social enjoyment, and men sweeping by unto death, we have no right to call ourselves followers of Jesus. We are only hirelings, and the sheep are not ours. I must say here that no man on earth is worth much for God or men who has not come to the place where he cries from his Gethsemane, "Give me souls, or I die!" Our word "bless" is derived from the Anglo-Saxon word for "blood." It is only the heart that bleeds that can really bless. So far as I know, the road to every victory for oneself and others lies through Gethsemane and over Calvary. "When Zion travaileth, she shall bring forth."

I have thus indicated the general line in which our preparation should lie. Now let me briefly call attention to the methods which have been greatly blessed of God in the preparation of ministers to teach and win the souls of men.

We are all conscious of a need which we call in general terms, "the enduement of power," or, tracing that power to its source, we say, "We must have the Holy Spirit with His anointing." But the true question comes, How shall I have this great anointing of the Holy Spirit? First of all we must find it—even as Jesus found it, and as the company in the Upper Room found it—waiting before God in prayer. The essential baptism with the Holy Spirit comes by consecration and dedication, and yielding to the whole will of God. But the power in anointing for ser-

vice comes only by tarrying before God in prayer, even as our Lord. After a busy day at Capernaum, He, "rising up a great while before day . . . departed into a solitary place, and there prayed." On the day of His transfiguration it is recorded: "As he prayed, the fashion of his countenance was altered." The great effect of prayer is not so much in the things received—it is in an "altered countenance." While I do not want to belittle intercessory prayer, for the Bible says much about it, and more things are wrought by it than this poor, sinful world realizes, it is still true that most of Jesus' praying was not of this kind. It will be a great day for God's workmen when they go to prayer with a burning thirst just to adore God, and to commune with Him. In that kind of praying, faith will grow and a yearning soul will send every man out to heroic toil in the overripe harvest fields.

In this type of praying, the "filling with" the Holy Spirit will come even as it did to the disciples when they prayed until "the place was shaken" where they prayed, "and they were all filled with the Holy Ghost." We must do more praying, and more listening until God talks back. Something will happen when we can say with the poet of old: "Yea, I will be found dead at the threshold of thy mercy, with the ring of thy door in my hand."

Next to prayer, I would put the study of God's Word as of prime necessity. I do not mean the critical study, nor entirely the devotional study of the Word. I mean such a study that will reveal the great motif of the Bible: Man Lost, a Saviour Found. For the lack of a better word, I will call this the evangelistic study of God's Word. We must seek to have a love for men as intense as the love of the old prophets for the lost

sheep of the house of Israel. One preacher has said that, however many Isaiahs we had, he was glad there was only one Jeremiah. But I am not so sure about that. It might just happen that a multiplication of prophets (or preachers) whose yearning heart was crying, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep night and day for the slain of the daughter of my people!" might even multiply the number of those who would return unto the God of mercy. When we pass into the New Testament, we are face-to-face with Him who had a passion for saving the lost, and whose followers we profess to be. He is a Son of solitude, of sacrifice, and of tears, and says that if any man would follow Him he must deny himself, and walk in the path of pain, even unto carrying a cross. It is difficult to see how any, after reading this evangelistic teaching of the Bible, can refuse to pay the price for evangelistic preaching.

I shall now name one other method of preparation that is divinely stimulating. Read Arthur's *Tongue of Fire*, and after you have read that, read the history of the lives of the saints. In these days of calculating materialism we need a touch of the

heroic. There is good need for it, "For the bravest of men will find stern work to do, in the day of the Lord at hand." The history of the Christian Church assures us that there "has been a joy in the dungeons and on scaffolds passing the joy of harvest."

Some of the martyrs went home on a short, rough road, and others journeyed long and with bleeding feet, but all affirmed that Jesus went with them. Read the story of the first century of Christian martyrs; then read of Savonarola and of Luther, of John Knox and the men of the Covenant; read how Wesley and Whitefield went among the miners in Cornwall, the colliers in Kingswood, the drunkards and harlots in Drury Lane, until they were "fairly out of breath, pursuing souls." If anything else is needed to fire the soul, read of David Brainerd, of John Patton, of Charles Finney, of Hiram Taylor, and of Dwight L. Moody.

Are we prepared? God and men have done all for us that can be done. Here is the commission. Let us execute it. "I have appeared unto thee for this purpose, to make thee a minister and a witness."

(To be continued)

You have been called to serve God in a great day full of enormous probabilities. Don't let the accent that the Holy Ghost would speak through you to win back the careless world die into silence because you did not know your business, or through your half-heartedness and bungling.

From *In Christ's Stead*, by Arthur John Gossip

Holiness that is not
Christian is fake holiness

Is Racial Prejudice a Sin?

By Earl E. Barrett*

RECENTLY A SPEAKER, a white evangelical, successful in combining evangelism and social service in Chicago, implied that race prejudice is a sin, in declaring that the holiness people are the only ones who deny that it is a sin. This compelled me to clarify my position.

Although long ago I gave up the myth of white-race innate superiority, an impression I had early picked up, for some time I have been confessing to some lingering prejudice, hastening to add, however, that I was working hard to overcome it. I pointed to Peter, who had race prejudice even after his entire sanctification, and who, even after a special divine revelation, was severely condemned for compromise or lack of courage (Acts 10:9-15; Gal. 2:11-17). Also, I did not want to unchristianize many who were manifesting racial prejudice.

Is it a sin? Yes and no. This is a reasonable paradox, for an accurate statement of the law of contradiction is that something cannot be both true and false at the same time and in the same sense. The question has two answers because there are two gen-

eral forms of race prejudice—mild and overt.

Prejudice, simply put, is a prejudgment, a judgment before all the facts are in, based therefore, not upon evidence or reason, but upon feeling and hearsay. That is, it is “a preconceived judgment or opinion . . . without just grounds or before sufficient knowledge; an irrational attitude of hostility directed against an individual, a group, or nation” (*Webster’s International Dictionary*). In this there is a transition from prejudice to its racial expression, and from the mild to the hostile or overt form.

Racial prejudice, then, can be said to be primarily an attitude characterized by ignorance and emotion, an inflexible preference for one’s own race, together with a mental stance that is closed to contrary facts and arguments regarding another race. The feeling is so deeply seated in man that some have wrongly concluded that it is inherited rather than acquired, and thus incurable. In its mild form, race prejudice is not an act (needing forgiveness) but an attitude (needing correction), as in the case of Peter.

For the process of branding inno-

*Assistant professor of philosophy, emeritus, Olivet College, Kankakee, Ill.

cent victims, beginning in the home, leaves its telltale marks upon both agent and victim. It has disastrous effects upon the agent, scarring his soul, warping his judgment, deranging his feelings, searing his conscience, and dwarfing his personality. When it appeared that Cleveland was about to elect a Negro as mayor, a little, shriveled-up citizen was heard to exclaim, "My! wouldn't that be something!" Yes, I thought, it would be; it would indicate that America is beginning to be democratic and Christian.

Among the branding marks that race prejudice stamps upon its victims, especially children in their impressionable state, are heightened sensitiveness, aggressiveness, and an intense desire to compete successfully with those of the dominant (or dominating) race, white or black, which would be good were there not so many frustrations. For a basic human need is a sense of belonging, of recognition, acceptance, and a response to love. People become horribly lonely and humiliated in any serious breakdown in personal relations. People—black or white—wish to be treated as human beings.

The feeling of fear accompanying prejudice in its mild form is often mixed with such feelings as resentment, contempt, and disgust. Manifested by either race, the reaction, naturally, is in kind. From his environment the child, black or white, gathers his knowledge of race and his behavior patterns. Realizing that much that the black child picks up is supplied by us whites should temper our resentment against his attitudes and conduct, many of which are natural reactions to our mistreatment of the Negro for 350 years.

Are we satisfied as we see the harvest sown in prejudice of even the mild form—uncertainty, insecurity,

ty, uneasiness, suspicion, fear, and frustration? Are we proud of slavery, and the many sins since then—the acts of intolerance, discrimination, injustice, anger, and hostility?

In view of the destructive, divisive effects of even the mild form of race prejudice, do you not think that it needs the covering of the atoning Blood and the correction of confession and restitution? To remain justified one has to "walk in the light" when knowledge (as in the case of Peter) supplants ignorance (I John 1:7). Then, even the mild form of prejudice becomes a sin. In the recent election we were faced with the alternatives of law and order (a particular brand) and law and order with justice. We are still confronted by them, with the privilege of giving due consideration to the recommendations of the impartial, non-partisan President's Commission on Disorders, in seeking to remedy conditions that breed riots. Of course beneath them all is sin—social and personal. But it may not be too late to implement legislation already enacted, and thus apply the principles of democracy and Christianity, embodying the doctrine of holiness or perfect love on a wider scale.

As a starter, I suggest the use of two redemptive principles. The first, exemplified perfectly by our Lord in His incarnation, is that if you wish to really help anyone you must identify yourself with him and his cause. Those in the Wesleyan tradition have a good example in John Wesley, who had a social concern, particularly as a champion of the Negro. Have you not found that when one loves the black man as a person, and not simply as some "soul" detached from his person, he will respond? For lack of love and justice displayed thus, many Negroes have lost faith in the white man's democracy and religion.

The second principle is that there is no reconciliation apart from an honest facing of the facts, a humble confession to God and the injured party, and a full restitution in making *all* wrongs right.

