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Richard S. Taylor (Editor)
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THE NAZARENE PREACHER

JULY 1971

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The Editor

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—proclaiming Christian Holiness



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RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins

General Superintendents
Church of the Nazarene



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Sanctifying Our Summers

By General Superintendent Stowe

SUMMERTIME, AND THE LIVIN' IS EASY"—the songwriter couldn't have been thinking about the Nazarene pastor in 1971! These summer months have become so congested that some ministers have of necessity delayed their vacations until fall or winter. But this period offers unparalleled opportunity for evangelism and church growth. The alert pastor will take full advantage of these "summer specials."

I. Vacation Bible School

This concentrated effort offers tremendous possibilities for child evangelism. Most parents are very happy to have their boys and girls enroll in VBS if for no other reason than to keep them out of mischief. Gospel seed sown in this fertile soil will produce an abundant harvest. Many churches prefer to have their school at the end of the summer, so children can be channeled immediately into fall Sunday school activities and membership classes.

II. Children and Youth Camps

Any pastor who does not give full cooperation to his district's camping program robs his church of one of its most rewarding opportunities. Contrariwise, those who diligently recruit campers and volunteer to serve in the camps will receive meaningful dividends for their investment. Careful follow-up of the evangelistic results of these camps is imperative. Boys and girls who are old enough to go to camp and to accept Christ as Savior are old enough to be prepared for and received into church membership.

III. Camp Meetings and Revivals

Many districts are seeing a renewed interest in camp meeting. Better facilities are making an added appeal to laymen to combine their vacation with this time of spiritual renewal. Growing numbers of teen-agers are flocking to camp meetings to sing in the choir and fellowship with other young people.

Alert pastors on districts which do not have camp meetings are finding summer revivals most productive. Some of our best evangelists have time open and are delighted to come to smaller churches than they regularly slate during their "prime time." Advertised as "Indoor Camp Meeting" with the added attraction of air conditioning, summer revivals are often surprisingly well attended and fruitful.

Why not sanctify your summer, Pastor, by getting the maximum spiritual mileage out of it? Make it a surge rather than a slump!

The Bearing of Holiness on Social Issues

IN MANY WAYS the doctrine of holiness makes no unique contribution toward the solution of modern social ills. Not that it has nothing to say, but much of what it says is being said by evangelicals in general. It is one with all biblical Christians in perceiving certain elementary truths, among which are the sinfulness of man as the root cause of human distress, and the fact that every problem is essentially a theological one. This means that the right answer is God's answer. To seek solutions on a neutral and amoral base is to predetermine failure.

Furthermore, the Wesleyan position theologically is at one with biblical Christianity in general in affirming that God's answer is in Christ. This is true not only for the soul facing the judgment, but for man in community. A Christless society can never be anything but either a turbulent or an enslaved society. Therefore the need is not only for wise men to rack their brains in devising better systems, but more urgently for good men to search the Scriptures for Christ's word for the seventies. This must determine what the Church says. Unless the Church knows Christ well enough to speak for Him, it had better keep still.

Holiness doctrine is also in agreement with other evangelicals in certain additional postulates: the incalculable worth of the individual, the sanctity of marriage as a divine institution, the right of equal opportunity, freedom of religion, the priority of moral values over material, the social obligation and responsibility of every able person. These are Christian fundamentals, and they are profoundly relevant to the questions of population control, of law and order, pollution, drugs, mass media, and even abortion and euthanasia, to say nothing of the old perennials—war, disease, and poverty.

But does holiness doctrine have any special contribution to make? We believe it has. For one thing, it is essentially more optimistic. While it acknowledges man's profound sinfulness, it affirms the possibility of just as profound goodness. Man may be cleansed of his sin, and made like Christ by the Holy Spirit. There is in this simple fact the most significant and revolutionary implications for social theory. Christian doctrine which is non-holiness provides for holiness in heaven, but offers a less than thorough change for the sinner on earth. In other words, if even Christ cannot make men good through and through—and do it *now*; if Christians at their best are still sinful, then society on earth could never be anything but a sinful society, even if every man on earth became a Christian.

The practical implications of this become clear when we see the present impasse. Social theory that is realistic is compelled to resort to finding better methods of control. Education falls short; to compensate, government must be strong. So government must step in and control, by law and police agencies, almost every segment of our common life—finance, business, traffic, drug and food handling, race relations, and now it is moving into the area of ecology. Why? It is the only way to compel members of society to behave as members of society *ought* to behave voluntarily. Wouldn't it be incalculably better if men were inwardly motivated, without threat of law, to be fair, honest, and socially responsible—so that the businessman would refuse to manufacture or sell any harmful thing, industry would voluntarily seek ways to avoid polluting the environment, publishers and writers would seek the welfare of readers, educators would first be examples, public servants would be uncorruptible, and parents would be *parents*, under God?

