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NAZARENE PREACHER

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RESPONSIBILITY

General Superintendent Lewis

THE EMOTIONAL COST OF INTEGRITY

The Editor

THE IMAGE OF THE NAZARENE PREACHER

Tom Nees

"YOU DO UNDERSTAND?"

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MINISTERS AND THEIR HOUSING

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Sermon of the Month—

ANY LOAD, ANYTIME, ANY DISTANCE

James F. Ballew

MACLAREN'S OBSERVATIONS ON THE NEW MAN

Ross E. Price

—proclaiming Christian Holiness



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Volume 45

Number 8

RICHARD S. TAYLOR
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Responsibility

By General Superintendent Lewis

THE DICTIONARY DEFINES IT: "That for which one is answerable; a duty or trust."

That was exactly what I had in mind as I spoke to a young teen-ager who had just informed me that he planned to be a minister. I looked him in the eye as I said, "If you are going to be a minister, then be an excellent one."

"Yes, Sir," he replied, "that's the kind I want to be."

I spoke further, "Never forget one thing, and you can achieve the excellency of ministering you desire: Never accept an assignment unless you are willing and prepared to accept full responsibility for it. The ministry carries with it an awesome responsibility."

His face was very serious as I continued: "For example, if you are pastoring a church with 50 and receive a call to a church with 100 members, don't take it unless you are willing to more than double your responsibility! Think how awful it would be for you, the pastor, at the judgment to see one of your former members sent away to eternal punishment when all the time you thought the person was right with God. Pastoring, preaching, ministering are responsibilities for which we must answer to God."

"I think I understand, Sir," he said.

But as he turned away I pursued the matter in my thoughts. Many are anxious for the large pastorate with its increased benefits without being fully aware of the multiplied responsibility that comes along with it. Double the size of the church and the responsibility more than doubles. The pastor should know all the people, understand them well enough to realize their characteristics, and as far as possible know whether they are saved and sanctified.

This means work, and I do mean work, time-consuming work—the pastoral-calling work, sermon-preparing work, administrative work, program-planning work, evangelism-outreach work, listening-to-troubles work, hospital work, community work—and with each and every "work" a commensurate responsibility. It's a responsibility to the denomination, to the district, to the church, to the church board, to the Sunday school, NYPS, NWMS, to the souls of men, and above all to God. In fact, if a man will enlarge his acceptance of responsibility, soon any assignment might be larger without the trouble of moving. A man's potential increases along with his increased accepted responsibility and his response to it.

So when that "call" comes, consider the responsibility carefully, make up your mind to accept the increased work load it demands, pray about it sincerely, and if it is God's call also, take it!

The Emotional Cost of Integrity

If a prize were given to the least popular Old Testament saint, Abraham's nephew Lot would no doubt win it easily. Most of us almost resent the embarrassing fact that the Bible calls him "righteous." We remember only his selfishness in choosing the best land, and his disastrous mistake in pitching "his tent toward Sodom." Nevertheless, when Abraham interceded, it was in behalf, not of the wicked, but of the righteous—and Lot was delivered because he qualified.

The most convincing evidence of his essential soundness of character is given to us by Peter, who reminds us that Lot was "vexed with the filthy conversation of the wicked." Then comes the parenthetical explanation: "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (I Pet. 2:7-8). The sight of evil, day after day, never became tolerable to Lot. He never got used to it. This is one sure and indispensable mark of the righteous man.

If Lot had come to terms with his wicked environment, and had become proud of his ability to "live and let live," if he had learned the much coveted modern art of "accepting" people as they are, he would have had a much pleasanter sojourn in Sodom. But a much more soul-destroying one too. For righteousness cannot make peace with evil. It cannot be indifferent or neutral without destroying itself.

Constant vexation is a nuisance. It is an emotional drain. But it is the price we must pay if we would not be condemned. This is why a Christian cannot be totally happy in this world. No matter how he may rejoice in God, or keep his eyes on Jesus, he cannot, if he is a responsible person at all, be completely blind to the filth around him. The decay of moral standards, the visible disintegration of friends who once were so promising, the sins of one's own loved ones, will cause excruciating pain. The righteous man will be shocked over and over; he will never quite become shock-proof. He will be disturbed, grieved, sometimes angry. Not far from his hallelujahs will be sighs. Shallow is the man who never sighs—and so unlike his Lord!

Admittedly this does not conform to modern advice, which is to get away from everything which is upsetting, to think only pleasant thoughts, and refuse to look squarely at the sordid realities of life. We would live longer if we took this advice. We could happily vegetate for many years. But we would not be Christian men and women.

Lot never just "accepted" the Sodomites, hoping that because he was not judgmental they would someday accept his counsel. They knew exactly what he thought of them. Therefore they never really accepted him. Woe be to Christians who so accept the world that the world accepts them! They have forgotten the words of their Lord: "If ye were of the world, the world would love his own: but because ye are not of the world . . . therefore the world hateth you" (John 15:19; also I John 3:13).

In the practice of pastoral counseling there is a kind of "acceptance" which is valid, in which the counselor relates himself to the counselee with warmth and sympathy, as to a fellow human being who needs help. But the acceptance must be kept redemptive, or it degenerates into a mere endorsement of the status quo. It must not be the acceptance which reinforces the counselee's attempts at self-justification.

Often, too, the aim of a counselor to get the counselee to "accept himself" is premature, to say the least. Why does he not accept himself? In many cases it is because he knows the facts about himself. His inability to accept himself is the most hopeful thing about him. It shows an active conscience. For the counselor to begin by snuffing out this candle of the Lord is bungling indeed.

No, when real sin is present, anywhere in the situation, the counselee should be disturbed and the counselor should be vexed. To console by a snow job is criminal abdication of one's responsibility.

But all this is emotionally costly. Doctors are often puzzled by the amount of illness among preachers and their wives. Here are upright people who serve others and live clean lives, free from the debilitating vices of the age. Why should they have so many nervous and emotional problems? In some cases it may be due to wrong attitudes, needless tension, and similar ministerial forms of dissipation. But very often it is not due to wrong living but right living. They are simply paying the price for the preservation of their integrity.

Therefore, before we suppose we are superior to Lot, perhaps we had better ask ourselves, Are we even as righteous? For we live in modern Sodoms and modern Gomorrah's. Lot never got used to his Sodom; have we? While living there, he never allowed Sodom to squeeze him into its mold (Rom. 12:2, Phillips). Have we? Are we comfortable in this age? Are we so busy courting the favor of those whom we profess to be wanting to win that we cease to be vexed by their sins? Paul made himself "all things to all men," but not at the cost of his integrity. He never ceased being irritated by, and an irritant to, the wicked—so much so that in the end he lost his head. Let us so love the good that we have an abhorrence of that which is evil—even though emotionally it would be easier to modify our hostility to mild disapproval or, better yet, good-humored and indulgent tolerance. But he who is tepid toward evil is tepid also toward good. And just as tepid toward the Cross, and the One who died thereon.

Youth's Final Court of Appeal

In the July issue was a helpful article by James Jauncey on the "Psychological Argument Against Promiscuity." It was a well-written article, its reasoning sound, and its case histories moving. Doubtless this line of argument should be known by the preacher, and in some counselling sessions would be useful. This justifies both its writing and its publication.

However, Dr. Jauncey would be the first to agree that attempts to keep youth in the "straight and narrow" by psychological appeals apart from religious motivation have very little likelihood of success. At the most, such arguments can only supplement and, in some sense, confirm the more elementary and commanding moral laws.

While using all the support which may be had from the social sciences, we need to avoid naive faith in their persuasiveness. Let us not suppose we can get further with our youth by shifting the basis of our appeal from the Bible to social science. Young people may be superficially impressed by the appearance of being intellectual and scientific, but it will take far more than this to give them strong personal convictions which will hold them in the heat of temptation.

Jesus knew human nature. Nowhere is His insight more profound than when He put the conclusion in the mouth of Abraham (talking to the rich man in hell), "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If they reject the primary authority, they will not accept the secondary. And if modern young people are not interested in the religious appeal (What does God say?), they will not be overly interested in the psychological appeal (What is good for my health?). They will tend to take risks with the possible emotional damage, just as they smoke in spite of the possible cancer.

Young people must see that premarital sex is wrong, not merely unwise; and that it is wrong because there are moral absolutes declared by a personal God. Only the fear of God or the love of God will effectively motivate modern youth toward Christian behavior. The structure of Christian morals cannot long

be propped up by good advice when the foundation of moral absolutes has been removed.

Without God as the Arbiter of moral decision, there can be no final arbiter. Every appeal or reason less than God is relative, subjective, and transient. In the end nothing can be declared right or wrong, only expedient. And the feeble voices of psychology and sociology (if they speak at all) will be drowned in the clamor of selfish desire. When in our university classrooms we tell a whole generation that God has not spoken, we must not be surprised if later, when society says they shouldn't do this or that, they shout back, "Who said so?"

The Role of Wesley's Successors in the Modern World

By Jack Ford*

Part II. In Ethical Clarity and Example

SO MUCH for the doctrinal side, which inevitably attracts the scholar. Someone has said that if theological students saw two signs, pointing in opposite directions, with "Heaven" on one and "A Lecture on Heaven" on the other, they would choose the latter.

But we are not men playing a mental game, engaged in an intellectual pastime. We are reflecting on reality, seeking to know and explain the mysteries of the Christian way of life.

The disciplined life

In the new history of Methodism to which I have referred, four sections are devoted to the Methodists. They are "Our Doctrines," "Our Discipline," "Our Polity," and "Our Means of Grace." After our doctrines, our *discipline*—and no one can deny that that is Wesleyan.

The term "Methodist," as we know, was applied to a group of Oxford undergrads who took their religion seriously, sufficiently to mark them out among their lighthearted fellows. They

did not defend themselves from the charge but made it the banner under which they lived and served. Before Wesley had the assurance of the new birth, he and the little group, originally formed by his brother Charles, methodically met for prayer, the study of the Greek Testament, and the examination of their souls; methodically they attended services, took the sacrament, and visited those sick and in prison. How much Wesley owed to this preliminary discipline it is difficult to assess, but he did not discard it, but applied it to develop the new life of faith and love. He encouraged his Methodists to follow this example and live disciplined lives of prayer, diligence, self-examination, and separation from worldly habits. He urged them to pursue Christian perfection in an attitude of diligent seeking, progressing to the moment when they would receive it by faith. It is not difficult to trace his Puritan and High Anglican ancestry in his recipe for primitive Christianity, but undoubtedly it contributed to the sustained development and maintenance of the Methodist revival.

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His Directions given to his Band Societies enjoined Sabbath observance; abstinence from spiritous liquor, snuff, and tobacco; needless ornaments such as rings, earrings, necklaces, lace and ruffles, pawning and backbiting; and the maintenance of good works and attendance at all the ordinances of God. His General Rules are largely the basis of the General Rules of our own church.

But Wesley was no legalist. He not only made rules, but he sketched the *character* of a Methodist and showed the *characteristics* of those made perfect in love. Discipline was very definitely a means to an end, not an end in itself. It could prepare for faith and develop the experience received by faith, and this was its value.

Church rules today

We are living in an undisciplined age, and it might well be thought that to invite modern man to submit to anything like general rules would be to sabotage our appeal from the start. But I suspect that the winds of anarchy are blowing themselves out. An undisciplined, lawless person is not a very attractive animal. Recently the Labour Party in Britain took a sample opinion of the 3 million young people between 18 and 21 who will be part of the electorate at the next election. The survey showed that, instead of being "way out" in their morals, they had, on the whole, a dim view of our permissive society, with no time for the legalizing of cannabis, and of the strong opinion that students who misbehaved should have their educational grants withdrawn.

If rules are right, a reason can be given for them. Wesley was very ready to give a reason for his rules. Recently we were studying Paul's discussion of food offered to idols in I Cor. 8:10. We noticed that he did not quote the Jerusalem decision recorded in Acts 15. He reasoned it through on Christian principles and came to the same conclusion.

But there is a place for rules. Some Christians urgently want to know what

is involved in the daily life in living by the principles of love and righteousness. Wesley described his rules as "prudential helps grounded on reason and experience, in order to apply the general rules given in the Scriptures according to the particular circumstances." Paul not only stated the principle of love in Romans 13, but spelled it out in the relationships of life. One can think of lists in the Epistles such as I Cor. 13:4-7; Eph. 4:25-5:5; 5:22-6:9, which dot some of the *i*'s and cross some of the *t*'s of the Christian way of life.