But has the Negro no sins to confess? Of course he has. But we are to confess *our* sins as persons and as a race, and not those of another person or race. The prescription for the kind of revival our country needs, torn as it is by strife and hatred, is: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways [social and personal]; then will I hear from heaven, and will forgive their sin, and will *heal their land*" (II Chron. 7:14).

We cannot love our neighbor as ourselves when we shut him out of our homes, streets, churches, schools, and factories. For years we have been running away from the Negro, moving out as individuals and churches when he moves in. A holiness church in my community, much to my joy, has called a halt to the retreat.

Preacher, what are you doing to overcome prejudice in yourself and others? How long has it been since you exchanged social calls with colored people or exchanged church visitation? Some time ago, in response to the invitation beautifully given in song, "Let us break bread together on our knees," I bowed at our Lord's Communion table in a colored church. Returning to my seat with the manifest approval of God upon me, with tears, I asked Him to forgive my race for the treatment inflicted upon these brothers of mine and their ancestors. What would happen in America if a host of Christians felt somewhat the same way and did something about it?

Practical Points

*that make
a difference*

His Pastoral Prayer Was a Benediction

Dear Son:

When our pastor finished his prayer Sunday morning I felt I had already been to church. The prayer was a benediction to my heart and a challenge to my faith.

He did not use "big" words nor "flowery" expressions. His vocabulary was simple and yet profound. You could tell that he had studied, meditated, and prayed over his pastoral prayer.

There is a great deal in that prayer leadership. He kneels beside the pulpit as he prays, symbolizing the humility with which we come before our Heavenly Father. He fills the auditorium with praise as he lifts us all to the throne of God. As a priest he brings his people in oneness of worship and devotion. He doesn't tell God how good we are, but confesses our needs. He prays for help and expresses thanks for answered prayer.

When he rises, we rise with him to new heights of expectancy to listen as he declares God's Word. Our pastor prayed this morning, and it was a benediction to a tired and weary heart who needed help.

Love,
Dad

"... the parsonage
is a glass house"

The Minister as a Standard

By Roland M. Becker*

THE APOSTLE PAUL SAID, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). To Pastor Timothy he said, "... be thou an example ..." (I Tim. 4:12). The minister as a standard is imitated by his church. His very attitude often becomes the attitude of the church in almost any given area, local, district, or general. I have said many times to my people, "Do not follow me; follow Christ," but the reaction on their faces declares that you cannot divorce the two. The minister is a living example of the Gospel he preaches. He must live as Christ lived or his people will not follow him or Christ.

Holiness preachers believe and preach a Gospel that saves from all sin. They must be examples of this Gospel. They must be changed men, made holy through and through by God's grace.

Is it pride to say, "Follow my example ..."? No. We have to be able to say it! Holiness ministers must be genuinely saved and sanctified wholly by the Holy Spirit and maturing in the things of God or they are unfit for their calling. God grant that the day will never come when Nazarene ministers cannot win this respect by their blameless lives (I Thess. 5:23).

If there are within a minister secret sins, secret loves, or inner defeats, he should realize he can't hide them from God—nor man very long. So he should stay on his knees before God and pray through until complete forgiveness and victory over them are given. God's grace is sufficient to enable a minister to be an example in all things. The minister's responsibility as a "standard" to his people will be his until he lays his trophies of grace at the feet of Jesus.

A Nazarene game warden once told me that "the parsonage is a glass house" and it is, rightly so. For God's grace is fully adequate to make the minister and his home a "standard," "an approved model." A minister can never get away with saying, "Do as I say and not as I do," for God's people have always observed their ministers to see what they do.

If there is a "standard," a living example of Christ, in every pulpit, of prayer, fasting, love, forgiveness, soul winning, and calling, great things will continue to happen in the church. Great revivals and miracles will be the major news items in church periodicals as they were in the Gospels and the Acts. Certainly the first need is "blamelessness," then humility. Let every *holiness minister* be a living "standard" of the Gospel of Jesus Christ.

*Pastor, Henderson, Nev.

Have Any Problems That Need Solving?

By S. T. Moore*

Most of us do. Here is a formula that many have followed.

1. Believe that with God's help the problem *can* and *will* be solved. Base all your faith and efforts on the Word of God, which says, "In all thy ways acknowledge him, and he shall direct thy paths"; "All things are possible to him that believeth."

2. Define the problem the best you can and commit it to God in prayer, as you would talk to a lawyer about a legal matter (real prayer backed up by a good life).

3. Begin thinking about your problem with an expectant attitude, full of vitality and hope.

4. Whatever you do, don't worry about it. Don't get prostrate beneath the problem. Stay on top of it.

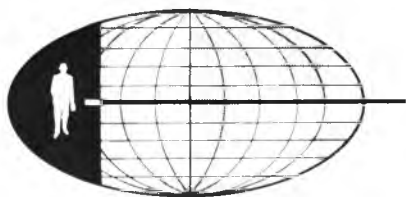
5. Begin to watch for ideas. As you do, keep reminding yourself that the solution is on its way, it will come in time. Live expecting it to.

6. Sometimes the answer to your problem will hang on the edge of your heart and mind for weeks without dropping into your consciousness. Like a chick picking its way out of an egg, you'll have the excited sensation of knowing the answer to the problem is trying to get through to you, but it takes a little time for some things to work out. The solution is forming, but not quite ready for birth yet. Just stay with it. Write down any ideas that come to you and examine them. But don't jump at the first one, even if it does seem like a good one. Exercise your faith, stay alert.

7. The solution may be right under your nose, but you can't see it yet. Fill your mind with as many facts as you can about the problem and turn them over in your mind every chance you get; don't give up, for the answer is on its way. Try getting up early in the morning and praying and thinking about it when your mind is clear and free from other things.

8. It is important during this waiting time that you use no expressions that will defeat your faith or efforts, such as: "I give up," or "I don't know what to do," or "It's got me." What a difference this can make in a person's outlook on life and situations! Everything you see around you was, at one time, an unsolved problem—from the water you drink to atomic fission. A problem is nothing more than an unborn solution. Stay with it. Know the solution will come—and it most certainly will—for God promised it.

*Pastor, Angola, Ind.



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Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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If the local chairman knows his way around his area, if he has established and maintained good media relations, it is a relatively easy matter for the national organization to make an effective presentation—in brief, to get the story told and the mission accomplished.

Important to Church

In the Church of the Nazarene this means the liaison by pastors in serving as local chairmen for district assemblies and preachers' conferences.

One of the best jobs done this year in this area was that turned in by Rev. George Privett when his church at Concord, N.C., was host to Dr. V. H. Lewis, general superintendent, and the district preachers' conference.

The meeting was accorded generous coverage by the *Concord Tribune* but it did not happen overnight.

When Privett, a Nazarene seminary graduate, went to Concord he visited the newspaper and met Ed Readling, church editor. Privett said he found Readling a "dedicated person."

Honored by Ministers

At a ministerial association meeting in 1968, Privett initiated a resolution to honor Readling for his efforts on behalf of all the denominations. This was done at a public banquet sponsored by the ministerial group in September, 1968. The pastors discovered that this helped to further mutual understanding and rapport.

Privett gave Readling a story about

the statewide preachers' conference about two months before the event. He then followed this up with a story about 10 days before the start of the meeting and an invitation to the newsman to attend.

The church editor had a prior commitment but he made arrangements to have a photograph taken in advance in the pastor's study, and the three-column photograph and a good story gave the conference a send-off.

Privett took notes and wrote a summary report on the opening meeting, which he took to the church editor early next morning together with an invitation and a ticket to the banquet that night.

Covers Dr. Lewis' Sermon

Readling attended, and from the story he wrote it was apparent that he felt the speaker had a message for the day.

Dr. Lewis spoke on "The Sure Foundation." He referred to the astronauts reading the Bible on their first moon-circling journey.

"These men touched on the great foundational truths relating to the relationship of God and man," Dr. Lewis said.

"This is the foundation we must build on. We cannot destroy the foundation and retain the structure."

Privett later said that his church for a number of years has had the *Nazarene Herald* magazine sent to Readling at the newspaper. He also gets and uses Nazarene news stories from Nazarene Information Service in Kansas City.

"Mr. Readling seems eager to get our news items and I enjoy working with him," Privett stated.