Because this inward character is lacking—or at least deficient—social theory has no alternative but to think in terms of improved systems. By “improved” is meant “foolproof.” Almost any system will work for the good of all if good men work it. But if the good men are too few, then there must be stricter laws and closer inspection and stiffer penalties and all sorts of devices for plugging holes. But as self-controlled and benevolent men become scarcer, the straitjacket of law is laced tighter, until the result—which threatens us right now—is total collapse; all because there aren't enough good men either to obey the law or enforce it.

What then could be *more* relevant to modern problems than the message of holiness? Because the holiness churches have not come forward with pat formulas for any particular problem, in practical details, superficial observers accuse them of being indifferent. No holy man could be indifferent to the human suffering around him. But neither is he easily fooled. He perceives many of the roads to reform to be mere blind alleys. He is for any plan which will improve even a little, and give some bedeviled outcast a fairer chance in life; but he cannot work up much enthusiasm for humanistic, godless panaceas, whether “right” or “left”—chiefly because he has something infinitely better. And preachers, especially, should be smart enough to see through scientism, educationism, and the social nihilism which parades as revolution, and turn with wholehearted enthusiasm to the only message which justifies optimism—Christian holiness.

And the holiness preacher should glory—humbly but with conviction—in the edge he has. For he proclaims a Christ who can make good citizens by making saints. Not all members of holiness churches are living proofs. But a wholly holy man is. Such a man is neither a briber nor bribable. He is conscientious as a taxpayer, as a driver, as an employee, as an employer, as a professional man, as a teacher or journalist. If he is not, he is not holy. And it is the job of the holiness preacher to tell him so.

Why can we be so sure? Because the holy man is governed by love for God and his neighbor. And love *fulfills the law*—from the heart.

Our times are desperate. Harassed city governments are turning to more and better trained police. We have a better way—holiness evangelism. It is God's answer for these distraught days. If we could see this with New Testament perspective and Spirit-opened eyes, as we should, we would be thrust by the fire of our vision into a new crusade for the Christianizing of Christendom with scriptural holiness.

Helping others out of
the imprisonment of their defense

Our Attitudes

By David J. Kealiher*

BY DEFINITION, an "attitude is the tendency to respond positively (favorably) or negatively (unfavorably) to certain persons, objects, or situations, to react emotionally in one direction or another" (Clifford T. Morgan and Richard A. King).

We each possess certain attitudes which we express in our various circumstances of life. Many of them were passed on to us from families, peers, and others with whom we have had contact, without much selectivity on our part. Indeed, during the earlier years of life we were very limited in the ability to make this sort of discrimination. What we felt and experienced seemed to produce a predetermined response; so we came out of childhood with an assortment of furnished attitudes.

Furthermore, attitudes tend to become fixed, and we come to have a predictable pattern of feeling and expression. This pattern, moreover, tends to be either negative or positive in its development. Phillips Brooks

expressed this when he said, "You know how out of every complicated condition of affairs one man naturally appropriates all the elements of hope, while the other invariably gathers up all that tends to despair."

Many negative attitudes originate for the purpose of protecting self, or the ego. Certain relationships are perceived to be threatening which may produce such feelings as the fear of rejection. These feelings seem to require a position that will supposedly defend against the threat. This may be evident when one overreacts to a situation, or even when there is an opposite response. A person may appear to put "blindness" beside his eyes to simply ignore the realities of life which have painful possibilities.

In either case, defenses tend to distort a person's world-view. He develops a philosophy which prevents him from coping with life. Defensive attitudes thus limit the potential for growth. They inhibit the will to assume the risks which are necessary to full development as a person, and life itself is lost. How true the max-

*Pastor, Williston-Alexander Parish, Williston, N.D.

im that Jesus uttered, "Whosoever will save his life shall lose it"!

In any case, as long as there is threat, whether real or simply perceived that way, a person will have great difficulty in removing his defenses. It is important, therefore, to understand how to change from negative attitudes. Although advice is often asked for, it is questionable that a person can improve his attitudes from advice. (But how wise we think others are when they come to us for advice!) By giving advice too freely, we may simply demonstrate to the one receiving it that he does not live up to our expectations and thereby reinforce his need to be defensive. It may also deprive him of *his* responsibility to make decisions and commitments. In short, what started out to be free advice may well end up being very costly.

Before defenses can be removed, one needs to experience a relationship which can demonstrate to him that there is no real need to keep them. For this, outside help is needed, both divine and human. Since a person's negative attitudes causes others to respond in much the same way, a vicious cycle is created, unless someone is mature enough to break it. Therefore, what is most often needed is for someone to accept the negative person without conditions, or objections to his negative expressions; to even be willing to be the object of his hostility, and still to "return good for evil." Perhaps the world will then not seem so threatening, nor his defenses so important. And hopefully, it may also provide the needed example for positive development.

Jesus Christ demonstrated this helping relationship. He was the object of hostile attitudes and was willing to accept this rejection without returning so much as one nega-

tive expression. It was not that He was weak, for all power was given to Him. Nor was it that He failed to stand for what was right, for He was the most righteous of all. But He understood our need, and at great cost to himself was willing to provide the kind of relationship which would bring our salvation. Although, theologically speaking, Jesus did what we can never do, the need for us to express empathy, compassion, and self-sacrifice is the same. He entered into our troubles; now He can "be touched with the feeling of our infirmities." He came defenseless, because He was motivated by compassion rather than self-exaltation. He became the least of all that He might become the Servant of our salvation. He gave himself to utter rejection. He understood and cared enough to suffer silently as we rejected Him, for in this way He won our devotion and restored our hearts.