There is a place in Christian ethics for the particular command and prohibition as well as for the general principle, though as Dr. Dunning has ably shown, they must be related. *Time* magazine recently quoted the following definition of the Christian obligation by a modern theologian: "There is only one thing which is always good regardless of circumstances, and that is neighborly concern, social responsibility, *agape* . . . in the situational approach of the new morality one enters into every decision-making moment armed with all the wisdom of culture, but prepared in one's freedom to suspend and violate any rule except that one must as responsibly as possible seek the good of one's neighbor." *Time's* comment is: ". . . quite a long thought for an eighteen-year-old during a passionate moment in the back seat of a car." To expect a teen-ager to apply a principle like that in a situation like that reminds me of Dr. Johnson's comment when told that a man who had been very unhappy in marriage had married again: "It is a triumph of hope over experience."

Some rules serve their purpose in the form in which they are given and need to be restated in another form when the context changes. How many here conscientiously abstain from things strangled and from blood? How many of the ladies cover their heads when praying or prophesying? No one at this conference has obeyed the apostolic command and greeted me with a holy kiss. When did you last wash the

saints' feet (apart from your own)? I am not making light of the Word of God. All these commands have a validity today in a modern setting. It is only a wooden interpretation of them that makes them appear absurd.

Do we need to scrutinize some of our rules in this light? Does the advent of television make a second look at some of them necessary? Perhaps so, but are there more than one or two that need revision? The course of events has abundantly justified our stand on smoking, and I am bold to say that alcohol has no real, worthwhile place in modern society. So often in the past the relaxing of rules has been a sign of spiritual decay. Not always—I grant that. But often. We must be sure, if it falls to our lot to modify what has served us well in days gone by, that we do it with “clean hands, and a pure heart.”

Duties to society

Perfect love operates both horizontally to man and vertically to God. Wesley was deeply conscious of his identity with the human race, while belonging to the new race in Christ through regeneration.

This was revealed in his concern for man's physical needs in his “Elementary Physic”; for his political responsibilities in “A Calm Address to Our American Colonies” (I am stressing his concern, not his inerrancy!); his concern for social justice in his “Thoughts upon Slavery”; his concern for the poor, typical of which is the entry in his *Journal*, January 4, 1785, when he was an old man of 82: “At this season we usually distribute coals and bread among the poor of the society. But I now considered they wanted clothes, as well as food. So on this, and the four following days I walked through the town and begged two hundred pounds, in order to clothe them that needed it most. But it was hard work, as most of the streets were filled with snow which often lay ankle deep, so that my feet were steeped in snow water nearly from morning til evening.”

Then there was his concern for education in the establishment of Kingswood School and his writing of Latin grammars. Here is one who saw nothing inconsistent between learning and holiness. Wesleyan Christianity is the Christianity of the burning heart and the enlightened mind. One has only to think of the solid diet which he prescribed for his people in the Christian Library to realize how he interpreted loving God with all the mind. His motive was good if the meat was strong!

Wesley was deeply conscious that there was no such thing as a solitary Christian. He was largehearted towards Christians of different persuasions from himself, as witness his sermon on “Catholicity” and his letter to a Roman Catholic. I believe that Wesley's successors should use the friendly climate in the religious world to witness to the truths which accompany full salvation. We can make contact with other churches without capitulating to the idea of a monolithic world church.

The burning heart

Finally, Wesleyan religion is the religion of the burning heart, a heart which burns with love for God and for man. On May 24, 1738, the fire fell upon a carefully prepared altar. With scrupulous care and over the years the altar had been built. But until that climactic moment in Aldersgate Street, all that could be seen was a meticulously dressed little man, precise and sincere, who could no more set England ablaze than he could control his unruly parishioners in Georgia. And then the fire fell.

In the evening I went very unwillingly to a society in Aldersgate street where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

The faith of the servant had become the faith of a son, and Wesley became a common bush ablaze with God. Trials and opposition still assailed, but many waters cannot quench love, nor can floods drown it. Nor can the human heart contain it. As it burns it spreads; and spread it must or it will be smothered in the confined space of a single heart.

*Oh, that the world might taste and see
The riches of His grace!*

*The arms of love that compass me
Would all mankind embrace.*

This is the authentic mark of Wesley's successors. Without it we are only a caricature of the great revivalist, with a carefully defined doctrine and a pathetic list of rules and no relevant panacea for the ills of our age. But with it we could be God's instruments of redemption in a lost world. Let our prayer be that of Charles Wesley:

*O Thou who camest from above
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.*

There let it for Thy glory burn!

"Who am I?"

The Image of the Nazarene Preacher

By Tom Nees*

THE IDEA of a minister's image has certain negative connotations. A simple definition of an "image" is "that which is seen." A slight shift of emphasis, and "image" becomes "an appearance" or "facade." "Image-making" then becomes an attempt to impress with a good appearance. The idea of a "ministerial image" is difficult to discuss because of the ministry's disdain of pretense.

The extent to which Americans are interested in projecting a good image was explored by Vance Packard in his best seller, *The Status Seekers*. In this revealing study of contemporary American life, Packard uncovers the ways people attempt to project themselves favorably to others. In his analysis, we are all affected by the desire for status and very conscious of our "image."

It is no secret that creating a good image is important to many professions. I know a doctor who at one point in his preparation for medical practice

was counseled to join a more prestigious denomination than the Church of the Nazarene. Membership in the right church, he was told, would help create a good image for his medical career. The advice was not followed. This kind of pressure to develop an image, even at the expense of personal integrity, is an accepted practice of our society.

At least one writer thinks that the ministry is not immune to these pressures. In *How to Become a Bishop Without Being Religious*, Charles Merrill Smith writes: "Surveys show that American young people put the profession of the clergy near the bottom of the list of occupations they would like to enter, ranking it in desirability just a cut above undertaking and a small miscellany of other dubious callings . . . the prevailing public image of the clergyman is not such as to make our American young people want to be one . . . What is this image which fails to attract the favorable consideration of

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young men pondering a career?" What follows, in the book, is a humorous, painful, but all-too-true satire on the ways we ministers project ourselves.

The desire to create an image has a positive side as well as the negative. An image may be not only what a person appears to be, but a reflection of what he really is. Image-making does not necessarily mean the attempt to fool people. To work toward an improved image may be the effort to harmonize one's behavior with ideals and convictions, or to make practical the theory and ideal of the ministry.

The concern a minister feels about his image is often a question of identity. Even with all the advice available today, what preacher has not at some point in his life struggled with the question: "Who am I?" It must be that way. The ministry is not a stereotyped discipline with precisely defined duties. For the most part our responsibilities are not prescribed for us. There is no one around telling us what to do. Compared to other professions, we have relatively few outside demands placed upon us. Discipline and direction must come from within.

We deal with intangibles. Sometimes the result of our labor is difficult, if not impossible, to see. Our tools or methods are highly variable. What a staggering responsibility was suggested by Paul: "By all means save some" (I Cor. 9:22)! "All means"! That covers a lot of ground and represents an ideal of performance matched by few other than the Apostle Paul himself.

If, in our search for identity, our attempt to match an "image" with our "calling" is disconcerting, perhaps there is comfort in numbers. In Exodus 3 we read that when Moses was called and commissioned to liberate the Hebrews he asked: "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" (RSV)

Elijah was an experienced prophet when his questions arose. Among other victories, this greatest of all the ancient prophets could claim defeat of 500 Baal priests, single-handed, one day on

Mount Carmel. Yet the sequel to that victory was his personal discouragement and despair at the thought of continuing as a prophet. Threatened by Jezebel, hiding under a broom tree, he welcomed death, saying: "It is enough; now, O Lord, take away my life; for I am not better than my fathers" (I Kings 19:4).

As a young man, Jeremiah could not see himself as the Lord's messenger. Perhaps he was intimidated by the judgment of some that a man is not ready for responsibility until he approaches the age of retirement. Was Jeremiah not struggling with the matter of identity and image when he protested: "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth" (Jer. 1:6, RSV).

Paul's ministerial protege, Timothy, was evidently timid and unsure of himself. Confident of Timothy's "faith" and "calling," Paul wrote: "Hence I remind you to rekindle the gift of God that is within you" (II Tim. 1:6, RSV). A few verses later he instructs: "Follow the pattern of the sound words which you have heard from me" (II Tim. 1:13, RSV). This "pattern" was not to be an artificial image—a carbon copy of St. Paul. Timothy was to work on his own image: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (II Tim. 2:15, RSV).

Whether we like it or not, we have an image. People think about us, talk about us, and compare us to their own ideas or images of the ministry. The image we have developed or are developing needs an occasional inspection. Is our image the result of conformity to existing patterns of society, formed by pressures of outside expectation? Or does our image reflect the attempt to harmonize behavior and conduct with conviction and calling?

The Image of the Nazarene Minister

I. The image of the average Nazarene minister based on a survey from 150 freshmen and sophomores in Bible, religious education, and doctrine classes at Olivet Naza-

rene College (1965). Survey was conducted by Prof. Otis Sayes.

How they saw the average Nazarene minister:

Burden bearer	65%
Godly character and prayerful	60%
Dedicated, called, sacrificial	50%
Optimistic, bold, courageous, humorous	37%
Good personality and well-liked	31%
Friendly, kind, and understanding	31%
Well-trained, educated	17%
Good preacher and Bible student	17%
A mixture of good and bad	15%
No consistent picture possible	15%
Inconsistent, not what one expects	10%
Unrealistic, stereotyped, old-fashioned	10%
District and general programs more important	8%
Egotist, no leader	8%
Strict, emphasizes rules and negatives	8%
Builder, promoter, administrator	6%
Human—subject to error	6%
Poor preacher	6%
Neat, clean, good appearance	5%
Handyman—jack-of-all-trades	5%
Supplements income with outside job	4%
Uneducated	3%

II. Some trends that give an unfortunate image of the preacher:

A. *Nationally*: Ministers such as Adam Clayton Powell, the "Marchers," some radio ministers, preachers in name only, movies which create an adverse image of the preacher

B. *In our own church*:

1. *Impressions we leave*:

- Lack of real dedication
- Lack of concern and burden
- Feeling of unimportance of the

work

Illus.: One pastor unable to visit a very sick, hospitalized person because he was leaving that day on a fishing trip.

Before the service—"Well, let's get this show on the road."

Lack of planning for the services.

d. The feeling that we are more interested in the kind of parsonage we have than the kind of church

e. The feeling that we are more interested in the number on the roll and the tithe envelope than the soul

2. *Failure to project any kind of program*

- Operate from Sunday to Sunday
- Quick decisions for revivals, building programs, and offerings
- No planning for budgets

3. *More and more trend toward outside employment*

a. Too many acquire a standard of living that cannot be maintained on a minister's salary.

b. Credit payments

c. Desire for security for the future

4. *Status seeking*

a. Try to be like ministers of other persuasions

b. Acceptance in ministerial connections

Lesson: Care must be taken lest we compromise our uniqueness as a church in trying to be like others. We must keep blessing of God in our services while we conduct a high type of service.

**Practical
Points**

*that make
a difference*

**They criticized him,
but couldn't touch him!**

Dear Son:

Our pastor is the subject of much talk these days. It seems as though there is a group in the church who do not like him, but he stands tall with me.

They may have their point, but he is a godly man—and that makes the difference. Little children love and follow him. Senior citizens are comfortable in his presence. Plain people want to be with him. Everyone likes to see him come and no one likes to see him go. All who meet him are inclined to live a better life. He is his best sermon!

He is homely, rather awkward, and simple in his speech—but he is a thing of beauty—a beauty given by his Master.

They criticized him today, but they couldn't touch him!

Love,
David

If we would share the burdens of others,
we must be willing to share our own

"You Do Understand?"

By J. Melton Thomas*

I STOOD BESIDE a hospital bed in my town, ministering as I might, to a man in an advanced state of cancer. It was Easter Sunday, and while his wife was out of the room speaking to departing visitors, I had shared with him something of what the Easter services had been at our church.

We talked of life, and of death, and of resurrection. We talked of the world that is to be, of the life that is to come. His faith was a firm and heartening faith as I reviewed with him Paul's words "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). This assurance was as much his as it had been Paul's before him, for he knew the same resurrected Lord.

Presently his wife returned and stood across his bed from me. Then as we talked, I discovered that what would likely be terminal disease in the husband was not the only thing troubling the two. Added to an already too heavy load was a pending problem with a daughter. She was a fine girl, a third-year student at the university, a place where she

had met a young rebel whom she now determined to marry. He was not only opposed to all that the family had always cherished and believed, but was also quite cynical about the whole matter.