O. JOE OLSON

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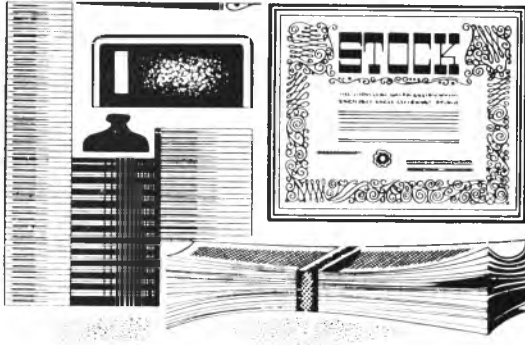
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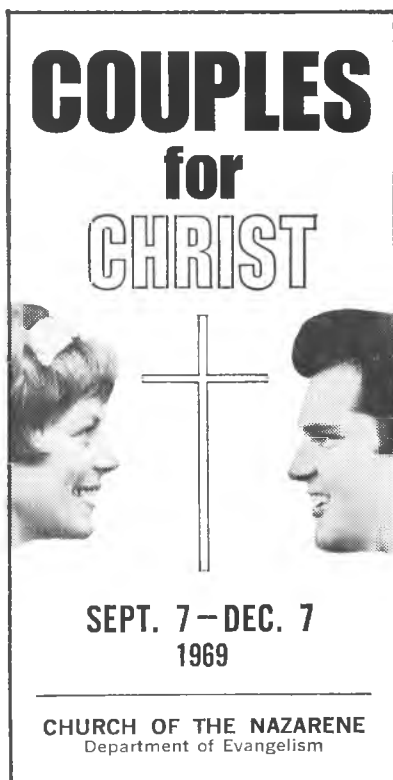
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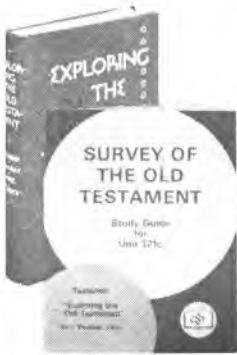
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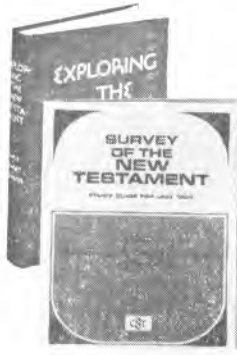
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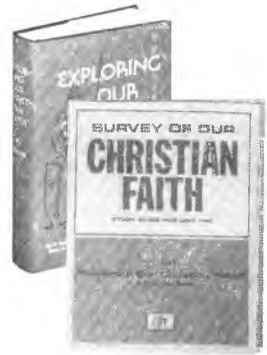
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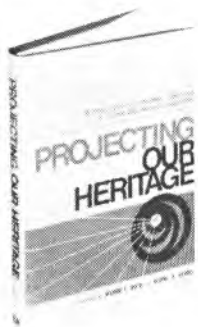
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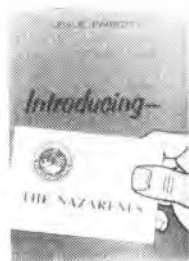
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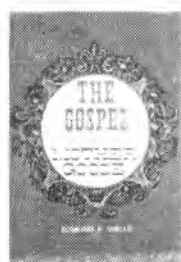
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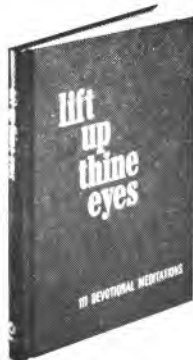
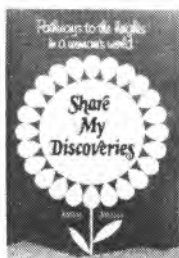
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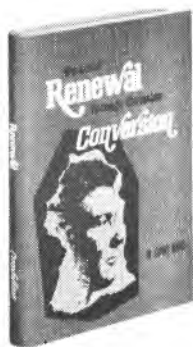
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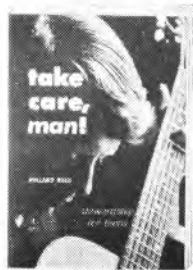
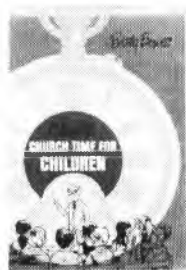
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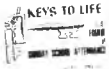
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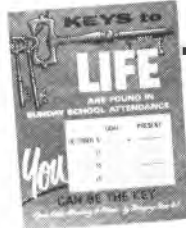
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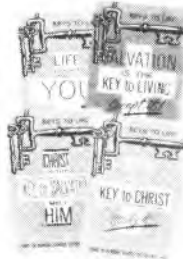
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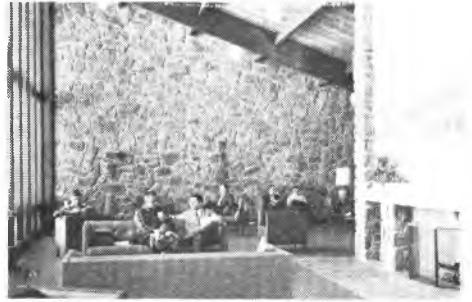
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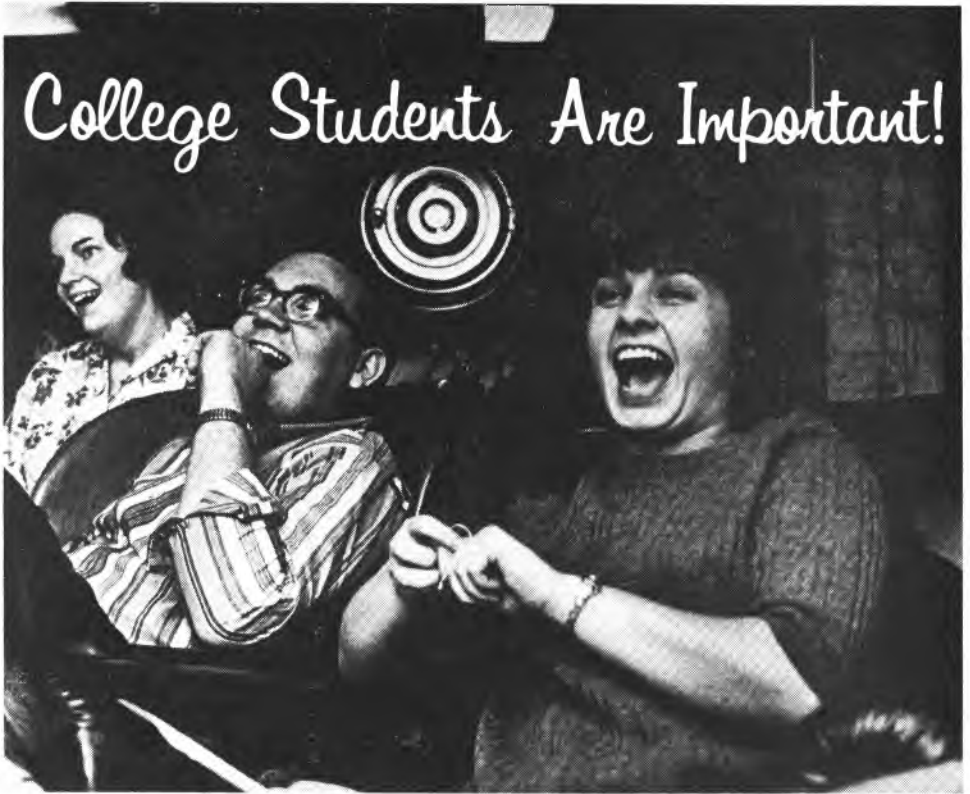
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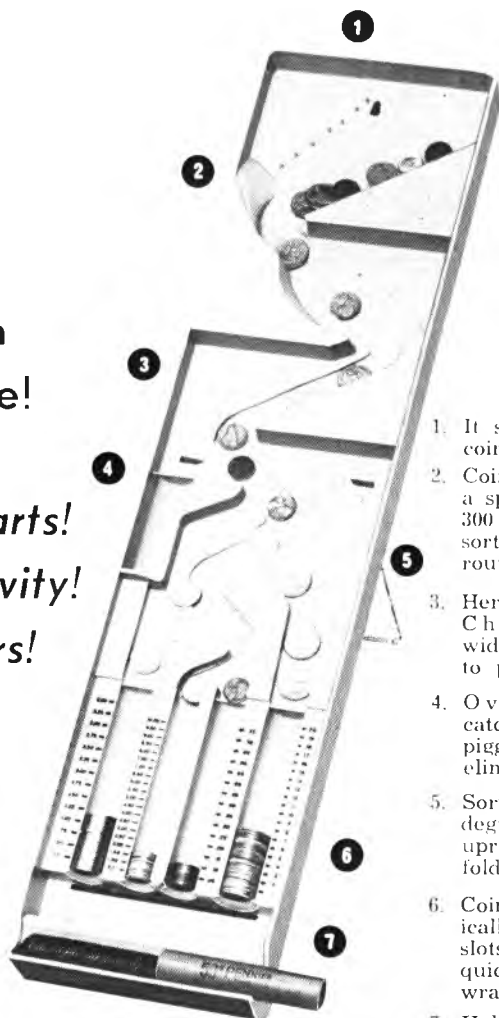
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MRS. B. EDGAR JOHNSON

Children Do Have Ears

By Mrs. Frankie Roland*

IT HAD HAPPENED AGAIN! I looked over the heads of our children, to my husband. In the dim light I could see he was looking very embarrassed. Glancing at my nodding daughter but still alert son, I said just loud enough for the occupants of the front seat to hear, "Honey, you know we promised never to discuss personalities in front of our children." My husband, looking relieved, tousled our son's hair and replied, "Yes, I know." Our son immediately feigned sleep and the man in the front seat, looking startled, changed the subject. For the next half hour conversation was light as we sped home from the zone rally. After checking to see that our son was now really asleep, I leaned forward and apologized for my apparent rudeness.

"I'm very sorry," I started, "but we've dealt with too many P.K.'s in youth camps who were all mixed up because they had no confidence in anyone. We personally feel it would be detrimental for them to know that any of our church people are anything but the best possible Christians. We can't afford, through careless talk, to let them doubt anyone."

The man, another pastor, apologized profusely, saying he had just forgotten they were back there. His wife added, "We've just forgotten about children listening since ours are grown and gone."

After the awkward moments had

passed, we talked along this very line the rest of the way home. They told us of problems they had had when their children were small, and we finally came to the conclusion that adults just seem to feel that children have no ears.

We talked of certain problems in rearing children in a parsonage, and they asked just what could be done about the problem we had just "very neatly solved."