Not only is this the clue to helping others, but it appears to be the basic characteristic of a positive life pattern. Ideally, it is the condition of a heart purified to love perfectly without fear, and is represented by a sincere desire to serve others. Where there is perfect love, there is no fear (I John 4:17-18); and where there is no fear, there is no need for defensive or negative attitudes. A person with positive attitudes can be acceptant of others and serve willingly, for he is free of the oppressing fear which gives rise to inhibiting defenses.

The genuineness of this positive and spiritual condition will surely be expressed in such terms as to motivate some worthy desire in the hearts of others. They too will wish to break down the inhibiting defenses (or fences) and enter into the more abundant life of trust in God.

It is pathetic when the preacher is the main source—and doesn't know it

Leadership—Sources of Conflict

By Howard Doerle*

ONE OF THE REALITIES that should be faced in advance of grappling with the problems of gaining cooperative action is the fact that there exist certain very real blocks to such cooperation. Such blocks are not a result of present mechanics as they are set up, but by the tendency of the leaders and those for whom they serve to make serving difficult for each other.

Those involved in the services to be rendered might be freshly encouraged if they fully realized that leaders have difficulty keeping their common objectives clear and uppermost.

Mutual distrust

In obtaining cooperative action between church leaders—whether they be general, district, pastoral, or local lay officers—there must be the concerted effort on the part of both of the leaders and of those they serve to remove those blocks which hinder a fully united action for the betterment of the spiritual community.

At the risk of oversimplifying the

problem, it may be said that the real hindrance to happy working in a given situation is mutual distrust. In the local church relationship it may be a pastor-laity distrust, or a pastor-official board distrust, or an official board-congregation distrust. In extreme cases some may openly verbalize this situation. The pastor will declare that the board and the congregation are unqualified to understand or serve in a certain situation. This is also reflected at times by the church board in their capacity as leaders. And the feeling is reflected in the congregation by a distrust of their leaders. Usually the congregation will take the position that the leader is power-hungry. Neither of these accusations is necessarily true. They are misunderstandings that need to be clarified if full cooperative action is to evolve.

There are several practices found among leaders that lend credence to the suspicions of the congregation. Let us look at some of them:

Reluctance to admit weakness

First is the apparent unwillingness of leaders to admit weaknesses in ad-

*Pastor, Galion, Ohio

ministration or practice. This is perhaps the most prevalent source of conflict. In leadership meetings or associations these officials may willingly admit such weaknesses; but at home before the congregation, whether personally or publicly, the emphasis is nearly always on the great things being accomplished. If success is not apparent, it is because of hindrances from higher leadership, or the lack of cooperation by the congregation. In listening to some in leadership positions it might be assumed that all that was needed for adequate success was more power for that particular leader.

It is not difficult to understand the need for public sympathy and understanding, but little understanding can be actualized by failure to admit the facts of any situation, whether good or bad, and above all, one's personal limitations and bungling.

Secrecy and rigidity

This brings us to a second practice by leaders that causes distrust in the congregation: the tendency towards secrecy. The practice of secrecy is present in church government, even though we are hesitant to face it. It takes the form of covering or burying critical reports, and keeping on file certain data which would give a bad picture of the present administration. It is amazing how much negative data can be resurrected when a crisis occurs and public help is needed, and how little is available when routine operations are according to desire.

Probably one of the reasons for this is that the person in charge does not feel that the majority of the congregation are trustworthy enough to draw their own conclusions from the facts. This may at times be true. However, many of our constituents

are of the opinion that the administration does not want itself examined too closely.

Closely associated with this is the habitual resort by some officials to the use of their own private channels in securing changes. Some have an objectionable way of getting what they want by ignoring the normal procedures and disregarding the wishes of the people.

One of the hard facts that must be faced in this problem of cooperative service to God is that leaders may at times give lip service to the "masses" without being willing to pay the price of getting "congregational participation." A part of that price is involving them in the operation consistently and not just when help is needed for a critical issue.

Tendency to dominate

A fourth practice that blocks efforts to gain public support for spiritual programs is the effort by the pastor or other leader to dominate the decisions of the congregation regarding specific objectives and priorities. Nothing else so dampens an interested person's enthusiasm as to present a problem, only to receive the apathetic official reaction that the problem really is not too important and that there are others needing a prior solution.

The fact that the official may be right only serves to amplify the conflict. Apparently neither the official nor the individual likes to be told that he is putting emphasis where it does not belong. It is best for the one in the position of leadership to support the keen, even if misguided, interest of those in the congregation regarding certain problems which may be emotionally very near to them. This could be the case even if

they are remote from the primary interests of the leadership responsibility. Leaders must keep reminding themselves that support is a two-way affair.