They were troubled, and I shared their concern. And I tried to help. I spoke in generalities. I said the things we usually say. I told them I would pray with them about the daughter. I talked of principles, but their hearts weren't being helped much. Then suddenly I decided to share with them my own heart, for my wife and I had experienced a great heartbreak in an area in our own lives that was quite applicable to theirs. Rapport was immediate. The troubled mother glanced quickly at me, and then startled me with this query, "You do understand, then?"

I was in a somber mood as I left that hospital. I realized with a new clarity that somehow we ministers must identify with our people. They must feel that *we do understand*. Sometimes we may have to let the barriers down, and pull the curtains aside, and let them know that we too are very human and very vulnerable. We must enter into their joys and their sorrows, into their successes and their failures, into their high

*Pastor, First Church, Albuquerque, N.M.

times and their low moments. They must feel that we, in a very real sense, are like them, that we are "in all points tested" as they are.

Dr. Clovis G. Chappell tells of visiting a mother who had lost a little child in death. He was there, as a pastor should be, trying to comfort, doing what he could to minister grace. Then another mother came into the room and did more in a moment, with just a word, than he had been able to do up to this time. Said she, "I understand. I too lost one of mine. I have been where you are."

This is not to say that we must experience everything that every person experiences in order to be able to help him. It is to say, however, that we must have such feeling for, and sympathy with, people that they will know they can draw from us even though we have not been over the waters through which they are passing. The guide word here is *empathy*, which is defined as "the projection of one's own personality into the personality of another in order to understand him better" (Webster's *New World Dictionary*).

We minister grace when we thus identify. Indeed it is as we thus identify that grace is operative. Ezekiel experienced this. His two testimonies of it express two things that happen when we "get through to people, when we get where they

live." One of these things is a sometimes astonishment at their state. "*I sat where they sat, and remained there among them*" (Ezek. 3:15). The burdens of some of our people are astonishing burdens! Ezekiel saw also that through such identification we open channels through which God can operate. "Now it came to pass in the thirtieth year, in the fourth month . . . as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God" (Ezek. 1:1). All of us who have lived long in pastorates have had this same experience. We have found that as we have moved among the people, identified with the people, poured our love upon the people, that we too have "seen visions of God," yes, and of what He would do through us for the people!

In the long run, our people appreciate us more, and gain more strength from us, in these times than in any other. We may be "go-getters"; we may have our names in the papers from speeches made at the service clubs; we may be "making a real showing," statistically. I would venture, however, that the greatest satisfactions will come when in the quiet, demanding, troubled times some parishioner looks across a hospital bed, or across a counselling table, or up from a prayer altar, and says through tears, "You do understand, then?"

Those of you who can read Scripture well, not oratorically—that is hateful—but simply, reverently, feeling it yourselves, lost in it, can be quite sure that you will always reach some hearts.

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

Mechanics of the Ministry

By Raymond C. Kratzer*

Part VII. Preaching Program

IT GOES WITHOUT SAYING that we are “creatures of habit.” The time we retire and the time we awake fall into a pattern. The food we eat for breakfast, for lunch, and for dinner has a similarity about it in most families. Certain expressions of speech characterize most individuals. Likewise, the thought patterns of the minister tend to follow certain courses which may affect his study habits and his preaching program.

The minister dare not become stereotyped in his preaching lest his effectiveness become less than it ought to be. Variety should be his watchword with a message that is anchored to the Rock, but “geared to the times.” His preaching program should be broad enough to encompass all of the needs of his congregation and fit all ages. It must be “people-centered” rather than “preacher-centered.” Many times the personal problems of the minister find their outlet in voicing their ramifications through a Sunday morning sermon. It may find a counterpart in a few of his congregation, but on the whole it will miss the mark.

In talking to laymen, occasionally they say something like this: “Our pastor is a wonderful preacher and we love him. But it has been a long time since he has preached a sermon on sin, or on restitution, or on the second coming of Christ, or on judgment, or on heaven, or on hell.” Then I sense a hunger on the part of this layman for a more balanced diet of spiritual food which involves every facet of God’s Word.

It is helpful occasionally to run a check on yourself to see how compre-

hensive your ministry is, or whether you have been playing on one string too much. Consequently, I have worked out a checklist of 65 subjects which cover a broad spectrum of biblical truth. It might be helpful to look them over and check them against your sermons of last year, listing the date when you preached on a similar subject. No doubt you will find some neglected areas of which you have been unaware. On the other hand, you may find that you have preached many times on a few of these subjects during the past 12 months—possibly forming a rut in one direction.

Many things influence the ministry of a preacher. In calling upon his people he is motivated to preach along a certain line. The current events of the day challenge him in the preparation of some sermons. Problem situations in the church color his thoughts and direct his preparation to try to solve them through his preaching. Personal needs evoke sermon seeds. Devotional reading cascades showers of refreshing ideas which cry for expression through the medium of the sermon. Hundreds of other stimuli impinge themselves upon the mind and heart of the man of God to become a part of the ingredients of a message from the Lord, poured through the sanctified imagination of His undersecretary to meet the needs of precious souls.

Paul urges the minister of God to “preach the word.” Jesus prayed that His people might be sanctified through the truth. He said, “Thy word is truth.” Again we are admonished to study to show ourselves “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Tim. 2:15). This would cer-

*Superintendent, Northwest District, Yakima, Wash.

tainly indicate a broad scope of subjects in a year's preaching program.

We as Nazarene preachers are opposed to a stereotyped programming of our church work. We believe in the freedom of the Spirit of God motivating us and guiding us—even to the changing of our preconceived and preplanned program. On the other hand, it is not at all unscriptural or unspiritual to have a plan and to work toward it in the power of the Spirit.

The checklist is only a partial list of the many subjects that cry for sermonizing. But there should be time in a year to cover all of this material. With 104 regular Sunday preaching services and 52 midweek services, there is room for almost twice as many subjects. Of course, many of these themes lend themselves to a series of sermons, which would cut down the number of categories. For instance, the subject of stewardship could involve a number of sermons in a series; likewise, prayer, Second Coming, atonement, including the pre-Easter themes, etc.

A regular checkup on neglected themes will help you to preach on some subjects that you may not particularly enjoy. But they must be presented to your congregation. And you will find that some of these difficult subjects will bear the most fruit. I recall preaching on sin one time in which I especially emphasized restitution. God came in a wonderful way. Even some of the dear old saints were thrilled with the ruggedness of the message and indicated that they wanted a more rugged gospel preached. Satan is always near to get us to soft-pedal the Word of God and to ignore those areas where the basic needs of victory lie.

It might be helpful sometime to poll your congregation for ideas. Ask them to write down some theme they would like you to preach on. Indicate that you will give prayerful attention to their suggestions, and if you are led of the Holy Spirit, you will bring a message along that line. I know we cannot open the door too wide for people to tell us what to preach about, but we dare not close our minds too tight

against the call for help from those to whom we minister. Likewise, such an emphasis will help to lift the sermon into a greater place of importance and people will become more conscious of its value.

It is good discipline to plan ahead. Big business plans for years in the future. It is not beside the point to chart your course as a pastor, even to arranging a "Preaching Program" for an entire year. Take an hour or two—or three—sometime soon in which to plan some sermon themes for the next three months at least. List every service—Wednesdays as well as Sundays. Some of these will already be used as times for special emphases such as revival, college quartets, etc. The season of the year will readily suggest some themes. And by the time you have gone over the enclosed list you will find great inspiration and blessing as you see the broad scope of the gospel. Likewise, your sermonic gristmill will have some containers in which to deposit relevant material as you live from day to day.

The Bible tells us that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). In our work as ministers of the Gospel, we must ever be aware of the importance of preaching. More problems can be solved, more light given, more burdens lifted, more idealism generated, and more work of eternal consequence can be initiated through the preaching of the Word than we can imagine.

We live in an age of counsel-itis. Social workers, psychologists, psychiatrists, and many other groups of people seem to think that all of the problems of the individual can be solved through counseling. Ministers find themselves being strongly motivated to increase their counsel-ratio with the disturbed members of their congregation. And certainly a wise pastor will have some skills in this area and will use them to advantage. But he must never let this method of helping people gain the pre-eminence over preaching-therapy.

(Continued on page 45)

GUIDE TO A YEAR'S PREACHING PROGRAM

THEME	Date	Date	Date	Date
Affliction				
Assurance				
Backsliding				
Beatitudes				
Bible				
Carnality				
Christ				
Church				
Confession				
Devil				
Duty				
Eternity				
Evangelism				
Faith				
Family				
Grace				
Greatness of God				
Guilt				
Heaven				
Hell				
Holiness				
Home				
Humility				
Idolatry				
Immortality				
Incarnation				
Intercession				
Joy				
Judgment				
Kindness				
Light				
Love				
Missions				
Neglect				
Obedience				
Prayer				
Pride				
Prophecy				
Quarreling				
Restitution				
Resurrection				
Revival				
Sanctification				
Second Coming				
Sin				
Stewardship				
Talents				
Temptation				
Testimony				
Tithing				
Unbelief				
Unselfishness				
Victory				
Vision				
Witnessing				
Worldliness				
Youth				
Zeal				

Ministers and Their Housing

By Donald R. White*

IT IS DEBATABLE whether a pastor of a church should own his own home. Although there are usually two sides to this proposition, I believe most ministers would agree that a pastor should not attempt to purchase a home in the area in which he is to serve. Despite the many enthusiastic articles written by ministers on the advantage of owning real estate, available information seems to indicate that only about 25 percent of the pastors are now buying their own houses.

Let us look at four aspects of the problem.

First, a minister should live in and be a part of the community in which he ministers. If the church has a manse or parsonage, and it is accepted as part of the "call," the pastor and his family will share in the life of the community.

If the "call" is to an inner-city situation or to a town "going downhill" and there is no parsonage, many a minister would be inclined to buy or rent a house outside the

community, possibly because he does not want his children growing up in an inner-city situation, or he finds better schools in a neighboring community, or he finds that taxes are less in another area, or because it would be a poor investment to buy in a deteriorating neighborhood.

On the other hand, if a minister is called to a rapidly growing suburban area and he has to provide his own house, many times he cannot afford the house he ought to have. The minister's salary is often small by comparison with the average income in good suburban communities. When a manse allowance is given, it often is less than the actual cost charged for an adequate house in the community (and good rentals are usually difficult to find at the time the house is needed!). If a manse is provided, it usually is well-located for service to the parishioners and is comparable in size and value to other houses in the community, even though it may be old. If the new minister is forced to buy a house, will he have the capital to make the down payment? Should

*Secretary, Board of Pensions, United Presbyterian Church in the U.S.A. Reprinted by permission from *Seminary Quarterly*, fall, 1968.

the church advance the money? Should he expect a "special deal" from the banker? Even if the minister finds the down payment, the payments, insurance, taxes, maintenance, and upkeep usually exceed what is normally budgeted for housing. Too often, the banker or financial advisor recommends that the minister live on a less affluent edge of the community, so that the cost of the house will not take a disproportionate part of the pastor's income.

The call to service in a particular locality should not be dependant on the minister's ability to find adequate housing at reasonable cost! And the minister is not in a good position to know which part of town is best, nor should he keep a congregation waiting until he can find a good real estate "buy."

Second, if a minister has acquired a house in his last parish, it is probable he will be tempted to remain in that parish in retirement. Most Ministerial Relations Committees will agree that it is not a good policy for the retiring minister to remain in his last parish. If he was "beloved," it will be very difficult for the new minister to establish himself. Even if the older minister is a "saint," his wife may not be, and his children living in the area may be "unrestrained" in their comments. If the minister was disliked and virtually forced to retire, his continued presence is seldom an asset.

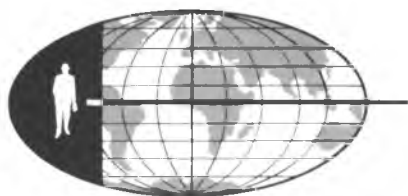
Third, when a minister owns his own house he has an investment to protect. Advocates for the minister buying his own home point to the equity he can accrue. This is true if the conditions are right. In recent years, with rising prices, many can point to real and enforced savings through ownership of a home. But

it is equally true that with a buyers' market the minister can lose money. The opportunity for profit depends upon the parish. If the parish is in an area of increasing values, it is a good investment. If, on the other hand, the parish is in an area of decreasing real-estate value, the minister will lose money he can ill afford. The owning of a house (particularly if money may be lost by selling) may become the deciding factor in determining whether to accept a new "call." (There are other equity investments that are as profitable as most housing which a minister is likely to buy.) The mobility of a ministry should never be dependent upon changes in the real-estate market.