We told them that, if a very pointed look at the child and then back at the speaker with raised eyebrows did not work, my husband would then say, "Children, would you mind playing upstairs while Mr. or Mrs. So-and-so talk privately with Mom and Dad?" If the same speaker began this again in a child's presence, I would then remember what Fletcher Spruce said some time back in *Standard*—that silence is not always golden; sometimes it's just plain yellow. Then looking straight at the speaker with a kind but determined expression, I would simply say, "Sir, we have a policy in our home not to discuss personalities in front of our children." This has had to be done very few times, usually to a church member, but once to an evangelist, and don't think it was easy.

Everyone has been wonderful about this, and the only thing I can come up with is that people just think children do not listen. Believe me, they do and they form opinions quickly.

Once while on a trip we discussed

*Pastor's wife, Mound City, Mo.

something that had been told to us in confidence, supposing our children to be playing a game in the back seat. The next Sunday our daughter told it in class. Since it was a financial difficulty, my husband and I were very red-faced as we tried to explain, to the man who had confided to us in private, how it had gotten out.

We are also careful in our family devotions not to pray for God to help Brother S see his need for tithing or for Sister M to quit smoking. This is done

in private prayer when children are away at school or in bed for the night.

It may seem trivial to some and amusing to others, but I want to keep the fact before me that children *do* have ears, and that they're listening all the time. Jesus said in Mark 9:42 that we are not to "cause one of these little ones to stumble" and He had a child sitting on his lap when He said it. If Jesus had to admonish the disciples, perhaps we had better check up on our conversation.

A Mother's Prayer

*I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."
I wash the dirt from little hands,
And earnestly I ask,
"Lord, may they ever yielded be,
To do the humblest task."*

*I wash the dirt from little knees,
And pray, "Lord, may they be
The place where victories are won,
And orders sought from Thee."
I scrub the clothes that soil so soon,
And pray, "Lord, may her dress
Throughout eternal ages be
Thy robe of righteousness."*

*Ere many hours shall pass I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.
But as she journeys on through life
And learns of want and pain,
Lord, keep her precious little heart
Cleansed from all sin and stain;*

*For soap and water cannot reach
Where Thou alone canst see.
Her hands and feet, these I can wash—
I trust her heart to Thee!*

—AUTHOR UNKNOWN

IN THE STUDY

SERMON OF THE MONTH

Some Beautiful Pictures of Death

By M. L. Lavender*

In II Tim. 4:6, the Apostle Paul presents a dramatic picture of death. He shows death in personified fashion as almost literally standing beside him. Says he, "My departure is at hand." The phrase *at hand* suggests that the grim reaper is standing there at his side.

Even at a time when he is "already (in the beginning of the end) being poured out (in violent death)," he can confidently take stock of the assets (vv. 7-8) afforded by the good life and declare: As to what remains, "there is laid up for me a crown of righteousness" (v. 8). What a hope!

Paul also speaks of his departure. The word which is translated *departure* (*analsusis*) is used in several very interesting contexts. They suggest to us a very colorful hue of the several beautiful facets or pictures of death. Paradoxically, it is true that death may be viewed as a graduation, a coronation, a beautiful picture, notwithstanding the facet which looks upon it as an ugly enemy, or a trip into an uncharted world.

The word *departure* is used in a context where a cocoon is being unwound. A cocoon is an envelope containing an insect until it can develop into that higher order of life for which it is destined.

That is the way it was with Paul the prisoner, the captive (Eph. 3:1; Rom. 16:7). The life which he lived here was not that life which shall be, that life for which he had the capacity, nor that life for which he

had striven and which he would ultimately gain. But in departure he shall experience release from the immature and discover the freedom of the never-ending day for which he was made. Soon the prison bars shall be broken as the unwinding of a cocoon, and he shall be released from the chrysalis state of Christian experience, to soar into the altitudes for which his soul was designed. What a beautiful picture for one to be set free from the chrysalis state of things—the fleshly, the mortal, the immature—and suddenly discover the glittering dayspring of an unchanging, unending hereafter, and himself a completely developed, perfected being in a heavenly clime!

The word *departure* is a seaman's term. It is used in the sense of a ship taking up anchor and setting sail out into the sea. The picture here envisions a pleasant, smooth voyage across tranquil waters. This picturesque scene suggests that death is like that.

When a saint of God pulls up the anchor of this present life and sets sail across the sea which divides time from eternity, the mortal from the immortal, the sailing will be free from darkness, storm, and fear. In Christ, even at a time like this, there is much hope, faith, assurance, and certainty—even beauty.

Departure is also a plowman's term, which depicts another beautiful facet of death. It shows the plowman as loosing (*analsusis*) work animals at the close of a long, hard day of labor. He unhitches them and turns them out into pasture to find

*Pastor, Church of God (Anderson, Ind.), Meadville, Pa.

pleasant, refreshing rest for their tired, lathered bodies.

What a picture! That is just the way it is when a saint goes on to be with the Lord. It is the close of life's workday, a glad release from the cares of that day. It is release from the toils, the troubles of life. The earthly tabernacle dissolves, the bars of mortality fall, and the saint rests from his labors. And like a caged eagle released, the soul soars away into the lofty infinitudes of tomorrow's forever.

One day the soul that is tired shall rest, the soul that is battle-scarred shall be healed, the soul that is troubled with a thousand cares shall be relieved. Can it be other than beautiful that the labor-worn saint shall discover supreme bliss in the abode of God and His angels?

Departure is a philosopher's word. This has to do with the solution of mysteries. As a matter of fact, departure is also used in an arithmetical context, having to do with the solution of problems.

As Christians we too are confronted with wonder, with problems, with questions about many overhanging mysteries, or the fog through which we helplessly try to peer; we wonder about that tragedy which we found hard or impossible to understand—even to accept. There is a half-worn pair of shoes, an empty crib, a vacant place at the table, reminding us of one who brought cheer into our lives. And we ask, "Why, Lord?"

In our clime of imperfect perception, we cannot fully understand these things, nor can we understand the death of that Christian youth who radiated tremendous promise. We wonder why it was that our loved one was plucked from the flower garden of our hearts.

In this life there are many perplexing problems, to which a solution is hard or impossible. It seems that we must go on looking "through a glass darkly." But then—at our departure—it will all be cleared up; the problems will all be worked out as simply as arithmetical procedure and as understandably as perfect philosophical insight.

If we will walk daily with a good and loving God, at our departure we shall know more accurately and see more clearly. It is a thought of beauty and a revelation of hope, to know that one day the curtain of mystery shall be lifted, that death is simply the undoing of the imperfect in order that the perfect may become realized. Then all speculation, wonder, and mystery shall flee away as fog in the brightness of the sun.

When God shines the light of His purpose upon that which poses mystery to our understanding, it shall all be made plain by perfect knowledge. Indeed, glorious revelation awaits the weary, heavyhearted, burdened saint. But the cocoon must first be rent; the workday must come to a close.

Departure is a traveler's word. It is used in the sense of taking down the tents of a camp. The traveler is not in any one place for very long; wherefore the encampment is soon broken up and the march continued.

How descriptive this is of our Christian pilgrimage! How temporary this life really is! Like a traveler, we cannot drive our stakes for a permanent stay, we cannot take root here. We must pull up the stakes of life, break up encampment, and leave this world and loved ones. We are marching on down the steep of time. We cannot stop, much less turn back; we must go on.

For that traveler who has made ready for the pulling up of stakes, the breaking up of encampment, the experience is indeed beautiful; for the faithful shall discover a higher realm of reality—even the crown of life!

Let us not, therefore, sorrow in our great losses as those who have no hope. Let us envision our departed loved ones as no longer pilgrims and strangers of earth, but citizens of that world; as taking flight from a world of darkness into a land where it is neither morning nor evening, but high noon forever.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 1:12-20

"Injurious" or "Insolent"?

The word *hybristes* (v. 13) is found (in NT) only here and in Rom. 1:30, where it is translated "despiteful" (KJV). It is a noun meaning "a violent, insolent man" (Abbott-Smith). It suggests "one who, uplifted with pride, either heaps insulting language upon others or does them some

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

shameful act of wrong" (Fritzsche, quoted by Thayer). The great humility of Paul is seen in his describing his pre-Christian life in this way. Vincent (IV, 211) writes: "*Hybristes* is one whose insolence and contempt of others break forth in wanton and outrageous acts. Paul was *hybristes* when he persecuted the church."

"First" or "Chief"?

The superlative degree form *protos* is defined thus by Abbott-Smith (p. 389-90): "*first*, 1. of Time or Place. . . . 2. Of Rank or Dignity, *chief*, *principal*. . . . 3. Neuter, *proton*, as adverb, *first*, *at the first*."

Protos is translated "chief" in verse 15 (second meaning above) and "first" in verse 16 (first meaning). Vincent (IV, 212) defends this. He says of *protos* in verse 16: "Not the chief sinner, but the representative instance of God's long-suffering applied to a high-handed transgressor." Arndt and Gingrich (p. 733) agree. They translate the phrase in verse 16: "in me as the first." A. T. Robertson (*Word Pictures*, IV, 564) interprets it this way: "Probably starts with the same sense of *protos* as in verse 15 (rank), but turns to order (first in line). Paul becomes the 'specimen' sinner as an encouragement to all who come after him." Alford (*Greek Testament*, III, 309) follows much the same line. He writes on verse 16: "It can hardly be denied that in *proto* here the senses of 'chief' and 'first' are combined. . . . Though he was not in time 'the first of sinners,' yet he was the first as well as the most notable example of such marked long-suffering, held up for the encouragement of the church." Lock (ICC, p. 16) agrees with these interpretations (starting with "chief," but also implying "first").