There are undoubtedly other examples of practices that arouse distrust and block cooperation with leader-lay relationships. They certainly include the desire to receive exclusive credit for accomplishments.

Some lay weaknesses

There are equally shortsighted practices among laymen that give church officers reason to question their good judgment. It could well be that leadership has a direct responsibility to help overcome the handicaps of laymen and to make them more effective and loyal to the cause of the eternal Kingdom.

Ignorance of Legal Limitations. A matter of first concern is the fact that the average layman who is involved in church situations is only dimly aware of the rigidity of the legal framework under which the church functions. Laymen should clearly understand that no official can "speak the word" and the deed is done. There is a proper framework of operation in every church organization. Leaders are not always free to do as they please—or as their constituents would desire. The suspicion that the average congregation is poorly informed on this point is often justified.

Hastiness. Perhaps as an outgrowth of the preceding arises the problem of the layman who jumps to hasty conclusions before he masters the facts of the situation. To most Christians, church difficulties are either black or white, and a person thinks he must be either for or against something. The motive for a person

being for or against usually has an emotional base, and this is quite proper. But the member of the local congregation has a responsibility to be sure he understands as many of the facts as possible before he launches into public or private criticism of the leadership. Too often the facts are lacking and the emotions predominate. It is difficult to see how officials can work closely with individuals or groups under these circumstances.

Prejudgment of Motives. A third factor which induces pastors and other church leaders to doubt the judgment of laymen is the often unjustifiable assumption that officials are characterized primarily by partisan action. Sometimes it is the layman himself who has an "axe to grind."

A leader might be tempted to spend his time reviewing these basic problems and casting blame. But such action would only be destructive, both to the leader and to those being led. The solution does not lie in pulling further apart with mutual expressions of distrust. What is actually needed under these circumstances is an even closer working partnership, including an understanding that each individual is privileged to draw his own conclusions from a given set of facts.

Officials must realistically discount the "human" characteristic of personal aggrandizement and go into partnership with the total group, regardless of this drive for credit and recognition.

Rules to follow

Since our great problem in spiritual activity is member apathy, our task is to arouse the church. This cannot be done merely by more program-

ming. This is the Spirit's work within the person and as such must be a voluntary development. But leadership can develop a climate that fosters individual participation for spiritual betterment.

Here are some rules that may be helpful in achieving such a climate for cooperative service.

1. *Trust the individual*, even though he makes many mistakes. Encourage, do not obstruct, his service.

2. *Tell your story straight*; give all the facts, good and bad, and forget "propaganda." The congregation will understand your mission better by seeing you do a job than by hearing you tell about it.

3. *Do not disillusion* the church by too much talk on the realities of denominational politics. Most of them are already too well aware of this. Let the member act on the basis of his ideals and convictions even though he does not understand the church's methods or goals.

4. *Involve the laymen* in determining new goals and objectives. Do not give validity to the criticism that officials want cooperative action only when they are under fire.

Encouragement of member participation is a legitimate and important function of leadership. This can best be accomplished by those who have conviction that democracy is at its best when people know and understand the nature of the human problems they face, and can see at firsthand how the members and the leadership can work together to solve them.

The average member of the denominational group will respond to the call for cooperative action if he is helped to gain a genuine understanding of and a sense of partnership with his leaders.

July, 1971

Practical Points

that make a difference

"He Shared His Secret with Me"

Dear Son:

The first time our new pastor met our board, he prayed for every one of us by name—and I was amazed and delighted at both his wisdom and his memory! I wondered how he was able to do such in a short time without ever meeting most of the 22 men and women who make up our board. He shared his secret with me 10 years later before he left for another charge.

He said, "John, it was simple. You will remember that I always led in a devotional before business. Then we prayed on our knees. I had every name written on a card placed in the fold of my Bible."

Did it pay off? You know that it did! The pastor had us all in the palm of his hand before the board meeting started.

It was not a gimmick—but a wise and genuine gesture of concern and friendship. He was a sagacious man—our pastor.

The little things make a big difference in a pastorate. This whole area of human relations offers a vast opportunity for Christian service. Give our love to Mary and the children.

Love,
David

**Better be a rustic giant
than a polished pygmy**

John and Bona Fleming—as I Knew Them

By C. T. Corbett*

THE BROTHERS were born in Kentucky of Irish parents. Their mother was straight from Ireland and a Roman Catholic, with plenty of fight and go in her—an element that two of her sons possessed in abundance in the work of the Lord. John was the third and Bona the sixth of the seven Fleming children. They attended no church and knew nothing of the Word of God. As liverymen they lived a wild life of the world.

Then Rev. and Mrs. W. W. Hanks, missionaries from the dark continent of Africa, came to Willard, Ky., to seek out dark hearts that needed the Lord. The revival started and soon the meetinghouse was crowded with people.

One night Mrs. Fleming was converted and she went directly to John to invite him to Christ. John came at once and prayed out loud from one end of the altar to the other. He struck holy fire and everyone knew that John Fleming had been converted. He became an exhorter. Right and left he led people to the Lord.