It is usually difficult for a minister to move advantageously after age 55. There is a real temptation, after a few years, for the minister to decide that there is real merit in a long pastorate, so he decides to remain until retirement, even though the congregation may not be enthusiastic about the prospect. If a minister owns his own home in the community, the temptation to stay is even stronger.

While the manse may not be all that the minister wants or feels his wife deserves, it comes as part of the "call" which he can accept or reject. When the church finds that the quality of the minister is exceptionally good, the manse is often appropriately improved—much to the joy of the minister and his family (as well as the parishioners), and to the benefit of future pastors to that congregation.

Should the church provide a manse? Yes, for there is far more danger, both for the minister and the church, if the pastor is given the option of an allowance to select and purchase his own home.



The PASTOR'S SUPPLEMENT

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

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MINISTERIAL BENEVOLENCE



—A monthly series of questions and answers—

Q. The Social Security Administration gave a blanket increase in monthly benefits to its recipients in April, 1970. Does this mean that the amount which a retired Nazarene minister or widow is presently receiving from the Department of Ministerial Benevolence will be reduced due to this increase in Social Security benefit?

A. No. It has been a long-standing policy of the Department of Ministerial Benevolence *not* to reduce the amount of monthly assistance granted by the Department when there was a raise in Social Security benefits.

In fact, the General Board voted in its annual meeting in January, 1970, to increase the maximum amount of income allowable for a ministerial couple from \$225 per month to \$250 per month. The maximum amount allowable for a widow is \$160 per month and the maximum amount allowable for a single minister is \$175 per month.

The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.

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-
-
-
etc.
etc.



PASTOR . . . HERE'S AN IDEA'

PRAYER AND FASTING SUNDAY



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Morning Worship Service:

Suggested Hymns: (“Praise and Worship”) #14, #38, #102, or #408

Special Song: (P & W) “Hark, the Voice of Jesus Calling,” vv. 1, 3, & 4

Scripture Reading: Acts 12:1-11 or Mark 11: 22-26

Message on Prayer and Fasting

Suggested Texts: II Chronicles 7:14—“Prayer to Heal the Nations”

II Thessalonians 3:1—“A Missionary’s Call to Prayer

Acts 12:5—“A Praying Church”

Daniel 9:3—“Daniel, the Intercessor”

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"God Squad"

A GROUP OF NAZARENE pastors provided an interesting column a few months ago for Columnist Charles Connor in the Charleston (W. Va.) *Daily Mail* newspaper. It follows in part:

"Every Monday morning a little after 11, a group of nattily-dressed men begin to fill a table in the restaurant of the Charleston House. They exchange greetings and jokes and kid the waitresses, who know them well, and by 11:30 all are present.

Look like Salesmen

"First glance would tell any of the other diners present that these are salesmen. They have that look about them—affable, self-assured, good-natured, well-groomed and obviously enjoying the sweet smell of success.

"But initial impressions are not all that accurate in these days of change. These are clergymen and Monday is their day off, if you can say any minister truly has a day off. They get together every Monday for lunch and have been doing so for the last 18 months.

"They get together because it's fun, an hour of the week when they can enjoy each other's company and, occasionally, as the Rev. Harold E. Runyan, explains, 'talk shop.'

One Dressed Mod

"These are clergymen from the Church of the Nazarene, all between 30 and 45 years of age. The Rev. Morton Estep, of South Charleston First Church, probably is the youngest. He dresses a bit mod and on him it looks good. He has an 'in' with youth that many ministers miss. He calls the group the 'God Squad' but it doesn't come out with the slightest touch of irreverence. Behind his smile is deadly seriousness about his religion.

"For their hour on Monday fellow-

ship, all is light humor and fun. The Rev. Oval L. Stone, of Charleston First Church, is known affectionately to all as 'Round Rock.'

"Then there are the Revs. R. D. (Jack) Sutherland, pastor of the Southeast Church of the Nazarene in Kanawha City, James M. Bearden of the new Elk River Church of the Nazarene, Pat LaFon of the Valley Grove Church of the Nazarene on Elk Two Mile, and John Howald, Jr., of the Davis Creek Church of the Nazarene.

"It's just something that happened," explained Mr. Runyan, pastor of South Charleston's Grace Nazarene Church. "I can't recall how it started, really. I know the district superintendent, H. Harvey Hendershot, didn't call us together, although he drops in from time to time.

Exchange Ideas and Views

"Sometimes we talk shop, how the services went the day before, how the attendance is holding up, who the new members of the churches are. We exchange ideas and sermon topics. Mostly, though, we're there just to enjoy each other's company."

"It's good to see a bunch of preachers having a good time together and, come to think of it, they are salesmen of a sort.

"This Sunday, Easter, they have the greatest message of the Christian year to sell.

"It might not be a bad idea to drop in and hear it again. You might say it's a rerun, but it hasn't lost much in translation over the last 2,000 years."

Reader reaction to this column was good. It was regarded as interesting and it gave many in the secular public a new viewpoint on Nazarene pastors. The *Daily Mail* has about 500,000 readers.

O. JOE OLSON



YOUTH MISSIONS TOUR

A real, live happening is coming your way. If one of these rallies is in your area, try to attend. Everyone is invited.

A tremendous team of leaders will be featured:

Dr. E. S. Phillips, executive secretary of the Department of World Missions.

Rev. Jim Bond, general NYPS president and All-American basketball player, under appointment to Brazil

Rev. Wallace White, field superintendent in New Guinea

Dr. Mary Scott, executive secretary of the NWMS

Rev. Franklin Cook, administrative assistant of the Department of World Missions

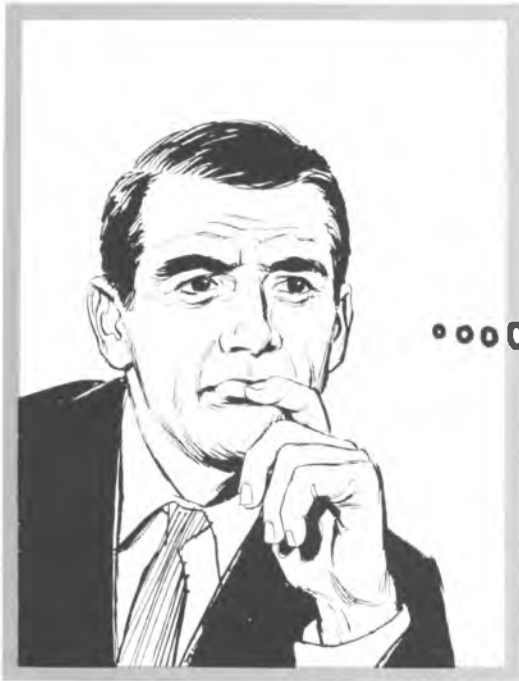
A STUDENT MISSION CORPS representative

At each scheduled stop, the program will be as follows:

Missionary Council Dinner (District & Local Councils)	6:00-7:15 p.m.
"Hamburger Banquet" (Young People)	6:00-6:45 p.m.
Teen Choir Practice	6:50-7:30 p.m.
Giant Rally	7:45-9:00 p.m.

SCHEDULE

Sept. 15	Tuesday	Des Moines, Ia.
16	Wednesday	Lansing, Mich.
17	Thursday	Flint, Mich.
18	Friday	Akron, Ohio
21	Monday	Syracuse, N.Y.
23	Wednesday	Wollaston, Mass.
24	Thursday	Lansdale, Pa.
26	Saturday	Columbia, S.C.
29	Tuesday	Chattanooga, Tenn.
30	Wednesday	Nashville, Tenn.
Oct. 1	Thursday	Little Rock, Ark.
2	Friday	Bethany, Okla.
3	Saturday	Dallas, Tex.
6	Tuesday	Albuquerque, N.M.
8	Thursday	Phoenix, Ariz.
10	Saturday	Pasadena, Calif.
12	Monday	Long Beach, Calif.
13	Tuesday	Fresno, Calif.
14	Wednesday	San Jose, Calif.
15	Thursday	Sacramento, Calif.
17	Saturday	Medford, Ore.
19	Monday	Eugene, Ore.
21	Wednesday	Walla Walla, Wash.
22	Thursday	Spokane, Wash.
23	Friday	Kelso, Wash.
24	Saturday	Seattle, Wash.



How do you
say
Bon Voyage
to college
students?

HERE'S AN IDEA

- °Feature college students in a Sunday night service just before they leave for school.
- °Use every one:
 - sing specials
 - testify
 - tell about future plans
 - lead singing
 - pastor or youth leader may conduct an interview
 - preach
- °Have an informal reception after service.
- °Let them know you will be supporting them:
 - send church literature during the year
 - send the *Herald of Holiness* to each college student (special student rates, one-half price, October through May)

REMEMBER . . . COLLEGE STUDENTS NEED A PASTOR TOO

(Plan to visit them on campus once a semester.)



Want to Do Some Prospecting?

Here are some ideas for finding prospective converts and new church members.

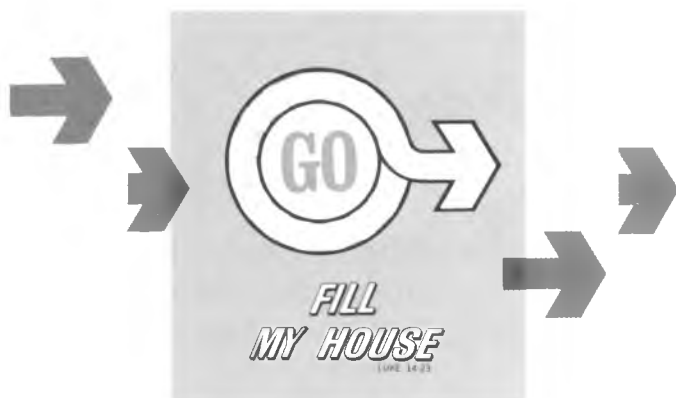
1. Check your Sunday school class books for un-churched visitors and enrollees.
2. Use the guest register book in the foyer of the church as a source for new prospects.
3. Take a good look at your Nazarene families. There may be some unsaved, unsanctified members of the family who need a special interest in your prayers and attention.
4. Every community has a number of people who are unchurched. Observe your neighborhood on your way to church next Sunday. Try to identify a family not going to church. Make it a point to introduce yourself to the parents and children of that family, taking in interest in the "personhood" of each family member. People want to be wanted for what they are, not just because they help the church attain an attendance or membership goal.

Help make 1970 a great

YEAR OF EVANGELISM

Department of Evangelism
Dr. John L. Knight, *Executive Secretary*
6401 The Paseo
Kansas City, Mo. 64131

OCTOBER SUNDAY SCHOOL ATTENDANCE DRIVE



COMPETITION BETWEEN DISTRICTS

DO YOU KNOW YOUR “MANUAL”???

How about Paragraph 159.12???

Is it operative in your church?

Hope so! Our families desperately need this valuable help. Write the

Director of Christian Family Life

6401 The Paseo, Kansas City, Mo. 64131

for a free kit of helps for your
local director of Christian Family Life.



DID YOU PAY LOTS OF FEDERAL INCOME TAX TOO?

Have you considered cutting down on the amount of tax you have to pay and also benefitting yourself for your retirement years?

The Nazarene Retirement Program (tax-sheltered annuity) is still the best plan we know available because it guarantees a monthly retirement income for life after retirement.

Your employer (the local church) can contribute an amount each month into an annuity for you and it *is not* counted as income when you file your federal income tax.

*For further
information
write:*

**Dean Wessels
Board of Pensions
6401 The Paseo
Kansas City, Mo. 64131**



GO FILL MY HOUSE

OCTOBER
4-25

4	5	6	7	1	2	3
11	12	13	14	8	9	10
18	19	20	21	15	16	17
25	26	27	28	22	23	24
				29	30	31

A 4-SUNDAY ATTENDANCE INCENTIVE

Offering a biblical plan for inviting people to Sunday school

Here's how it works...

Inform the community

In front of your church, in the auditorium or foyer, the impact of this large sign lets everyone know something special is happening at your church. Stained glass window design with invitation, "Let us go into the house of the Lord," is silk-screened in three colors on heavy canvas. 3 x 10 feet. Suggested display date, September 13.