In spite of this array of scholarly opinion we prefer to go along with J. H. Bernard in the *Cambridge Greek Testament* (p. 33). He says that the Revised rendering, *in me as chief*, "certainly brings out the connection with . . . the preceding verse better than A.V. 'first.'" The NASB preserves this connection by using "foremost" (v. 15) and "in me as foremost" (v. 16). Goodspeed does likewise: "the foremost" (v. 15) and "in my case as the foremost" (v. 16).

"All His Longsuffering"

The KJV has simply: "that in me first Jesus Christ might shew forth all longsuffering." This could be interpreted as meaning Paul's patience with others. But

the Greek has the definite article, with the possessive force. So the correct meaning is "all his longsuffering" (ASV); that is, the long-suffering of Christ toward Paul. The NASB has: "might demonstrate His perfect patience."

"Pattern" or "Example"?

Paul normally uses the simple word *typon* (nine times), from which comes "type." But here and in II Tim. 1:13 we find the compound *hypotyposis*. Originally it meant an outline or sketch. Then it came to be used in the metaphorical sense of an example—"to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe" (Thayer, p. 645). Arndt and Gingrich feel that here it suggests "prototype," whereas in II Tim. 1:13 it means "standard." The majority of recent translations have wisely adopted "example."

"Only Wise God" or "Only God"?

The best Greek text does not have the adjective "wise" in verse 17. The Eternal King is not just the "only wise God" but the "only God"—period! There is no other real God of any kind, wise or unwise.

"Went Before" or "Led the Way"?

The verb *proago* (v. 18) was used transitively in the sense of "lead on, lead forth," and intransitively as "lead the way" or "go before." The English Revised Version (NT, 1881) followed the KJV in reading, "which went before on thee." But it also placed in the margin an alternative rendering, "led the way to thee." This marginal reading was adopted in the American Standard Edition of the Revised Version (ASV), put out in 1901. It is preferred by Abbott-Smith in his *Lexicon* and by Bernard (CGT).

But Thayer thinks the participle in this passage means "preceding i.e. prior in point of time, previous." Similarly Arndt and Gingrich suggest here: "in accordance with the prophecies that were made long ago" (p. 709).

Lock (ICC, p. 18) allows both of these meanings: "Either according to the previous . . . prophecies about thee . . . or according to the prophecies leading me towards you." But in his paraphrase he adopts the latter: "recalling to mind the words of the Christian prophets which led

me to choose you to help me in my work" (p. 17). The reference seems to be to Timothy's ordination (4:14), although the quotation just given would relate it to Acts 16:3. At one time or the other—perhaps both—there were inspired utterances about Timothy's future.

"Warfare" or "Fight"?

The KJV has "war a good warfare." Because there is a definite article in the Greek, the ASV has more accurately, "war the good warfare."

The NASB adopts the rendering given in Arndt and Gingrich: "fight the good fight." Perhaps this is too narrow. Of the noun Vincent says: "Not fight (*machen*), but covering all the particulars of a soldier's service" (IV, 215).

The verb is *strateuo*, which means "to serve as a soldier" (Abbott-Smith); "do military service, serve in the army" (A & G). The noun *strategia* was used for "an expedition, a campaign, warfare" (A-S). The point to emphasize, of course, is that the Christian's fight with evil is not a single battle; it lasts until death. It has been truly said: "There is no discharge in this war." Possibly "war the good warfare" is best, or "wage the good warfare" (RSV). On the other hand, "fight the good fight" (Weymouth, Moffatt, Goodspeed) may be a better contemporary translation.

"Put Away" or "Thrust from Them"?

The KJV translation is not strong enough. The verb *apothéo* (v. 19) means "to thrust away" and in the middle (always in NT) it signifies "to thrust away from oneself, refuse, reject" (A-S). Bernard (CGT, p. 35) says: "The verb is expressive of a wilful and violent act." Schmidt (Kittel's TDNT, I, 448) observes that it is "used in Greek poetry and prose from the time of Homer to the papyri with both the literal and figurative meaning of 'to repel' or 'reject.'"

"Faith" or "Their Faith"?

The noun has the definite article in the Greek: "concerning the faith." A. T. Robertson (IV, 566) writes: "Rather, 'concerning their faith' (the article here used as a possessive pronoun, a common Greek idiom)." Lock (ICC, p. 19) agrees with this. He feels that the context and the stress on faith throughout the chapter "make the subjective meaning more probable."



TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

The Love of God

Rom. 5:6-11, especially 8, *But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.* (All quotations from NASB unless otherwise indicated.)

INTRODUCTION

Ei ge,¹ "inasmuch as" (v. 6), introduces the reason why we can be sure of the final assertion of v. 5: "The love of God has been poured out within our hearts through the Holy Spirit who was given to us." And what v. 6 states, vv. 7-11 develop.

Ten heautou agapen eis hemas (v. 8), "His own love toward us," illustrates this link between v. 5 and what follows. For the *he agape tou theou*, "the love of God," of v. 5 is now clearly defined as God's love for us.

Sunistesin . . . ho theos, "God demonstrates . . ." (v. 8), points to "God's own proof of his love toward us (NEB). The proof is in the fact that *Christos huper hemon apethanen*, "Christ died for us." The dynamic of this event underlies every phase of the passage (vv. 6-11): "Christ died" (v. 6), "His blood" (v. 9), "the death of His Son" (v. 10). The death of Christ with its two-phased provision for us (vv. 9-10) thus interprets "the love of God" and in turn why "hope does not disappoint" (v. 5).

It is evident, first, that

I. GOD LOVES US WITH A RECONCILING LOVE (v. 10a).

A. For we were enemies of God: gar echthroi ontēs.

Echthroi, "enemies," describes "the relationship of the natural man to God"² (cf. Col. 1:21). The primary force of *echthros* is active, expressing man's hostility to God,³ although the aspect of the alienation of God from man because of the latter's sin perhaps should not be entirely excluded.⁴ The picture is that of mutual

*Chairman, Division of Philosophy and Religion, Pasadena College, Pasadena, Calif.

animosity, but it should be remembered that the expression is anthropomorphic.

Other terms in the passage used to describe the condition of alienated man include *asthenon*, "helpless" or "weak" (v. 6); *asebon*, "ungodly" (v. 6); and *hamartolon*, "sinners" (v. 8).

B. *But now we are reconciled to God: katallagamen to theou.*

Katallagamen, "we were reconciled," is aorist, centering attention on what was accomplished once for all *dia tou thanatou tou huiou autou*, "through the death of His Son." The voice is passive, indicating that we, the enemies, are the objects of God's reconciling act in Christ (II Cor. 5:18). The restoring of a right relationship comes from Him. He removes the condition of alienation, but "the reconciliation is mutual,"⁷ as was the enmity. But the accent has shifted from we, who were hostile, to Him who reconciles (cf. II Cor. 5:19-31). Involved is a barrier on God's side as well as in man's—"the wrath of God" (1:18).

The apostle has expressed in the language of personal reconciliation what he put in forensic terms in v. 9: *dikaiothentes nun en to haimati*, "having now been justified by his blood." The latter language recalls the total presentation which led to the exhortation of 5:1: "Therefore having been justified by faith, let us have peace with God . . ." (NASB, margin).⁸ The forensic categories, however useful, eventually must give way to the personal for an adequate grasp of God's reconciling act.⁹

No wonder the stress becomes *pollo mallon*, "much more," for it is evident, second, that

II. GOD LOVES US WITH A SAVING LOVE (10b).

A. *We now have a future: sothesometha.*

Sothesometha, "we shall be saved," is future as in v. 9 (cf. I Cor. 5:5; Rom. 13:11). The basic meaning of *sozo* is "save, keep from harm, preserve, rescue."¹⁰ In v. 9 the future salvation is *apo tes orges*, "from the wrath." Although the first reference is to "the day of wrath" (2:5), Paul's discussion in 1:18 ff.¹¹ indicates that he conceives of the wrath which God inflicts (3:5) on those at enmity with Him not only as eschatological but also as contemporary. Involved in salvation is the whole of life, but now viewed from and comprehended by the perspective of the end.

A personal relationship to God through Christ by its very nature has the assurance of a future, for

B. *Our future is His life: en te zoe autou.*

En, "by," is instrumental as in v. 9, "by [en] His blood." The word *zoe*, "life," expands the meaning of "Holy Spirit" in v. 5 and has reference to the resurrection life of Christ (1:4;¹² 4:25). The implications of this truth are explored by the apostle in 6:8-11 and 8:10-11. Involved is that sanctification of the whole of one's living which is implicit in a reconciled relationship to God. "Peace with God" (5:1) is now more fully defined. Again the perspective of the end (cf. I Thess. 5:23) is seen to permeate the entire course of life in fellowship with Christ.

CONCLUSION

The Holy Spirit now seen as the resurrection life of Christ is He who sanctifies us even to final salvation. This is the love of God, demonstrated in the death of Christ, which has now become our life in Christ. We can thus "exult"¹³ in God through our Lord Jesus Christ, for through Him "we have now received the reconciliation" (v. 11). The realities of the future are part of our present experience. So again "hope does not disappoint; because the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (v. 5).

⁷Another reading preferred by some is *eti gar*, "for while." To choose between the two is difficult, as the manuscript evidence is divided among several readings. For *ei ge* in the same sense as here, see II Cor. 5:3.

⁸William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 152.

⁹Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 814.

¹⁰*Ibid.*; also Arndt and Gingrich, p. 331.

¹¹John Murray, *The Epistle to the Romans, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), I, 179, supports the passive sense, i.e., God's hostility to man.