His brother Bona did not escape his fiery exhortations, and in a short time was redeemed as he drove a two-horse buggy. The brothers made restitution, cleaned out their supply of tobacco, dumped out their whisky, and sold their horses and barn. They made a clean slate of everything with everybody. Like his brother, Bona became an ardent soul winner. They became students of the Bible and held meetings in empty churches and schoolhouses.

About this time a traveling salesman came to Willard and told the boys of their need of sanctification. They sought and found the blessing and became firebrands for the holiness cause. As these men were a terror in the world of sin, so they became a terror against Satan for the cause of Christ.

Early in their ministry they joined the Pilgrim Holiness church. Together they were ordained by Rev. George B. Kulp, general superintendent. In 1920, Bona united with the Church of the Nazarene, and General Superintendent J. W. Goodwin granted him Nazarene elder's orders. The year following, John

*Commissioned evangelist, Bradley, Ill.

joined the church and General Superintendent R. T. Williams recognized his elder's orders. For many years these evangelists made their home in Ashland, Ky. John was a member of the First Church of the Nazarene there for 14 years, until his death in 1935. Bona was a member there almost 40 years.

The Fleming brothers had an ample supply of native ability. They knew human nature and the bonds of sin which enslaved men. Their application of gospel truth so pointedly proclaimed was very effective. They preached fearlessly and with holy unction. There was nothing nebulous about their Bible standards of holiness. Their illustrations, dramatically told, had moving results and brought many to salvation. These "sons of thunder" also knew the "checks of the Spirit" and obeyed them. All their efforts pointed toward the altar call.

While they held hundreds of revival meetings in churches, and some

home mission campaigns, their real strength was brought to bear as they labored in camp meetings. These camp meeting pulpits became their launching platforms from which they rocketed forth the flaming gospel truths, loaded with divine unction that gave thrust and direct aim, striking the very inner needs of the human heart. They produced only one book. It had 15 of their best messages, taken in shorthand as they preached them. This volume, entitled *Truth on Fire*, is rightly named. To read this book is to sit in a Fleming revival again in all of its enthusiasm and happiness.

Bona Fleming told me that he had preached in all 48 states of the Union and in Canada, averaging 450 speaking services per year. This would add up to nearly 20,000 gospel messages delivered by him in his 43 years of active evangelism. A safe estimate is that upward to 200,000 souls sought the Redeemer under his ministry. Good work, indeed!

A Superintendent Appeals to His District

There are some words I dread more than "establishment" and "religious square"—they are "coward," "unfaithful," "unprofitable servant," "clouds without water," "indolent," "indifferent," "calloused," "self-centered," "powerless," and "fruitless." Don't expect me to make peace with the status quo. Time is too short and fields are so white for harvest, we can't settle for a mild holding operation.

I shall patiently, lovingly, and sometimes fearfully press you to spiritual excellence and district growth. Our personal salvation depends on uncalculating obedience. Our attraction to a sated, overstimulated generation with or without gaps is not being a pale shadow of anything else or of edging fearfully to the attractive wisdom of the world; it is in our unsophisticated faith—our loving focus on the Son of God—our growing patience with a halfhearted brother. It is in our determination to resist mediocrity, and sterile, dry-eyed self-preservation.

—Wilson Lanpher

(Taken by editor from the annual report to the assembly)

Not doing it is much
easier than doing it right

Should Preachers Preach upon Controversial Subjects?

By Wallace A. Ely*

WHEN WE ASK, "Should preachers preach upon controversial subjects?" we had as well ask, "Should a preacher preach the full gospel of Jesus Christ?" Too, we had as well ask, "Should a preacher preach simply to please his hearers?" It will prove impossible for any preacher to preach strictly according to his convictions and not meet with people who differ with his interpretations of the Scriptures. Indeed, someone will differ with most every sermon he preaches, whether they express their difference or not.

Jesus preached upon so many controversial subjects so many times that those who violently differed with Him succeeded in bringing Him to the death on the Cross.

When wars and rumors of wars that could extinguish the human race within a short period of time plague all mankind, preachers should preach that we are told to love our enemies. When alcoholic beverages reduce multitudes of people to alcoholism, preachers should not fear the power and influence of the millionaires who go all out to silence their condemna-

tion of alcoholic drinking. When divorce courts are dissolving homes at a rate never before known in our nation, ministers of the gospel should inform those who hear them what the Bible says about this matter. Then there is racial strife, material-mindedness, sensuality, and many other sins that obligate preachers to warn their fellowmen of their ruinous effect upon any and all who indulge in them.

Preachers will do well to read and ponder Ezekiel 33:7-9. As the watchman on the wall, the preacher must give a certain sound. Yes, he must expose sin, warn of its awful consequences, and tell of the sure remedy for sin. The ghosts of personal and collective sins haunt the lives of those to whom the preacher ministers. He will be untrue to his high and holy calling if he says, "Peace, peace," when there is no peace.