SI-700

UX-400 **WOODEN FRAME** for displaying above banner outdoors.
Hardware included.

\$6.95

\$5.25

BANNER



Stimulate church-wide enthusiasm

STREAMER



Posted in every classroom, on department bulletin boards, in the lobby, it will constantly remind members of Christ's command to "GO..." invite neighbors and friends to attend God's house. Striking 2-color reverse design reads, "GO—Fill My House." 4 x 22". Suggested display date, September 13.

SI-702

Package of 6, 75c

Encourage total participation

BOOKMARK

This unique little card provides space for writing in names a member intends to "GO" to and invite to Sunday school. As a marker in his Bible, it becomes a daily prayer list. The reverse side is then used to record those who accept the invitation and "came to fill." 1 1/4 x 5 1/2". Matches streamer design. Suggested distribution, September 20.

BM-703

Package of 50, 75c; 2 pkgs., \$1.50;
5 pkgs., \$3.75; 10 pkgs., \$7.50

Extend a friendly invitation

FLYER



A silent reminder of your personal invitations. Briefly explains the benefits of attending church—friendly people, study of God's Word, a new way of life—concluding with an admonition to "help fill God's house and He'll fill your life with good things." Also appropriate as door-to-door hand-bill, bulletin insert, mailing piece. Folds to 3 1/2 x 8 1/2". Matches streamer design. Suggested distribution, September 27 and throughout October.

S-701

Package of 50, \$1.25; 2 pkgs., \$2.50;
5 pkgs., \$6.25; 10 pkgs., \$12.50

Keep in Touch

POSTCARD

A friendly reminder emphasizing the importance of attending Sunday school. Appropriate for sending both visitors and regular members, or distributing personally. Reverse side is plain for addresses and/or note. 3 1/4 x 5 1/2". Matches streamer design. Suggested distribution, throughout October.

SC-699

Package of 50, 65c; 2 pkgs., \$1.30;
5 pkgs., \$3.25; 10 pkgs., \$6.50

For related WELCOME SUPPLIES, RECOGNITION AWARDS, and SOUL-WINNING ITEMS, consult the church-office copy of our "Master Buying Guide."

IMPORTANT: Local plans should be completed and ready to present to workers by August 30 or September 6. Material should be ordered and on hand by mid-September.

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Bresee, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

Prices slightly higher outside the continental United States

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

My Quiet Time

By Geneva McCullough*

MAY I SHARE SOMETHING that has revolutionized my life? About a year ago I was engaged in a conversation with another minister's wife, and our topic of discussion seemed to focus on our need for a "quiet time" with the Lord. As a result of this conversation, the Holy Spirit started dealing with me about a time to set aside for Him.

The next morning while I was doing my dishes, the Spirit reminded me again of my need for time to spend in His presence. Among many scriptures which came to mind was one of my favorites from Isa. 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Right then I stopped doing the dishes that had seemed so important and found a place alone with Him. As He drew near to my heart I began to see things in their right perspective. Dishes, diapers, and dusting began to take a lesser place, and the gifts of the Spirit took total importance.

After this quiet time I returned to the many duties that were mine for the day. There were still dishes to be washed, my grocery shopping to be done. Another scripture came to mind, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). I recalled a song my little daughter sings about the devil being a "sly old fox." If in your Christian

walk you have not come to this realization, then fasten your seat belt, because he always comes when least expected. I knew that, to insure against falling, I would have to *make* and *keep* a regular time for communion with Him. In prayer that evening the Lord brought to my attention a plan just right for me.

I have two small children and time is at a premium. To bring my thoughts from the seemingly mundane duties to the spiritual quiet time would not be easy. The first thing, then, would be to quiet my mind before Him.

Lunch at our house is a busy time. Our 15-month-old boy, who weighs 33 pounds, starts in about 11:30 o'clock telling me it is time to eat. After feeding my "bundles of joy" and putting them down for naps, I start on my "quiet time" for the day. I take the telephone off the hook, pull the blinds, and go to my bedroom. During this time I am not interrupted at all.

It has been amazing how the Lord has led me to wonderful Christian books that have been a source of strength. After reading two or three chapters of a good religious book, I go to my favorite Book, the Bible. Then comes my time for praising God for all the many blessings He has bestowed upon me and my family. After the praise comes my petition. When I have made known my supplication, I commend my way unto the Lord and trust in Him.

This refreshing time amidst the rush and pressure of my day is my con-

*Pastor's wife, Shawnee, Kans.

tinuing source of spiritual strength. This quiet time is usually between the hours of 1:30 and 3:30. This seems like a long time, but it passes so swiftly! I feel now that I couldn't live without it. I don't know how one can give counsel to another if he hasn't spent time alone in prayer.

Our church members are well aware of my quiet time and respect it. In fact, they are glad for it.

God has given me this quiet time just suited to my present needs, but I know that He will help anyone—with any schedule—to find just the “right time” if he really wants it.

“Thy Speech Betrayeth Thee”

By Frankie Roland*

THE CLEANING LADY smiled as she mopped around my hospital bed. I was very homesick for my husband and infant son some 45 miles away, and I was rattling off about a mile a minute.

Leaning against her mop, she asked, “What part of the South are you from, Honey?”

There it goes again, I told myself. It was never, “Are you from the South?” but always, “What part of the South are you from, Honey?”

When I tell people I've lived “up North” for over 12 years, they raise their eyebrows. “I know, I know,” I reply. “I'll never lose it!” I don't even realize I pronounce “help,” “bulb,” or “pie” differently until someone smiles. I usually don't catch on until someone has had me pronounce “nineteen” three times that it's just to hear me say it.

After the room was cleaned and the lady had left with her mop, I began to wonder about my “speech.” I thought of what our general superintendent's wife had said at Pastors' Retreat last year. She said we all speak with an

“accent.” She impressed upon us that if we have an accent of love our people will know it.

Then I thought of Peter. He had lived so close to the Master that his speech had actually betrayed him. I wondered then if we could really live close to the Master and not have our speech accented.

Does my speech betray me in regard to Christianity? Do I talk “different” because I'm constantly “practicing the presence of Christ” in my life? Do I have a joyful, happy countenance that would cause people to give a second look as I smile and pass? Do I practice praising or complaining? It is habitual either way.

As I looked heavenward past the 957 roses on the walls and ceiling (after 29 days in that room I knew the exact number), I began to pray, “Father, I want my speech to betray me. I want others to know, not only by the way I live, but by the things I say, that I serve Christ. I want my speech always to betray the fact that I am Your disciple. And last of all, if You can do anything with this southern brogue, please accent it with Your love. Amen.”

*Pastor's wife, Mound City, Mo.

IN THE STUDY

SERMON OF THE MONTH—

Any Load, Anytime, Any Distance

By James F. Ballew*

TEXT: Phil. 2:25

Little people often play a large part in the history of the world, and in the saving of it. (Illus.: the Dutch boy, Hans, who saved the dike.) Men whose devotion to God prevents the eroding of values that are significant until they make our attention and devotion easier may oftentimes in secular or Bible history earn either one line—or none at all. (Cf. Paul's roll call of the faithful in Hebrews 11.)

Twice in this Philippian letter there is reference to such a man, and his name comes with some difficulty—Epaphroditus. He was a little man who, by his devotion to God in his hidden place, made Paul's obedience to God the easier and more significant. Let me ask you to meet him. It seems to me that his very place in the sequence of events is of significance.

The Apostle Paul has been setting before us the necessity of Christian humility, Christian character, and sacrifice. He is drawing to our attention the fact that our Lord himself is our best Example in this matter, and saying to us, in effect, that we ought to shine as lights in a darkened world amidst a crooked and perverse generation. There comes immediately to our minds the pressing, perplexing question, Does it work? Does it really pay to live that kind of life in a darkened world? Paul points us to two men—Tim-

othy and Epaphroditus. He seems to say, Look at them. They bear the seal of God's truth that it does pay to serve God effectively and hopefully, however secreted may be our place of service.

In my parents' home when I was growing up there was an eight-day clock with a great round face and yellow numerals filled with phosphorescent paint. They faced the window where the sun came in all of the day; and at night they shone so one could see the passing of the hours. So was Epaphroditus. In all of life's dark places he kept his face toward the Sun of Righteousness, until men passing by could see in his countenance something reflected of the loveliness of the God he served, the Lord he claimed, and the Master who owned him.

Measure him if you will. He was a man of Macedonia. We do not know when he first came into a saving fellowship with God through Christ. It may have been some 10 years earlier when Paul was in Philippi. In any event the church at Philippi had sent Epaphroditus to Paul, who was then in prison, to become a love slave of the apostle—to care for him, provide practical help and sustenance for this valiant soldier of the Cross. Writing now to the Philippian church, Paul calls him "your messenger." So he becomes in this event the servant of the Apostle Paul.

This servant had been seriously ill and there is reason to believe, on the basis of the Scriptures, that his illness had come as a direct result of his service. This

*Nazarene elder, deceased.

says to us that illness is not necessarily evidence of sin, and that sometimes in the providence of God the illness is allowed to run its course, as it seems to have done in the life of Epaphroditus. The news of his illness had reached Philippi and the Christians were deeply concerned about him. He in turn was anxious because of their concern. Paul says in v. 26: "He longed after you all, and was full of heaviness, because that ye had heard that he had been sick."

I draw this to your attention to note that in this unhappy situation, a prison with all its rancor and ill spirit, there is in the life of these two men a deep well of compassion that is expressed to those whom they cannot reach or talk to. This is characteristic of the Christian heart—that however untoward and unlikely the circumstances, wherever the Church of Jesus Christ is most nearly associated with the heartbeat of God's kind of love, it expresses this kind of compassion. It cares. It seeks to do something.

The Apostle Paul expresses three qualities about Epaphroditus which reveal the reason for his helpfulness. It is important that we find this reason, for if we only weakly sentimentalize about it, we have done no good for ourselves. If we place Epaphroditus on a spiritual pedestal and say, "He is this kind of man, but we are not the same," we do violence to our own spirits. Unless we shall awaken in ourselves some gnawing, growing hunger to be like him, then we shall have said less than the Word of God calls to be said.

I. The Apostle Paul called him a brother. To be a brother to a man in Christ is fellowship at its highest level. I read of a man—a new convert to the Christian faith in the first century—a man of great position and stature in his community. He came to a Christian service and looked for a place to be seated. The leader said to him, "Come, my brother, and be seated here." He saw the vacant place and paused. The leader, thinking he had not heard, repeated, "Come, my brother, and be seated here." The new convert, still waiting, explained his hesitancy with a kind of chagrin, through clenched teeth, "I cannot, for I will not sit beside my slave." The leader said again, now with different motive, "Come, my brother, and be seated here." The stately man waited, teetering on the edge of decision, and finally stepped with firm tread and took the seat beside his slave. Whatever it

may mean for the social tensions of our time, I make now no reference. I do say to you that this man had recognized something basic and significant. The highest level of fellowship for any man is the level of common faith in God and common fellowship through it.

One day when Jesus' disciples had gone into town, a woman came and sat on the edge of the well and began to talk to Him. When the disciples returned they were amazed—first, that He was talking to a woman at all; and second, because she was a Samaritan.

In the story of Jonah we become so engrossed in the unusual fish that often we fail to remember that the burr on which Jonah was hung was the desire that, while God might bless Israel, He *not* bless Nineveh. He fell under the disapproval of God primarily because he had failed so miserably to understand that the all-reaching, all encompassing concern of God reaches to save all mankind everywhere, that the sacred and peculiar place held by Israel was a place primarily of responsibility—as a place of blessing always is.

II. The apostle not only identified Epaphroditus as a brother; he identified him as a fellow worker. I remember reading just recently that F. B. Meyer was 82 years of age and a great preacher, but still had but one ambition and that was to be the Lord's errand boy. Whether we put it quite like this or not, we need to recognize that a measure of the strength of Epaphroditus' life comes because he was a fellow worker. The church is always in need of people who simply will not quit when it seems the natural thing to quit.

You may have read Douglas MacArthur's biography, *Duty, Honor, and Country*. He includes an account from his life that speaks of this matter of quitting. In his early years he was stationed on the American plains, a kind of inconspicuous, unhappy place to be, with no honor in it. He served there with a man whom he identifies as First Sergeant Ripley. As this sergeant was leading a group of men, marching along in the American desert, gasping for water, they came upon an isolated homesteader. The sergeant asked "How far to the next water hole?" The homesteader said, "It's about 10 miles." On they trudged through the billows of heat, and their feet sank in the quagmires of hot sand for about three hours. They came to another homesteader and Ripley stopped to ask, "How far to the next water

hole?" The fellow replied, "About 10 miles." Ripley simply paused long enough to turn to his men and say, "It's alright, we're staying up with ourselves."