¹²Arndt and Gingrich, p. 115.

¹³W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed.; Edinburgh: T. & T. Clark, 1900), p. 129.

¹⁴See previous study on Rom. 5:1-5, August, 1969.

¹⁵See Kittel, I, 255-56.

¹⁶Arndt and Gingrich, p. 805.

¹⁷See the third study in this series, April, 1969.

¹⁸See the first study in this series, February, 1969.

¹⁹*Kauchomenos*, here a participle, but probably to be taken in some sense, though not exclusively, as an exhortation in line with *kauchometha* in vv. 2 and 3. See study on 5:1-5, August, 1969.



When Christ Appeared to Saul

SCRIPTURE: Acts 26:16-18

INTRODUCTION

Whenever Jesus Christ speaks, I am interested. Whatever He says is important. Happy is the man who hears His voice; happier the one who obeys His commands. Every man must hear Christ, must know what He says about the all-important issues of life, such as a purpose, a position (vocation), a plan for carrying out that purpose. The present Scripture lesson is the record of Christ speaking to Paul. It is clear that Paul knew what was being said. It is also clear that he obeyed. Paul heard—

I. *The Christ Who Appears with a Lift*

The first thing Jesus Christ did was to identify himself. "I am Jesus whom thou persecutest." The next thing He did was to lift Paul from the dust where he had fallen under conviction. "Rise, and stand upon thy feet."

A. We should be grateful for conviction. Little did Paul realize when he "hit the dust" that he would soon be raised by the Son of God himself. He had despaired, his ambitions were crushed, his plans were smashed. But when he was at his lowest point, when there was no doubt about his utter destitution, then Jesus appeared to lift him.

B. We should listen for Christ's voice in the midst of duress. Christ could not get Paul's attention by conventional methods, so He did what was necessary for Paul. Only when he was flat in the dust, his Pharisee's robes tarnished, his once-haughty spirit humbled, could Paul hear what Jesus would say to him. His extreme duress, Christ made into an opportunity for his elevation.

II. *The Christ Who Appears for a Purpose*

Christ did not appear merely to laugh at Paul or even to assert His rightful sovereignty over His vanquished foe. He

came "to make thee a minister and a witness."

A. *A minister.* This is not a minister in the common use of the word today as a professional pastor or preacher. It is clear that not everyone can be a minister like that. The word used means rather a "helper" or an "assistant" and is often used of a physician's assistant. In this sense, everyone can be Christ's helper. Whatever you can do, you can do it better if you do it for Christ's sake. He has appeared to make you an assistant too.

B. *A witness.* A witness in New Testament times often gave his life for his Lord. The Greek word actually has become our English word "martyr." Though not all will be called upon to enter the arenas of Roman torture, to be burned at the stake, to be beheaded, or to be crucified, all must be ready to die for Him as He died for all.

III. *The Christian Who Arose with a Message*

When Paul arose, he knew that Christ had spoken. He knew Christ would deliver (literally, take up out of) him from all who would hinder his work, and he knew that he must preach. He knew Christ was sending him forth to open eyes, to change ways. Open eyes will see two things—

A. The necessity of conversion. The word used really means to "turn around." To turn around from darkness and walk to the light. To turn around from the power (authority) of Satan and place oneself under the authority of God in Christ.

B. The glorious inheritance of the sanctified. Clearly, there are two aspects of grace demonstrated here. First, Paul was to preach so people could receive "forgiveness of sins." This is already implied in the conversion mentioned above. But secondly, Paul was to preach the message that would lead people to receive the inheritance of the sanctified at life's end. The word *kleron* does not mean inheritance in the sense of money one receives by the death of a relative. It means, rather, one's portion or share in the estate of which he is a family member. Those who will be sanctified will receive the blessing—

1. "By faith"

2. By faith in Christ

Their portion includes the ability to see God (Matt. 5:8; Heb. 12:14), a pure heart (Acts 15:8-9), the fullness of the Holy Spirit (Acts 2:4a), the power for witnessing

(Acts 1:8), the equipment for a daily walk of victory with God (Eph. 5:2, 7).

Your portion is waiting. Come and dine.

CHARLES D. ISBELL

The Blessings of Following

TEXT: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honour" (John 12:26).

Following Him assures us of:

I. LIGHT

John 8:12—"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

II. INNER GUIDANCE

John 10:27—"My sheep hear my voice, and I know them, and they follow me."

III. HEAVENLY HONOR

John 12:26—"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

IV. FREEDOM

John 8:32—"And ye shall know the truth, and the truth shall make you free."

I Cor. 7:22—"For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant."

V. HEAVENLY INHERITANCE

Acts 20:32—"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

We must serve Him with sincerity from the heart, no matter what others do or say. Sometimes to obey the inner voice will be to go cross-grain with the world and society—and even other Christians.

R. E. WESLEY

A Successful Heart Transplant

TEXT: Ezek. 36:26

INTRODUCTION

There have been many attempts at heart transplants to date. There are few sur-

vivors. Heart disease is killing many every year. There are numerous kinds of heart diseases such as congenital heart disease, rheumatic heart disease, myocarditis, and others.

Man's spiritual heart is sick, but we have a Physician who is in the heart transplant business, and has never lost a case—when His patients obey Him.

I. HEART DISEASE

Ezek. 16:30—"How weak is thine heart, saith the Lord God . . ."

Matt. 15:19-20—"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

Jas. 3:14—"But if ye have bitter envying and strife in your hearts, glory not . . ."

Heb. 3:12—"Take heed, brethren, lest there be in any of you an evil heart of unbelief."

Eph. 4:18—"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Rom. 2:5—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

Acts 8:21—"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

II. THE TRANSPLANT

TEXT: "A new heart also will I give you . . ."

Acts 16:14—"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

II Thess. 3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

I Thess. 3:13—"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

III. THE RESULTS

Eph. 6:6-7—"Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."

R. E. WESLEY

The Message of the Master

TEXT: Matt. 7:29

Introduction. Jesus was a gracious Preacher, Luke 4:22.

- A. Crowds thronged Him, Matt. 5:11.
- B. Children loved Him, Matt. 19:14.
- C. He taught with authority, Matt. 7:29.
- D. Notice His contrasts:

I. TWO GATES, MATT. 7:13-14

- A. The wide gate and broad way lead to destruction.
- B. The strait gate and narrow way lead to life.

II. TWO PROPHETS, 7:15-16

- A. The false prophet—a wolf in sheep's clothing
- B. The true prophet—known by his fruit

III. TWO TREES, 7:17-20

- A. A good tree that cannot bring forth evil fruit
- B. A corrupt tree that cannot bring forth good fruit

IV. TWO DESTINIES: BOTH SAID, "LORD, LORD," 7:21-23.

- A. One did the will of the Father and was accepted.
- B. One did not do the Father's will and was rejected.

V. TWO BUILDERS, 7:24-29

- A. The house of the one who heard and obeyed *stood*.
- B. The one who heard and did not obey *fell*.

Conclusion. To live as Jesus taught, we need to be "born again," John 3:3; 5, 7. We need to be sanctified, John 17:17-20.

C. T. MOORE, *Evangelist*

A prayer meeting meditation—

Dwelling in the Secret Place

Psalms 91

God's people may dwell "in the secret place of the most High," which is a blessed place of safety. They "shall abide under the shadow of the Almighty."

It is better to walk alone with God than to follow the multitude. Someone has said,

"Solitude is mother country of the strong." As we walk alone with God, we have the assurance of His presence. As we trust and rest in God's faithfulness, we may expect that His will is being accomplished in our lives.

The secret of His presence becomes a place of confidence in God, a place of assurance and meditation. It becomes a place of prevailing prayer, intercession for others, and of renewed faith in Christian service. We will enjoy His abiding love, abundant peace, and constant fellowship.

As we abide in Christ, He becomes our Refuge in times of trouble. He becomes our Deliverer from the snares of Satan, from the noisome pestilence, and from the terrors by night. As we are overshadowed by himself, doubt and fear cannot survive. His power becomes our strength in every testing of life.

My father pioneered a homestead in Minnesota. During the spring and summer he worked in a mill in a nearby city. In the early fall he went for a visit to the homestead.

For several days he observed much smoke and realized that a forest fire was burning in the dry peat bogs several miles away. He feared that the fire would come where he lived. He raked leaves daily and sprinkled water on certain dry areas.

One night at supertime he heard a terrible roar and saw the fire coming rapidly. He hastily took a bundle of personal effects and ran to the meadow. As he came to the meadow he saw the fire approaching. He felt that death was near. He knelt to pray: "O Lord, if my time has come to go, take me now, for I am ready to go."

Just then he heard the voice of God speaking to him, saying, "You know where that water hole is in the creek; go there and you will be safe." He obeyed God's voice and hurried to the water hole. He crouched under a high bank of the river. The fire swept over him, but he was untouched. He hurried to the house a couple of blocks away, and saw that it was still standing, although the granary had burned and fallen into the cistern.

He observed that a ladder leaning against the house had caught fire. He pulled it down and put water on other places around the house. God had miraculously spared him and his home.

God says, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation" (vv. 15-16).

God's favor in the secret place is worth more than any earthly friends or relatives. Here is a refuge from the storms of life in quiet and peaceful habitations. There is blessed assurance, and promise of eternal glory with God our Father.

It was Sandy in Scotland and his followers who were being pursued by their enemies. Sandy prayed to God for protection as the armed forces were seen in the distance. Just then God sent a misty fog like a cloud, and as the armies passed by, they failed to see Sandy and his followers. God had once again sheltered His own.