Preachers of today will do well to remember what John Wesley said many years ago. He said, "The gospel of Jesus Christ knows no religion but social, and no holiness but social holiness." In other words, the Christian religion governs the daily behavior of true Christians. He also

*Pastor, Methodist church, Texarkana, Ark.

said, "Faith working by love is the length and breadth and depth and height of Christian profession. The commandment we have from Christ that he who loves God will love his brother also; and that we manifest our love by doing good unto all men, especially to them that are of the household of the faithful."

W. O. Harper, a missionary to Africa, experienced embarrassing moments when he had to tell Nigerian young people who planned to visit America that they would not be welcome in the churches that sent them the missionaries. I John 2:9 tells us, "He that saith that he is in the light, and hateth his brother, is in darkness even until now." This seemed to tell the youth of Nigeria that members of the churches that sent them the gospel light were themselves in darkness. All of this chapter gave the Nigerian young people who knew the Bible the impression that our mission effort is only the blind trying to lead the blind.

The above is one of the most controversial subjects that the people of our nation face. Should preachers remain silent about it, or should they tell our confused and emotionally disturbed people what the will of God is in this matter?

When preachers preach upon controversial issues, their words and attitudes should leave no impression of

domination over the people. Their passion should not simply be to expose evil and to condemn evil doers. It should also be to effect good and to turn evildoers from their evil ways. It is most necessary for preachers to be as wise as serpents and harmless as doves when they preach on controversial subjects. Their effort should not be to offend anyone, needlessly, but to turn all the erring from the error of their ways. Not even our Lord always succeeded in this true and laudable purpose. Neither can preachers of today always succeed.

Preachers must perfectly control their emotions when they preach upon controversial subjects. Words spoken out of prejudices, passions, and self-will usually kindle the wrong kind of fires. Preachers whose major motive is to get something off their chests will often find that the same something that they got off their chests will prove a boomerang. This something will often rebound, strike them hard, and leave them crippled in the ministry.

When preaching upon controversial subjects, preachers should be scrupulously fair with all who differ with them. If in their zeal they make untrue statements, and say things that are plainly designed to injure the persons who differ with them, their efforts will likely have a reverse effect for the cause of Christ.

Measure your possibilities, not according to what you see in yourself, but according to what you see in God for you.—Selected.

Reaching for Results in Leadership

By Harold E. Priddy*

For a certain district superintendent was about to leave on a trip to Kansas City for a Book Committee meeting, and he called some of his preachers together and gave them charge over certain churches in the district.

To one he gave a church in a large metropolitan area, to another a church in a more suburban area, and to another a church in a rural area; to each a church in proportion to his own personal experience and ability. Then he departed and left for the general headquarters.

Now he who had received the call to the large metropolitan church went at once and began to preach and pray and call, and plan and enlist and persuade, and, lo, before long 30 members were added by profession of faith.

Also, he who had received the call to the smaller suburban church went at once and began to preach and pray and call, and plan and enlist and persuade, and, lo, before long he had 15 members to add by profession of faith.

But he who had received the little church in the country went and looked it over and decided he had not had much consideration from the district leadership, so he would just mark time until some other district superintendent recognized his abilities and gave him the promotion he deserved.

Now after his visit to the Book Committee meeting, and his acting as an evangelist on another district camp meeting, and a shorter visit to a meeting of the trustees of the college of the zone, the district superintendent re-

turned and decided to check on his preachers to whom he had entrusted some of his churches.

And he who had been given the church in the large metropolitan area approached and brought the names of 30 new members he had received by profession of faith, and said, "Brother Superintendent, you entrusted me with this large metropolitan church. See, here I have 30 brand-new members that I have taken in by profession of faith."

The superintendent said to him, "Well done; you are upright, honorable, admirable, and a faithful pastor. You have been faithful and trustworthy over a little; I am going to see to it that you are on my list of successful pastors as I go to other churches to make pastoral arrangements. Enter into and share the joy that your district enjoys when the reports are given at the assembly."

And, also, he who had been given the church in the smaller suburban area approached and brought the names of 15 new members he had received by profession of faith and said, "Brother Superintendent, you entrusted me with this suburban church. See, I have 15 brand-new members that I have taken in by profession of faith."

The superintendent said to him, "Well done; you are an upright and faithful pastor. You have been faithful and trustworthy over a little; as I go to other churches, I am going to see to it that you are on my list of successful pastors. Enter into and share the joy that your district enjoys when the reports are given at the assembly."

Then he who had been given the lit-

*Pastor, First Church, Winchester, Ind.

the church in the country approached, and he did not have a single name of a new member to present. In fact, he had lost two members by board removal. He said, "Brother Superintendent, I had an inkling that you would be coming around. I also have gathered the idea that you keep a rather exhaustive and cumulative record as to the progress of your pastors. I really don't believe I was given much of an opportunity. The pastor ahead of me didn't do much either. In fact, I feel I have done pretty good to keep this church together and lose no more than I have. I guess maybe it would be better if I would resign and turn the church back to you. Here it is, almost as good as it was when I came."

The superintendent looked at him, and said, "I think you are right. You knew that there would be records kept showing the degree of your success, and that I would be approaching you about it. You should have applied yourself as the others did; then at my coming, you too would be able to report a gain comparable to the size of your church."