I don't know whether we have that kind of courage or not, but I do know that in this business of reaching men there are times when we work at it, and work at it, and work at it, and it seems that we are only keeping up with ourselves. The natural reaction is to pull over to the side and say, "Let's quit." But there is a water hole ahead! If we seem at times to be barely holding our own, it is because we are fellow workers under God.

III. Paul adds one other descriptive phrase about Epaphroditus. He calls him a fellow soldier. We might wonder how it was that Epaphroditus fell ill in Rome. There was another man in Rome from Philippi, a man by the name of Onesimus. He was a runaway slave. It may well be that he had come to know Jesus Christ by the work and influence of Epaphroditus. It may be that in his effort to reach Onesimus with the gospel, he had found himself in dirty hovels, and climbing up and down dank stairs, and out of this had come his illness. There is no reason for our faith to be anemic or weak. With the help of Christ it can be strong.

There is in Elton Trueblood's comment about the company of the committed the following comment: "If we'll take seriously the transformation of the church as we know it, into a genuine order, we must voluntarily accept an agreed discipline." Then he talks about the discipline that the church is to accept. As this begins to grip our hearts we shall find a measure of the discipline associated with men who wear the uniform of their country, their disposition to go where they are commanded, their requirement to assume positions however trivial, in order that battles may be won and nations defended. So then from the Word of God comes the appeal for us to be fellow soldiers.

There is among the moving companies this motto on the backs and sides of their great vans: "At Your service—Any Load, Any Time, Any Distance, Anywhere." It seems to me that if I should want to hold up a banner, if I should want to make a witness, if I should want to explain an affirmation of my faith, if I should tell God how I feel about it, I would want to say, "At Your Service, Any Load, Anytime, Any Distance, Anywhere!" May the Lord bless your hearts.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 5:10-16

"Afflicted" or "Distressed"?

In v. 10 "she have brought up children" and "she have lodged strangers" are each one word in Greek—two compound verbs found only here in the New Testament. The second is more accurately rendered "shown hospitality to strangers."

"Afflicted" is a participle of the verb *thlibo*, which means "to press." It includes all those who are suffering from the various pressures of life. Today "afflicted" generally suggests one who is ill. The term here has a wider application. Probably "distressed" or "oppressed" gives the idea better.

"Wax Wanton" or "Feel Desire"?

The verb (v. 11) is *katastreniao* (only here in NT). It literally means "to feel the impulses of sexual desire" (Thayer). Arndt and Gingrich translate the clause, "when they feel sensuous impulses that alienate them from Christ." Lock (ICC) suggests that the meaning here is "to grow physically restless and so restive against the limitations of Christian widowhood." Bernard (CGT) says, "The metaphor is that of a young animal trying to free itself from the yoke." In Kittel's *Theological Dictionary of the New Testament* (III, 631) Schneider says the meaning is that "they become lascivious against Christ" or that "they burn with sensual desire in opposition to Christ."

Hendriksen (pp. 175-76) thinks that evil desire is not necessarily indicated here. It is natural for young widows to wish to remarry. For that very reason they should not be put on the official list of widows, lest they be more concerned with finding a husband than serving the Lord in the church. Hendriksen suggests "grow restless with desire." Unfortunately we have no secular example of this verb—this is the only passage cited in the two-volume

*Professor of New Testament, Nazarene Theological Seminary.

Lexicon of Liddell-Scott-Jones—so that the meaning is not completely clear. Good-speed has, “When their youthful vigor comes between them and Christ,” which is a minimum rendering. The NEB puts it more strongly: “For when their passions draw them away from Christ.” The RSV “grow wanton” hardly communicates to our day. “Feel desire” (Berkeley) may be the simplest translation.

“Damnation” or “Condemnation”?

The term “damnation” (v. 12) occurs about a dozen times in the King James Version (all in NT). Probably most informed Christians today would agree that this is an over-translation. The word here literally means “judgment.” The strongest rendering it can properly be given is “condemnation.”

“Faith” or “Pledge”?

The Greek word is *pistis*, which in the KJV is translated “faith” 239 of the 244 times it occurs in the New Testament. But the original classical connotation was “faithfulness, reliability” (A. & G.). Then it meant “solemn promise, oath.” Thirdly, it signified “proof, pledge.” Finally it came to have the religious signification of “trust, confidence,” or “faith” in the active sense of believing.

The context indicates that here it clearly means “pledge”; that is, the pledge they made to give full loyalty to Christ. The idea that they had “cast off their first faith” (KJV) is probably too strong.

“Tattlers” or “Gossips”?

The term *phluaros* (v. 13) is found only here in the New Testament. It comes from the verb *phluo*, which means “to boil up” or “throw up bubbles” of water, and so “to indulge in empty and foolish talk” (Thayer). Actually the word here is an adjective, meaning “gossipy” (A. & G.). The best translation here is “gossip,” which is used more today than “tattler.”

“Guide” or “Rule”?

Paul advises younger women to marry, bear children, and “guide the house” (v. 14). This is one word in Greek, compounded of *oikos*, “house” or “household,” and *despotes*, “master” or “lord” (cf. our “despot”). So the verb (only here in NT) literally means “to rule a household”

(Abbott-Smith) and is translated that way in the ASV. But since the New Testament suggests that the husband should be the head of the house, perhaps “manage a household” or “keep house” (A. & G.) is the basic idea. The NEB expresses it well: “preside over a home.” That is what the wife and mother should do.

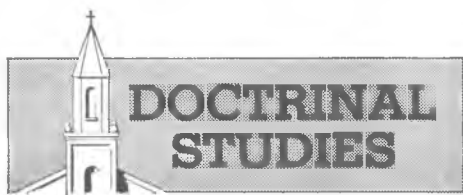
“Charged” or “Burdened”?

The Greek verb is *bareo* (v. 16). It comes from *baros*, which means a “weight” or “burden.” So the verb means “weigh down” or “burden.” In the passive, as here, it signifies “be burdened.” The church was not to be burdened with the care of widows who had relatives that could provide for them. Only those who were widows without support should be on the rolls.

Donald MacKenzie, in his article “Widows” in *Hastings’ Dictionary of the Apostolic Church* (II, 676) says: “The Apostle makes it clear that no widows were to be relieved who had children or grandchildren able to support them. This was not simply to save the scanty finances of the Church, but much more in order to enforce a binding moral principle. There is every reason to believe that there were families who tried to evade what was a cardinal obligation of piety by attempting to get their widowed mothers or grandmothers to be supported by the Church. Possibly some widows were themselves eager to do so, so as to gain thus greater personal liberty. Against this St. Paul is emphatic in declaring that descendants ought to support their widowed relatives. He repeats this duty thrice . . . Church support is not a substitute for filial indifference or neglect.”

The Early Church gave much attention to the care of widows. Polycarp speaks of widows as an “altar of sacrifice,” on which Christians should lavish their offerings. Hermas urges believers to buy “oppressed souls” instead of more fields. Ignatius criticizes the heretics for failing to care for their widows and orphans. Aristides in his *Apology* says that Christians “do not turn away their countenance” from widows.

It was the Church of Jesus Christ which set the pattern for the care of the needy, providing orphanages, hospitals, and schools. Today the state has taken over many of these functions. But we as Christians still need to feel a personal compassion for those who are in need. It is a part of our Christian duty.



By Ross E. Price*

Maclaren's Observations on the New Man And the Extirpation of the Old

(Article VII)

Some very helpful insights are to be gained from the exposition of this passage by Alexander Maclaren.¹ He is certain that St. Paul "considers the radical transformation and renovation of the whole moral nature as being the purpose of the revelation of God in Christ."² This is nothing less than "a spiritual 'renewal' effected in our spirits in the deep center of our personal being, by that divine Spirit who, dwelling in us, is the 'spirit of our minds.'"³ He insists that it is "a renovation of life and character, which is . . . the 'putting on,' as if it were a garment, of 'the new man,' created by a divine act, and consisting in moral and spiritual likeness to God."⁴

Maclaren is sure that "the great purpose of the Gospel is our moral renewal . . . the moral perfection of the individual."⁵ Hence he contends that "the Bible notion of what men need in order to be pure and good is very different from the superficial notions of worldly moralists and philanthropists."⁶ This is not "re-FORMation," for that can affect only the form and not the substance; rather what is needed is "renovation," or to go deeper still, "regeneration"; not new forms but new life.⁷ Nothing less than "extirpation of the old by the infusion of something new and pure that has no taint of corruption."⁸ will accomplish this. Thus he continues:

"What is needed is a radical transformation, going down to the very roots of the being; and that necessity is clearly implied in the language of this text, which declares that a *nature* possessing righteousness and holiness is a 'new man' to be

'put on' as from without, not to be evolved from within."⁹

The elements, or characteristics, of this new nature are righteousness and holiness, nothing less than a new nature in Christ Jesus. And the apostle distinctly defines in what that new nature consists. "The perfection now does not consist in conformity to an ideal standard, but in likeness and devotion to God."¹⁰ Let those who call themselves Christian people "remember that the purpose of [their] Christianity is [their] growth and perfecting in simple purity, and devotion to, and dependence on, our loving Father."¹¹

He further says, "The great purpose of all the work of Christ—His life, His sorrows, His passion, His resurrection, His glory, His continuous operation by the Spirit and the word—is to make new men who shall be just and devout, righteous and holy."¹²

He would have us recognize that this new man is a creation, rather than a generation. It is more than a renewal. Hence he declares:

"The new man is 'created after the image of God' . . . the restoration and completion of the earlier likeness . . . What is the true likeness? Moral harmony . . . The image of God lies not only in that personality which the 'father of lies' also possesses, but in 'righteousness and holiness.'"¹³

And it must never be forgotten that "the new man is not our work, it is God's creation."¹⁴ Rather, it is "a new and supernatural commencement . . . out of the line of natural causes. It . . . is a direct gift from God . . . a real new creation."¹⁵ Therefore "the new man is not a mere ideal but has a historical and present existence."¹⁶ It is nothing less than "a human person, even Jesus Christ, the express image of the Father . . . the beginning of the new creation, who of God is made unto us wisdom and righteousness."¹⁷ Thus are to heed the command, "Put ye on the Lord Jesus Christ" (Rom. 13:14).¹⁸ Once this is done, a most glorious consequence follows:

"We are clothed upon with Christ in a double way, or rather in a double sense. We are 'found in Him not having our own righteousness,' but invested with Him for our pardon and acceptance."

We are clothed with His righteousness for our purifying and sanctifying.

"Both are the conditions of our being like God. Both are the gifts of God . . . Both come from Christ, but for the one

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we have the invitation, 'Buy of me white raiment that thou mayest be clothed'; and for the other we have the command, 'Put on the Lord Jesus Christ, and make not provision for the flesh.'¹⁹

"There must be a putting off in order to and accompanying the putting on. Strip yourselves of yourselves, and then you 'shall not be found naked.'²⁰

"The new nature is God's gift, and it is given to us according to His own fullness indeed, but also according to the measure of our faith . . . The garment with which He clothes our nakedness and hides our filth is woven in no earthly looms. As with the first sinful pair, so with all their children since, 'the Lord God made them' the covering which they cannot make for themselves."²¹

Thus the "putting off of the old man" and the "putting on of the new man" are but the negative and positive aspects of the one and the same experience of divine cleansing and clothing.

The "old man" surely represents that

which came to us from Satan through Adam; the "new man" is the Lord Jesus Christ, our Wedding Garment of true holiness. Let us never forget it! There is no holiness apart from Christ! He is our Sanctification; He is our New Humanity; He alone unites us in himself with God's new race of redeemed and cleansed personalities.

¹Cf. Alexander Maclaren, *Expositions of Holy Scripture, Ephesians*, pp. 233-61.

²*Ibid.*, p. 247.

³*Ibid.*, p. 248.

⁴*Ibid.*

⁵*Ibid.*

⁶*Ibid.*, p. 249.

⁷*Ibid.*

⁸*Ibid.*, p. 250.

⁹*Ibid.*

¹⁰*Ibid.*, p. 251.

¹¹*Ibid.*, p. 253.