Why not enter into the ninety-first psalm and live in it? You may enjoy its blessing during your entire life. God will welcome all trusting souls into the secret of His presence.

*Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath His shadow;
This shall then be your reward.
And when'er you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of the Master in your face!*

(Ellen Goreh, India)

JOSEPH T. LARSON

Hymn of the month

Trusting Jesus

(No. 190, Praise and Worship Hymnal)

The author, Edgar Page Stites (1836-1921), was born in New Jersey. He was a direct descendant of John Howland, a passenger on the "Mayflower," and cousin to Eliza E. Hewitt, a hymn writer.

After serving in the Civil War, Edgar Stites worked as a ship builder, a riverboat pilot, and later became a missionary to frontier churches in South Dakota.

"Beulah Land," another well-known song written by Mr. Stites, has been credited to Edgar Page in some hymnals. Through some error his full name was not published.

The composer was Ira D. Sankey (1840-1908). The poem "Trusting Jesus" first appeared in a newspaper.

Dwight L. Moody, the great American evangelist, liked the poem so much that he showed it to his soloist and song leader, Ira Sankey, asking him to write music for it. In his book titled *Sankey's Story of the Gospel Hymns*, the singer says, "I assented on condition that he would vouch for the doctrine taught in the verses, and he said he would."

Sankey's great singing voice and outstanding personality were a vital part of the famous Moody revivals. Converted at 16, he became active at once in the Methodist church in Edinburg, Pa. He served as choir director and Sunday school superintendent while working at his first job as bank clerk.

Following the Civil War (he promptly enlisted, organized a male chorus in the company, and assisted the chaplain), Sankey was employed for some years in the Internal Revenue Department. In 1870 he entered the evangelistic field with D. L. Moody. Working as a team, their ministry was blessed across the world. Sankey also composed "The Ninety and Nine," "For You I Am Praying," and many other favorite gospel songs.



IDEAS THAT WORK

Salary Increases

I have pastored two small churches. Both have been unable to pay enough for a good salary. Both have felt uneasy about the low wages they could afford. Both wanted to do better. Neither could ever see their way clear to take the \$5.00 or \$10.00 jump that larger churches take. In both cases we have suggested that they raise our salary at the rate of \$1.00 per week, per month. In the first church they easily went from \$25.00 a week to \$42.00 a week in 17 months. Our present church is attempting to go from \$65.00 to \$80.00 in the next 14 months.

I believe many smaller churches could do the same thing. It might even be a good way for other churches who are paying a little less than they should.

FRED WENGER
Harrisburg, Pa.

Scoreboard

The following "scoreboard" was noted in the Sapulpa, Okla., Newsletter. Harold R. Morgan is the pastor.

SCOREBOARD January 26, 1969

SPIRITUAL

Seekers	6
Reported calls	117

ATTENDANCE

Wednesday prayer meeting	112
Evening service	208
Morning worship	278
Sunday school	283
Home Dept. ext. classes	64
Last Sunday	314
Avg. att. goal this year	345
Avg. att. so far	319
SS enrollment	855

FINANCIAL

Tithes	\$1,002.48
Sunday school	48.27
NWMS	82.29
NYPS	7.15

No. giving by envelope	62
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Revival Pledge Board

In a recent meeting with the Rev. and Mrs. Calvin Jantz, we used a unique revival pledge board which was very successful.

We placed this bulletin board on a table at the rear of the auditorium three Sundays before the meeting began, having on the board pledges totaling the amount of the budget as set by the board, along with blank pledge cards for those wanting to pledge a larger or smaller amount than that indicated. The people merely took the

cards, signed them, and turned them in with their offering, or handed them to an usher. In fact they could just take the amount they wanted to pledge and not turn it in if they preferred. When all the cards were taken, we knew the budget would be met. We received a total of \$576.52 in offering for a revival budget of \$500.

DAVID K. KLINE
Central Church, Tucson, Ariz.

BULLETIN



BARREL

You can win more friends in two months by becoming interested in other people that you can win in two years by trying to get other people interested in you.

* * *

There is not enough darkness in all the world to put out the light of one small candle.

WHAT MAKES A CHURCH GREAT?

NOT soft seats and subdued light, but strong, courageous leadership.

NOT the sweet tones of the organ, but sweet personalities that reflect Jesus.

NOT tall towers with chimes and bells, but lofty vision of its people.

NOT big budgets, but large hearts.

NOT the amount of finance received, but the amount of service rendered.

NOT the large membership, but God's presence and direction and power.

NOT what it has done in the past, but what it is doing now and planning to do tomorrow.

Whittier First, Calif.
CHARLES OGDEN, pastor

The Nazarene Preacher

ARE YOU SOFT-SOAPING GOD?

DUZ you DREFT along with the TIDE? VEL, now is the time to CHEER up, if you will just BREEZE to Sunday school and church every Sunday. But some WOODBURY their heads in the pillow, or a funny paper, or work to make their car SPARKLE, forgetting the Lord's day. Maybe we ought to DIAL you and remind you of the IVORY palaces. This is not just silly BAB-O; regular attendance at church and Sunday school is good for your LIFEBOUY. So why not WISK yourself out of bed next Sunday, dress up SPIC-N-SPAN, and DASH like a COMET to Sunday school? As you sing PRAISE to God, you'll find it brings real JOY to your heart. While you study God's Word, you'll find a wonderful CLEANSER for your soul, and you'll feel like MR. CLEAN, ALL week long.

Miami, Fla., First Church
J. REX EATON, pastor

DO YOU KNOW WHAT YOU BELIEVE?

Ever meet with a man with a freakish belief

But unable to tell much about it,
So outstanding so that you wondered in fact

If perchance even he didn't doubt it?

There's a theory, you know, your belief matters not,

Just so long as you freely receive it;
But the Lord's seeking men who know what they believe,

And can tell you just why they believe it!

—Roy McCaleb

When we talk about ourselves we usually reveal only what we want to; it is when we talk about others that we unconsciously reveal most about ourselves.—S. J. HARRIS.

* * *

Don't ever underestimate the capacity of an individual to mess up his life.

BELIEF VERSUS DOUBT

Belief is joy—doubt is misery.
Belief is strength—doubt is weakness.
Belief is positive—doubt is negative.
Belief is freedom—doubt is bondage.
Belief is serenity—doubt is anxiety.
Belief is confidence—doubt is indecision.
Belief is creative—doubt is destructive.
Belief is peace—doubt is fear.
Belief is questioning—doubt is questioning.

Valentine, Neb., Newsletter
D. L. RUNYON

ASTRONAUT'S FAITH

"The more I see of God's universe, the deeper will be my belief in God."

—Astronaut William A. Anders.

LEND A HAND

*If you have learned to walk
A little more surefootedly than I,
Be patient with my stumbling then
And know that only as I do my best
and try
May I attain the goal
For which we both are striving!*

*If through experience your soul
Has gained heights which I
As yet in dim-lit vision see,
Hold out your hand and point the way,
Lest from its straightness I should
stray,
And walk a mile with me.*

Author unknown

Clearview Newsletter
J. K. FRENCH, pastor

* * * *

Christians are like tea—their real strength is not brought out until they get in hot water.

* * * *

Cheer up—only dentists are supposed to look down in the mouth.



HERE AND THERE

AMONG BOOKS



Can a Conservative Be a Theistic Evolutionist?

Some disconcerting shades and forms of theistic evolution have been creeping into evangelical circles during the last few years. Recently there has come off the press a hard-hitting, thoroughly scientific book showing the impossibility of baptizing the evolutionary concept into any true evangelicalism. Since too many within the various evangelical denominations have been increasingly fascinated by the evolutionary idea, it is of major importance that this book be honestly and carefully studied. Not everyone can understand it, for it is quite technical. But at least it should be read thoroughly by professors, authors, and pastors who are qualified, and who are in a position to mold the thinking of young people.

The book is *Man's Origin, Man's Destiny*, by A. E. Wilder Smith. The subtitle is: "A Critical Survey of the Principles of Evolution and Christianity." It is published by Harold Shaw Publishers of Wheaton, Ill., and its 320 pages, including various appendices and indices, sells clothbound for \$5.95.

Before prejudiced readers write the title off as another burst from a semi-qualified "fundamentalist," a word should be said about the author. First, the book itself is a translation of the author's earlier volume, *Herkunft Und Zukunft Des Menschen*, which appeared in Germany and Switzerland in 1966. A. E. Wilder Smith received his Ph.D. in organic chemistry from Reading University in 1941. He pursued cancer research from 1945-49 under a Countess of Lisburne Memorial Fellowship at London's Middlesex Hospital Medical School, University of London. From 1951-55 he held the position of Chief of Research at Geistlich Soehne (Pharmaceuticals), Ltd., at Lucerne, and in 1964 was granted the Doctor of Sci-

ence degree from the University of Geneva. During the same year he received his third doctorate at the E.T.M. in Zurich, Switzerland.

Dr. Wilder Smith has authored and co-authored more than 50 scientific publications and is widely known as a speaker to university student groups. Since September, 1964, he has been professor of pharmacology at the Medical Center, University of Illinois. He received the "Golden Apple" award for the "best course in five years of college life" from the senior students in the College of Pharmacy in 1967, and the same award from the School of Nursing in 1968. For three consecutive years—1966-68—he received the "Instructor of the Year" award and citation for the best senior year course.