"So we will take the church and give it to someone else, and rest assured, little mention will be made of you in the assembly report. We will, however, have much to say about the man who had 30 new members and the one who had 15 new members to report."

"For to everyone who has will more be given, and he will be furnished richly so that he will have abundance, and transfer this good-for-nothing pastor to some other district where not so much is required as to records and brass-tactics leadership."

(So reads through verse 30 in Priddy's version of Matthew 25.)

(Devotional message—Matt. 25:15)

INTRODUCTION: In every parable Jesus sought to teach a central truth. Lost sheep, lost coin, prodigal son—the truth of individual worth. Flowers of the field, five sparrows—truth of individual care. In this above—truth of individual responsibility.

July, 1971

- I. Notice the distribution of the talents.
 - A. Each one according to his several ability.
 - B. Each one received his amount for the same purpose.
 - C. Each received something to use for the Master's business.

- II. Notice the treatment of the talents.
 - A. Each man was tempted.
 1. Five-talent (exceptional) tempted to get by with less than his best.
 2. Two-talent (average) tempted to slide by with the crowd.
 3. One-talent (limited) tempted to excuse himself on inability.
 - B. The two men would not yield to temptation—were successful.
 - C. The third man yielded—and failed.

- III. Notice the day of reckoning.
 - A. Judgment was not on basis of returns, but on faithfulness.
 - B. The Master's disposition of us is based on our disposition of Him and His work here.

Do Our Weddings Miss It?

By Jim Christy*

The usher seated me about halfway up the left section of the church. As I sat there, getting acquainted with the decor of the room, my lips began word-ing the tune sounding from the organ. Why—it was from a Broadway hit several years back! By the time I had adjusted to Broadway hit music, my eyes, in their search for identity in a strange place, rested on the focal point of the room: a massive collection of candles and flowers.

*Pastor, Rochester, Mich.

The minister marched in and the service began. No invocation, no congregational singing, no preaching of the Word were included. Special music was chosen from a collection of modern pop songs. Two long prayers were read by the pastor. From the very first, the central figures were human. A sense of sacredness did exist, but no particular spiritual food was offered except for the reading of Psalms 23.

During one of the lulls in the service, I surveyed my fellow worshipers. Directly in front of me sat an old man who later said this was the first time in 10 years that he had attended church. To my right sat a young couple who three

weeks before had filed for divorce. A good-looking teen boy with piercing blue eyes shared the pew. I wondered how many were attending the church for the first time.

Later, heading the car homeward, my mind churned with thoughts: Was I right in expecting spiritual food in a church service? Will that man ever be in church again to hear the Word? Could that young couple have been searching for help and hope? Did that teen judge Christianity by services like that?

I looked again at the name of the church. First Church of the Nazarene. The occasion—a wedding.

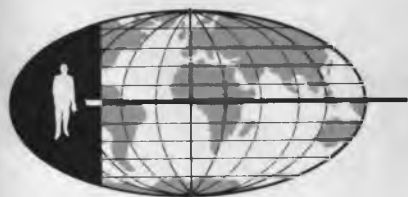
That Telltale Image

Be under no illusion, you shall gather to yourself the images you love. As you go, the shapes, the lights, the shadows of the things you have preferred will come to you—yes, inveterately, inevitably, as bees to their hive. And there in your mind and spirit they will leave with you their distilled essence, sweet as honey, or bitter as gall, and you will grow into their likeness because their nature will be in you.

As men see the color in the wave, so shall men see in you the thing you have loved most. Out of your eyes will look the spirit you have chosen. In your smile and in your frown the years will speak. You will not walk nor stand nor sit, nor will your hand move, but you will confess the one you serve, and upon your forehead will be written his name as by a revealing pen. Cleverness may select skillful words to cast a veil about you, and circumspection may never sleep, yet you will not be hid—no, never.

As year adds to year, that face of yours, which once, like an unwritten page, lay smooth in your baby crib, will take to itself lines, as the parchment of an old historian who jealously sets down all the story. And there, more deeply than acids etch the steel, will grow the inscribed narrative of your mental habits, the emotions of your heart, your sense of conscience, your response to duty, what you think of God, of your fellowman, and of yourself. It will all be there. For men become like that which they love, and the name thereof is written on their brows. There is one revelation of you which must be made. BE UNDER NO ILLUSIONS, YOU SHALL GATHER TO YOURSELF THE IMAGES YOU LOVE.