¹²*Ibid.*, p. 254.

¹³*Ibid.*, pp. 254-55.

¹⁴*Ibid.*, p. 255.

¹⁵*Ibid.*, p. 256.

¹⁶*Ibid.*

¹⁷*Ibid.*

¹⁸*Ibid.*

¹⁹*Ibid.*, p. 257. Note the implications here for two works of grace.

²⁰*Ibid.*, p. 258.

²¹*Ibid.*, pp. 258-59.



Does God Always Answer Prayer?

SCRIPTURE: Luke 11:1-13

TEXT: Luke 11:13

INTRODUCTION:

1. Human beings are perhaps the most mysterious of all of God's creation. Every other living thing is confined to a course of life by certain God-given laws or instincts. They have no choice of doing or not doing. God has set down laws and principles for humans to follow, but He has given them the choice. God has given Christians the principles to follow in prayer and the assurance of their prayers being answered, but still the old question keeps popping up, "Does God always answer prayer?" One of the many places in the Scripture where we can find the an-

swer is in one of the parables of Christ—the parable of the friend at midnight.

2. John the Baptist had been teaching his followers how to pray. The disciples of Jesus evidently heard about this, or were there at the time. Realizing their need of a knowledge in prayer, they approached Jesus, "Lord, teach us to pray, as John also taught his disciples." Jesus had just come from the place of prayer himself, and gave them an example of prayer. Following this example, He spoke a parable unto them, and it is from this parable that we draw the answer to the question.

3. We will analyze the parable, keeping in mind that it is a story illustrating the point which Jesus is trying to put across. Then we will set down the principles and laws which He was endeavoring to get His disciples to follow in His day, and which still remain true for today. In so doing, we will see that God *does always* answer prayer.

I. THE PARABLE OF THE FRIEND AT MIDNIGHT

A. A Man in a Predicament

1. Levison, in his book on the background and setting of the parables, gives us some valuable information as to the customs of Jesus' day.

2. Hospitality to Eastern people was a duty in which they loved to excel.

3. A certain man—any man—had a friend which had arrived at his house at midnight.

a. This man had been on a long journey.

b. Travel was very uncertain in the East and also uncomfortable.

c. Conditions being the way they were, it was not unusual for a person to arrive at this hour of the night.

4. This friend must be served, but there was no bread in the house. The customs of the day will explain the reason why:

a. The larger villages had community bakers.

b. The bread was prepared at home and taken to the community baking house.

c. On Friday, the people had to bake enough to last over the Sabbath.

d. The man was out of bread when his friend arrived and there was no bread in the house.

B. Another Man in a Predicament

1. The man with the visitor went to a neighbor's house and pounded on the door asking for three loaves of bread.

2. The neighbor answered and said, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee."

a. The setup of the Eastern house: one room—lower and upper parts; slept together on mats; animals and bolted door.

b. The inevitability of disturbing the household.

3. Because of the persistence of the man, the neighbor gave him as many loaves as he needed.

II. CHRIST'S APPLICATION OF THE PARABLE

A. The Parable Is a Story

1. As a story it illustrates Christ's point.

2. The parable cannot be allegorized.

3. God is not like the neighbor who had to be hounded until he gave in.

B. Christ's Point Applied

1. Keep on asking and it will be given.

2. Keep on seeking, and ye shall find.

3. Keep on knocking, and the door shall be opened.

4. Everyone that asks, seeks, and knocks will receive, find, and the door will be opened to him.

5. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

III. PRINCIPLES IN ATTAINING ANSWERED PRAYER

A. Two Lessons from the Parable

1. God will always respond.

a. There is no such thing as unanswered prayer.

b. God listens to the cries of His children.

c. If we call, God will answer. The request may not be granted, but the prayer will be answered—Paul and his thorn in the flesh. To say prayer is not answered is one thing; to say we do not get what we want is another.

2. The value of persistence.

a. Repeating the request tests the desire.

b. No casual request will suffice.

c. Persistence is the key that unlocks the door.

d. Persistent prayer results in four things:

(1) Patience is perfected.

(2) Humility is deepened.

(3) Purposes are clarified.

(4) Purposes are purged of dross.

B. Only True Prayer Will Attain Results

1. Prayer is a movement of our spirits to God's Spirit.

a. Prayer is answered only when it voices our deepest needs in keeping with God's will.

(1) Trivial prayers are never answered.

(2) Insincere prayers are never answered.

(3) You cannot bargain with God.

b. Mankind must prove to God that his prayer is the plea of this all-controlling desire.

(1) There is no grace bestowed upon cheap devotion.

(2) We must earn our reward in honest toil of spirit and hand.

C. True Prayer Is Seeking Communion with God

1. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

2. If we have communion with God, He promises us over and above that which we even think.

CONCLUSION

Prayer is the central and determining force in a man's life, but it is only this when it is true communion with God. If we persistently ask, and knock, we shall receive and find. God wants to give more than we want Him to give. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11)

BEECHER KUYDENDALL

Entire Sanctification— A Second Crisis Experience

SCRIPTURE: Acts 19:1-6

Introduction

Read *Manual* statement on entire sanctification. Do we believe this doctrine—

1. Because the *Manual* states it? No.
 2. Because the Bible teaches it? Yes.
 3. Because experience proves it? Yes.
- Many people who are Christians have the experience. It is in the *Manual* because it is biblical and true to experience.

But why a second crisis experience?

I. *Because it follows initial salvation*

A. Salvation is repentance, godly sorrow for being out of God's will and in sin.

B. Salvation is a new heart.

C. Salvation is justification—God's forgiveness.

D. Salvation is acceptance of the Christian way of life.

II. *Because it deals with the carnal nature and not outward sins*

A. That nature which tends to draw one away from God (Rom. 7:22-25).

B. Takes care of the nature within that caused us to sin before we were Christians (Mark 7:21-23).

III. *Because it results in different ends*

A. It answers the cry for a pure heart.

1. The cry—Ps. 51:5-10

2. The answer—Acts 15:8-9

B. It brings peace.

Carnal war brought to an end—Rom. 8:1-10

IV. *Because it is necessary to live a life of holiness, righteousness, and godliness*

A. I Pet. 1:22

B. Without this cleansing, in the time of stress, inward warfare will result in unwanted actions.

C. With this cleansing one has a clear channel to serve God. No longer is the tendency away from God, but it is toward God.

Conclusion:

Are you ready to be sanctified? Is God speaking to you about entire sanctification?

ALLAN W. MILLER
Gladstone, Ore.

Turning Defeat into Victory

SCRIPTURE: I John 3:1-10. Underline the word "manifest" in vv. 5, 8, and 10.

Introduction

These three verses contain one central thought—Christ came to take away sin: v. 5, to take away sin—*thereby* v. 8, destroying the works of the devil—*so that* v. 10, we might live righteously in this world.

I. *The struggle to live righteously* (v. 10).

Recognize the *source* of the conflict: ". . . we wrestle not against flesh and blood, but . . . against the rulers of the darkness of this world" (Eph. 6:12).

A. Which means that our battle is *not* with other people, circumstances, adverse conditions, discouragements, etc.

B. Our battle is with Satan. He uses whatever he can, but the enemy is always Satan!

II. *"For this purpose the Son of God was manifested, that he might destroy the works of the devil"* (v. 8).

What is the work of the devil? To drive a wedge between God and man and destroy fellowship. He does this with a three-pronged attack:

A. Deceit—makes man believe that there is greater pleasure, joy, etc., in disobeying God than in obeying Him.

B. By bringing death in his wake.

1. Begins with highest level—spiritual death.

2. Does not stop until death is complete.

C. Incites to rebellion.

1. Sometimes dramatic—prodigal son.

2. Sometimes polite and refined—as rich young ruler.

III. *Jesus destroys the work of the devil by taking "away our sin."*

A. The manifestation of sin is seen in that:

1. Man is deceived and blinded by sin.

2. Man is dead in sin.

3. Man has rebelled against God's law and love.

B. Jesus takes away sins (and the manifestation of sin).

1. He gives us light for our blindness.

2. He gives us life, and life more abundant.

3. He conquers our rebellion with His love.

C. How? That is a mystery, but wherever and whenever men allow Christ to come into their hearts, sin disappears.

Conclusion:

The battle to live righteously is always a losing battle because of the work of the devil, but Jesus destroys the work of the devil by taking away your sin.

KENNETH L. DODGE
Syracuse, N.Y.

This prophetic passage is capable of recurring fulfillment. What it describes could take place here and now in some of your hearts and lives!

I. *The Coming Saviour—v. 1*

The "messenger of the covenant" is Jesus Christ. The "temple" to which He comes is the temple of human personality. Paul wrote to the church at Corinth, "Your body is the temple of the Holy Ghost" (I Cor. 6:19); "Ye are the temple of the living God" (II Cor. 6:16). The "covenant" which He administers is a solemn agreement to redemptive cleansing.

II. *The Cleansing Symbolized—vv. 2-3*

The persons to be cleansed are priests: "He shall purify the sons of Levi." Under the new covenant every believer is a priest. Peter wrote to the church, "Ye are . . . a royal priesthood" (I Pet. 2:9), i.e., a kingdom of priests.

The method of cleansing is illustrated from metallurgy: "He shall sit as a refiner and purifier of silver." By the fiery baptism with the Holy Spirit the earthy admixture of sin is removed, leaving the moral nature pure. On this pure nature the Refiner's image is reflected. We are "conformed to the image of his Son," as Paul puts it in Rom. 8:29.

III. *The Consequent Service—vv. 3-4*

The result of cleansing is "an offering in righteousness." The believer-priest, in the power of sanctification, can present his total being and living as an acceptable sacrifice. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The Lord comes to those who "seek" Him and who "delight in" Him, i.e., to men yielded to His purposes and praying for His purging. If you would experience this covenant cleansing, seek Him today, seek Him with all your heart, and seek Him in obedient faith!

W. E. McCUMBER

Covenant Cleansing

SCRIPTURE: Mal. 3:1-4

TEXT: "He shall sit as a refiner and purifier of silver" (v. 3).

August, 1970

Christian character is not an inheritance; each individual must build it for himself.

* * *

No life is without its influence; it either sheds light or casts a shadow.



IDEAS THAT WORK

"Herald" Evangelism

Miss Pauline Leavitt and Mrs. Alma Moore, "Herald Evangelists," are using the *Herald of Holiness* to reach un-churched homes.

Between them 225 subscriptions were made this year. Last year they were responsible for 137 subscriptions and they found that their method of outreach paid off.

Their pastor, Clifford Chew, Jr., of Calvary Church in Williamsport, Pa., reports—"Last year, because of the *Herald*, one bartender sold his saloon and put his home back together. A stranger in one of the factories gave her heart to God. A Baptist preacher was filled with the Holy Spirit and another drove 45 miles to talk about the second blessing. A Methodist minister came over into our denomination, and our own church people have found a way to witness."

The church feels the *Herald* is a good way to share Christ. This year with a membership of 52, a district quota of 75, and a local goal of 200, the church reached 390 subscriptions.

From *Herald of Holiness*

Hymn of the month

O Zion, Haste (1868)

No. 100, Praise and Worship Hymnal

The author of this great missionary hymn is Mary Ann Thomson, who was born in London in 1834. While still young she moved to Philadelphia, Pa., where she spent the rest of her life. She was married to John Thomson, who was a member of the staff of the Free Public Library of that city. Mrs. Thomson died in 1923.

Long night hours of anxious waiting at the bedside of her child stricken with typhoid fever were not lost for Mary Ann Thomson, for she enjoyed writing hymns, some of which were published. With great concern for lost souls and a strong faith in a God of limitless grace, her vision reached far beyond the shadows of her son's sick-room, and it was there she penned the stanzas of "O Zion, Haste."

An important influence in the writing of this hymn was Faber's beautiful hymn, "Hark, Hark, My soul! Angelic Songs Are Swelling," one of Mrs. Thomson's favorites. From it she no doubt received strength and hope for this night of trial. The music composed by Henry Smart served as the setting of her new lyric. This was later replaced by "Tidings."

BULLETIN



BARREL

Master, Where Shall I Work Today?

Master, where shall I work today?

*And my love flowed warm and free,
And He pointed out a tiny plot,*

And said, "Tend that for Me."

But I answered quickly, "Oh, no, not there;

Not that little place for me!"

And His voice, when He spoke, it was not stern,

But He answered me tenderly:

"Little one, search that heart of thine.

Are you working for them or Me?