The author, who writes from a wide background of scientific knowledge, has produced a fascinating and stimulating book. He affirms the Genesis account of creation and shows that there is no real scientific evidence for the theory of evolution. He claims that theistic evolutionists have neither scriptural nor scientific support for their views. He observes that our Western world, and not only the Communists and National Socialists, shows some of the drastic fruits of Darwinism.

While there are those who maintain that Darwin changed his views prior to his death, Dr. Wilder writes: "Darwin started life as an orthodox candidate for holy orders. Even on board the 'Beagle' we find him quoting the Bible to the ship's officers. But in later life, Darwin wrote to Niklaus, Baron Mengden, on the compatibility of evolutionary doctrine with Christianity, stating that he did not believe there had ever been any divine revelation. I know of no real evidence that he changed his

views before his death, although statements to the contrary have been circulated" (pp. 199-200).

Dr. Wilder Smith observes that thoroughgoing evolutionary doctrine, coupled with straightforward Darwinism, is generally taught in European Christian circles, even in groups associated with such American evangelical organizations as the Inter-Varsity Christian Fellowship.

The author observes that the theology of such a religious modernist as Rudolf Bultmann "is often based on a completely antiquated view of science" (310) and shows that true biblical faith can be accepted by the enlightened, scientific intellectual. He adds that "if Christ himself believed in Adam and Eve as physically and literally the first human pair in the Garden of Eden, in the serpent, and the fall, then we shall get into difficulty, if we are Christians, the moment we call these accounts nonsensical, from a scientific point of view, or mythological, from a theological aspect. And our real trouble will be with the confession and claim of Jesus Christ to be one with the Father and, in fact, God, who therefore himself believed these accounts. The basic difficulty for modern theologians is, of course, that Jesus claimed to be God (in John 17, for example) and yet believed quite obviously in the biblical account of creation, Noah, the Tower of Babel, etc., just as they stand. In fact, he called his own word (and therefore beliefs) eternal, and refers to it as the basis on which the last judgment will be decided. If Christ was wrong, if he held a false *Weltanschauung*, then his whole claim as Messiah and God, the only begotten of the Father, must fall with his wrong views."

The science scholar concludes: "Modern theology has been maneuvered into the position of finding that scientists have proved the *Weltanschauung* of the Bible to be wrong, and therefore Christ was wrong, and therefore not the God-Man. They have tried unsuccessfully to dissociate Jesus from his views, preferring those of a Victorian sort of science to his own. Now that they recognize that there is, in their view, not much left to save in Christ's teaching, they are discarding him altogether. The result is a Christianity without Christ, and even a theology without God. It is well known that Germany has a number of clergymen who are avowed atheists today. And there are plenty of 'God is dead' theologians all over the modern world. All this is merely a result of allowing our ship of faith to have been torpedoed by a 'science' which is being continually outdated in its

forward march to truth. Victorian science has robbed many a Bultmann-type theologian, even in his student days, of any confidence in the message of Christ as revealed in Scripture. This book is an attempt to prevent our younger (and maybe older) students from being frightened out of looking to the revelation of God in the Scriptures on the basis that they are outmoded" (312).

Adapted from the *Christian News*, Dec. 23, 1968. Used with permission.

R. S. T.

A Song of Ascents

By E. Stanley Jones (Nashville: Abingdon Press, 1968. 400 pp., cloth, index, \$4.95.)

Few men (if any) have been more widely known and loved, or heard by more people, than E. Stanley Jones. His ministry has not only been long—over 60 years—but worldwide. Though called by God to India, he has been a missionary to every continent. Even now in his eighties he still spends six months of each year outside the United States in missionary work.

After writing 24 books, almost all of which were best sellers, he finally succeeded in writing his autobiography. He has deliberately made the volume what the subtitle claims to be: "A spiritual autobiography." This is not an adventure story of events, but a true story of spiritual adventure. The events are there, of course—exciting, colorful, and dramatic; but the narrative of the events is woven into the history of his own spiritual experience and of God's leadership in life.

This autobiography will unquestionably become a devotional classic. It should be read not only by preachers, but by laymen, and most of all by teen-agers and college students. While we won't go along with some of his pet schemes, we will be inspired by his spirit.

As always, Dr. Jones has an astonishing facility for epigrammatic statement, which in one verbal thrust opens the heart of a matter, with an entire clarity and persuasiveness. This book is full of such sentences as the following, "Jesus was infinite sanctity and he was also infinite sanity." Everywhere there is balance. The basic themes of his entire ministry and of his books are repeated here, but explained in the light of their experiential background.

He is entirely and uncompromisingly clear concerning his second work of grace, the baptism with the Holy Spirit by which he was cleansed from all sin and empowered for God's service. In treating this experi-

ence, he also is helpful and clear in explaining why he refuses to accept the modern tongues phenomenon. This volume should be widely circulated. During 1968-69 it was the "book of the year" for extracurricular reading at the Seminary.

R. S. T.

Missionary Education Helps for the Local Church

By Dick Pearson (Palo Alto, Calif.: Overseas Crusades Inc., 1966. 56 pp., paper, \$1.00.)

This volume is a gold mine of instruction and information for the pastor who wishes to promote the cause of world missions more effectively in his local church. It does not, of course, substitute for the regular denominational program, but supplements it. It includes practical suggestions for missionary activities of all age levels and in all departments of the local church, and also instructions for the setting up of special activities such as missionary conferences. In addition, it has the most complete list of available literature this reviewer has seen, considering of course that the emphasis is interdenominational. Not only is there quite a complete list of books, but also periodicals, tracts, study programs, and missionary correspondence courses. A separate bibliography is given of special interest to those who are personally interested in becoming missionaries, either on a short-term or career basis.

Finally, but not least, this compact volume includes the outline and guidance for a 10-session training course in missionary education. Naturally this would have to be adapted by a Nazarene pastor to meet our special needs.

R. S. T.

Baker's Dictionary of Practical Theology

Edited by Ralph G. Turnbull (Grand Rapids: Baker Book House, 1967. 469 pp., two indices, cloth, \$8.95.)

This omnibus volume is the work of 85 contributors organized under the master touch of Dr. Turnbull, pastor of the First Presbyterian Church of Seattle, Wash. The material is divided into 10 sections, namely, preaching, homiletics, hermeneutics, evangelism-missions, counselling, administration, pastoral, stewardship, worship, and education. Under each section heading are 10 or so articles by individual authors covering the various phases of this particular division of pastoral theology. For instance, some of

the topics under hermeneutics are "Biblical Interpretation," by Bernard R. Ramm; "Interpretation of Parables," by David H. Wallace; "Old Testament Quotations in the New Testament," by Roger Nocile; "The Use of Archeology in Interpretation," by E. M. Blaiklock; etc. At the end of each article is an ample bibliography.

Obviously this volume is much more than a dictionary; it is rather a one-volume encyclopedia of pastoral theology, since the articles are far more comprehensive than elementary definitions would require. Actually, an introductory course in each major subject is here available that is both comprehensive, evangelical, and current. This means that bound in one volume are 12 distinct courses covering almost every conceivable phase of the role of the modern minister. As far as methodology is concerned, not only in administering a church, but in preparing sermons and interpreting the Bible, an intelligent pastor could succeed if he had no other guidance than that found between these two covers. Therefore the pastor should not be intimidated by the price. In consideration for what he gets, it is dirt cheap.

R. S. T.

CALENDAR DIGEST

SEPTEMBER—

NWMS Membership and Alabaster

7 Cradle Roll Day

28 Christian Education Week

OCTOBER—

NWMS Star Society Checkup Month

5 Worldwide Communion Sunday

12 Caravan Sunday

Laymen's Sunday

13 Canadian Thanksgiving

**26 Sunday School Rally Day
Reformation Sunday**

NOVEMBER—

**2 Begin five weeks: Witnessing
with the Word**

Home Department Sunday

9 Servicemen's Sunday

23 Thanksgiving Offering



AMONG OURSELVES

Bruce L. Blowers, in *The New Guinea Frontier*, made a classic observation about a native "medicine man" who was desperately trying every known formula to ward off the rain; then when it broke on them in torrents anyway, he shrugged his shoulders in helpless resignation. Said Missionary Blowers: "When the pressure is on, the power is off" . . . Could this be true of any of us? . . . Of course we don't try to control the rain . . . But we surely do get under pressure at times . . . Is the power off then?—the power to witness, to be patient, to be kind, to win a victory over sin, the flesh, and the devil? Or does the power come surging through when the pressure is on, better than than ever? . . . In demonstrating the kind of power we claim, do we really have anything on the New Guinean? . . . We have a Source of power he knows nothing about—the Holy Spirit . . . Without the Holy Spirit our religious fever is of no more value than his antics and incantations . . . In this day when every foundation is being tested and every absolute denied, and every venerable institution is mocked and derided, we must be genuine . . . We dare not playact . . . In a prominent magazine the front-cover caption blazed, "1,000 Women Claim They Cannot Find God in the Church." . . . Could they find God in ours? . . . No use to clamor for "involvement" if the salt has lost its savor . . . It is "good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13b) . . . The treading and trampling days are upon us . . . But salty salt needs no defense; it only needs to be itself.

Until next month,

BT

P.S. By the way, the book named above is one of this year's missionary reading books. Read it yet?

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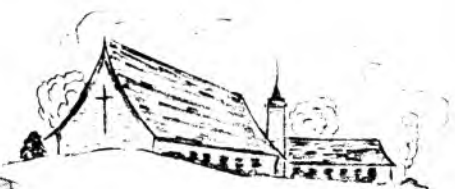


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