Nazareth was just a little place,

And so was Galilee."

—Selected

No enemy can come so near but that God is nearer.

* * *

A bore is a fellow who can be read like a book, but not shut up as easily.

The Nazarene Preacher

A BAG OF TOOLS

Isn't it strange that princes and kings,
And clowns that caper in sawdust rings,
And common folks like YOU and ME,
Are BUILDERS OF ETERNITY!
Each is given a bag of tools,
A shapeless mass, a book of rules:
And each must make, ere life is flown,
A STUMBLING-BLOCK or a STEPPING-
STONE.

(R. L. Sharpe)

Perry, Okla., newssheet

R. Gouthey Jones, pastor

PRAYER

Chrysostom said: "The potency of prayer has subdued the strength of fire; it has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death.

"Prayer has expanded the gates of heaven, assuaged diseases, dispelled frauds, rescued cities from destruction, stayed the sun in its course. It is the fountain, the root of a thousand blessings."

Clovis, N.M., Bulletin

Nine Requisites for Contented Living
HEALTH enough to make work a pleasure
WEALTH enough to support your needs
STRENGTH enough to battle with your difficulties and forsake them
GRACE enough to confess your sins and overcome them
PATIENCE enough to toil until some good is accomplished
CHARITY enough to see some good in your neighbor
LOVE enough to be useful and helpful to others
FAITH enough to make real the things of God
HOPE enough to remove all anxious fears concerning the future

Santa Ana, Calif., *Midweek Messenger*
Robert Scott, pastor

* * *

If you are satisfied with little in yourself, how can you demand much in others?

The following pledge, written by Ann Stratton, R.N., is taken by students in practical nursing. Should Sunday school teachers and church workers pledge themselves to anything less?

"I do solemnly pledge that in all things, I will strive to do—

Whatsoever things are honest,

Whatsoever things are just,

Whatsoever things are pure,

To regard as sacred the confidence entrusted to me by others,

To be faithful and conscientious in the performance of my duties,

To respect those under whose guidance I am to work,

And I will endeavor within my capacity to meet the spiritual, physical, and emotional needs of those for whom I care."

—Selected

Unless a man keeps a partition between his imagination and his facts, he is in danger of becoming just an ordinary liar.

* * * *

The man who does all his praying on his knees does not pray enough.

* * * *

Christ doesn't require His disciples to be attorneys—just witnesses of His saving grace.

Preaching Program

(Continued from page 13)

The latter is God's main tool with which to cure the ills of mankind. You should be able to assure men that, if they will attend your services regularly, they will find help through the ministry of the Word. Tell them to try it for a year. Then ask God to help you to relate God's answer to their problems as you uncover the many facets of His counsel. And let your preaching be "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power . . ." (I Cor. 2:4).



HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor*

Church Growth and the Word of God

By Alan R. Tippett (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company. 82 pp., paper, \$1.95.)

Everybody is interested in church growth! That is, ministers are; church leaders indeed are. Dr. Donald McGavran and some of his colleagues at the Institute of Church Growth at Fuller Theological Seminary in Pasadena have made this term a haunting reality among us churchmen. Thank God for it!

However, no phase of church activity possesses legitimacy if it is not biblically based. Alan Tippett, a co-worker with Dr. McGavran and a missionary in the Fiji Islands for 20 years, tackles the task of spelling out the biblical foundations for the concept of church growth. The author seeks to show that "the church established by Jesus Christ and talked about in the Bible is and must continue to be a growing church." He draws upon the promises of God given to Israel in the Old Testament, upon the multiphasic and commission message of Jesus, and upon the apostolic understanding of the nature of the Church's mission to demonstrate the principles of church growth. Tippett hardly misses a relevant scripture in successive chapters with "Church Growth as a Biblical Idea," "The Dynamics of Church Growth," "Problems of Non-growth," "Church Growth and the Current Situation," "Church Growth and the Christian Hope."

The people who talk "Church Growth" give the impression that a church that does not grow hardly has a right to call herself a church. For them, it is of the nature of a church to be growing. For this reason, obstacles to growth must be speedily eliminated by the help of the Holy Spirit. New forms of Christian mission must be developed for our changing world. The field

is ripe unto harvest and "the Church *must* possess her harvest . . ."

This is good reading. It's good preaching too. Pastors who feel a need for a fresh approach to this whole business of the church's outreach will find themselves returning to this book again and again for sermonic inspiration.

WILLARD H. TAYLOR

Thine Is the Kingdom

By James S. Stewart (New York: Charles Scribner's Sons. 74 pp., cloth, 95c.)

Not too long ago a friend sent me this weighty and exciting volume. Being a fan of James S. Stewart, the eminent professor of New Testament language, literature, and theology of the University of Edinburgh, I read it with relish and subsequently felt compelled to call it to the attention of our readers.

In this book Stewart seeks to answer the question, "What is the message of the Church in our time?" Men and women who pray, "Thine is the kingdom," must realize the burning reality of these words and take steps toward fulfillment. But in order to do so, as Stewart asserts, "we need constantly to remind ourselves that the imperative of the Church's mission to the world today rests solidly upon the indicative of the mighty acts of the Incarnation, the Cross and the Resurrection, and that the dynamic for our unaccomplished task is the accomplished deed of God."

There are 14 brief chapters or sermonettes in this book, but each one is a gem, radiating with flashing brilliance one aspect of the theme. Stewart discusses the motive of mission, personal religion and the world missionary enterprise, the limitations of servants, the nature of redemption, the meaning of history, the relationship between a world church and the local parish, the ultimate goal of God's work, and the un-

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finished task of evangelization—to name several! Each homily revolves around a central proposition clearly stated at the beginning. Also, in each case Stewart lets us know where he is going with his thoughts. The well-furnished mind of the author enables him to introduce quotations of great divines which clinch the thought. For example, in making the point that “the sole ground of missionary endeavor is Christ,” he quotes James Denny, who once heard a distinguished missionary say, “Some people do not believe in missions. They have no right to believe in missions; they do not believe in Christ.”

Addressing himself to “the present prospects” of missions, Dr. Stewart acknowledges that the Church is in a time of crisis and is threatened by it. With true prophetic integrity he reminds us that the current situation in which Christian mission is challenged by the dark forces that bestride the world with their idolatry might well be the judgment of God upon Christendom for all that Christendom has left undone. However, the prophetic word is also one of mercy and hope. Thus he writes, “If the Biblical reading of history has any relevance today, it means that this present cataclysmic hour is alive with spiritual potentialities. God’s judgments are in fact God’s mercy . . . Never before has there been such a chance of bringing millions to Christ . . . How long the opportunity may remain we cannot tell. It may be frighteningly short. But for the moment the door is wide open.”

Moreover, if we believe that in the Cross the decisive battle has been won, we should go forth to assault the powers of darkness, courageously remembering always that we are facing a defeated enemy.

WILLARD H. TAYLOR

The Family in Dialogue

By A. Donald Bell (Grand Rapids, Mich.: Zondervan Publishing House, 1968. 168 pp., cloth, \$3.95.)

The author of this fine book is professor of psychology and human relations at the Southwestern Baptist Theological Seminary. He has been a consultant to the University of Texas in the mental health of the family, a family counselor for 17 years, and a writer in the fields of marriage counseling and family education.

Dr. Bell covers the full range of family life, beginning with courtship and engage-

ment and concluding with an excellent discussion of the problems and privileges of those in their retirement years. The author shows the importance of communication (which he calls “dialogue”) in all phases of family life.

The strength of the book is to be found in Chapters 4, 5, 6, 7, which are, respectively, “The Parent of the Teen-ager,” “The Family Together,” “The Productive Years,” and “The Later Years.” These are valuable chapters because they deal intelligently with subjects that are not receiving as much attention from Christian scholars as is needed.

Dr. Bell believes that establishing a Christian home is impossible when only human resources are employed, that this great enterprise calls for God as a Partner.

The Nazarene pastor could benefit from this book in the following ways: (1) as a tool for building better family relationships in his own home, (2) as resource material for family-life education classes in his church, and (3) as a source book for recommended reading for his parishioners.

JAMES D. HAMILTON

Obadiah

By John D. W. Watts (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing House, 1969. 78 pp., cloth, \$3.95.)

If a scholar were asked to write a commentary on one of the books of the Old Testament, and the choice of book were his, the chances would be very slight that he would choose Obadiah, for several reasons—not least of which would be the difficult theological issue which lies at the heart of this 21-verse message. But John Watts, president of the Baptist Theological Seminary in Switzerland, has not been intimidated by these problems and has written a superb commentary, one that will, in my judgment, take its place among the classical commentaries on the minor prophets.

The author demonstrates an excellence in introductory studies and exegesis. The Book of Obadiah needs to be approached along a pathway of exacting examination of the preliminary questions of who, what, when, and where. Watts’s introduction lays out this path with the skill of an engineer. After reviewing briefly earlier studies of Obadiah, he moves on to give a history of Edom (the nation to whom the book is addressed), Obadiah’s position in biblical prophecy, Obadiah in Israel’s worship, and a resume

of the theological background of Obadiah. Following this survey, Watts researches the text of Obadiah and then offers a personal translation of the book. The commentary itself is not lengthy but adequate and insightful. The concluding three pages of the book are given to the theology of Obadiah.

The date established for the writing of Obadiah is the early postexilic period—the end of the sixth or the first half of the fifth century B.C. Obadiah uses the occasion of the New Year's covenant festival to proclaim the doctrine of Yahweh's dominion, the central thesis of prophecy. Included in that assertion of the rule of God is the hope of salvation and the possibility of judgment. The sovereign rule of God finds expression in history through Israel. Thus, other nations will be judged by their attitude toward Israel and Israel's king. "Israel objectifies Yahweh." It is precisely at this point that the judgment of Edom is pertinent. Her mistreatment of Judah in the times of her political and economic distress rightfully called for the divine judgment. Israel has responsibility too. While God is disposed to protect her, whenever He ceases to do so, it is a sign of the divine judgment upon her. Watts concludes that Jahweh "continues to judge other nations by their attitude toward Israel, even in the moments of her humiliation." Israel thus functions in a dual role of both judging and making salvation possible to the nations. Judgment descends upon them when they attack Israel, but acceptance with God accrues when Israel truly serves the nations. The Book of Obadiah shows Israel in these two roles.

Watts's thesis has profound merit, for it offers some justification for the inclusion of this strange book in the canon.

This is a scholar's book indeed. It would be highly valuable for the pastor who is preaching his way through the challenging Twelve Prophets. The author's concise statement of the theology of this prophetic word provides the bedrock understanding which the minister needs for his homiletical task.

WILLARD H. TAYLOR

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CALENDAR DIGEST

AUGUST—

- NWMS National Workers and Bible School
- 18-23 International Laymen's Retreat
- 30 Promotion Day

SEPTEMBER—

- NWMS Alabaster Offering
- 6 Cradle Roll Sunday
- 27 Christian Education Week begins

OCTOBER—

- 4 Worldwide Communion Sunday
- 11 Laymen's Sunday
- 13 Canadian Thanksgiving
- 18 Bible College Offering Caravan Sunday
- 25 Rally Day

AMONG OURSELVES

In the recent college revivals, a young minister's wife was wonderfully sanctified wholly. She confessed that she had been the kind who had been "telling God every move." The spirit which even in the midst of the Lord's work wants to bend God instead of bending to God is the very essence of the carnal mind. Its deadliness is worse for the fact that it is largely subconscious. The sudden discovery of "what manner of spirit" we are of comes as a shock. But the discovery must come, then the confession and agonizing yielding—then the Spirit's remaking. Then release and power . . . Speaking of the preacher's wife, I should call attention to the new heading for her special page (p. 33). It was suggested by Waulea Renegar of Fort Worth, Texas. (Actually, her letter has not been the only expression along this line.) She writes: "The word 'Queen' has little connotation (except in the hearts of our husbands) with the lives of those who read this column. Our husbands are the biblical, and in most cases the practicing, heads of our homes. What is his title? Shepherd. Minister. Servant of his people. These are most descriptive. What are we? Queens? Queens of modest homes without outside help, operating on limited budgets while working and living with a shepherd? . . ." (Perhaps we need the gentle reminder that we preachers are not kings!) After suggesting "The Preacher's Wife," she explains: "This gets us all—pastorate, evangelism, college, missions, leadership. We all married a preacher, and most of us love being just what we are—our preacher's wife." Well, ladies, there it is—hope you like it.

Until next month,

BT



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THE
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OF
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