(Author unknown)



The PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee

Bennett Dudney, Editor

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Response to Services

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O. JOE OLSON

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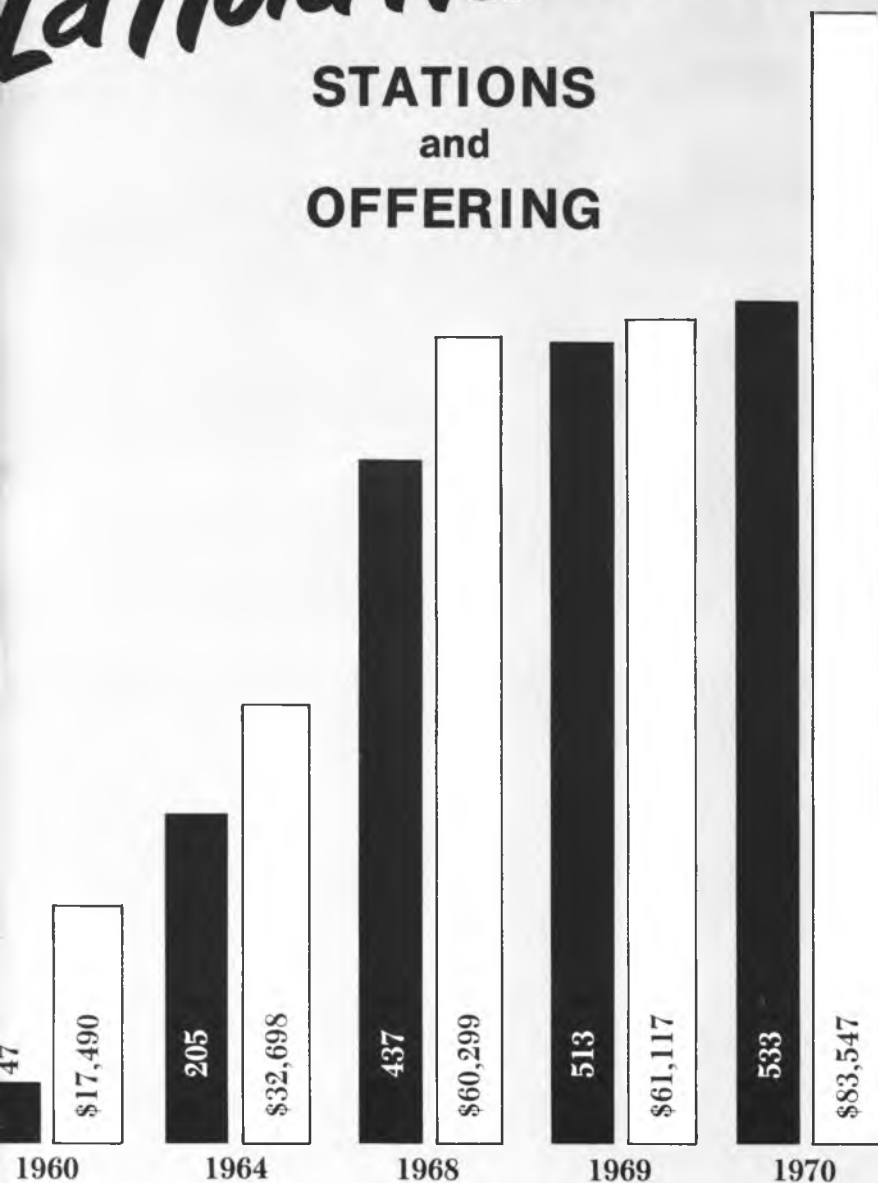
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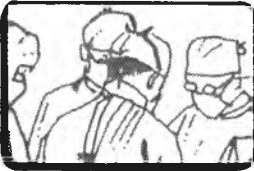
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New Mexico						
New York						
North Arkansas						
North Carolina						
Northeast Oklahoma						
Northeastern Indiana						
Northern California						
Northwest						
Northwest Indiana						
Northwest Oklahoma						
Northwestern Illinois						
Northwestern Ohio						
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

The Poise That Jesus Gives

OUR SIXTH-GRADE CLASS in school was definitely out of control—noisy and misbehaving, wickedly aware that our teacher was becoming increasingly exasperated. Suddenly she strode to the blackboard and printed in bold letters the word “poise.” She sharply underlined it, then wheeled around and turned accusing eyes on us. As we grew quiet she “spit” out the word in a hard tone, “Poise!” Slowly and deliberately she spelled it—“P-o-i-s-e”—and declared, “This class doesn’t even know the meaning of this word!” (Thinking back, I suspect our misbehavior had robbed her of a bit of her own.)

She was correct, in my case at least—I wasn’t sure what the word meant, but being duly impressed, I went home to look it up in the dictionary. I learned that poise was “balance . . . stability . . . ease and dignity of manner, carriage; bearing, self-possession, assurance, confidence, calmness, tranquility, serenity, grace.”

How desirable! How we admire those who demonstrate this confident, this assured manner, those who seem never to lose composure!

A fortunate few seem to be endowed with a *natural* poise. I have observed even young children who displayed an unusual degree of poise. One of my former pastors’ wives had this natural poise—never flustered, always the lady. I remember thinking that if someone should suddenly give a fire alarm she surely would calmly arise and leave the

burning building with all grace and composure.

There is a poise that *develops* naturally with maturity and experience.

There is also a poise that comes from training or *cultivation*. Some young ladies attend “charm” classes to learn those qualities that contribute to poise. Surely those of us who are less endowed naturally with poise would do well to try to cultivate it. We often feel inadequate because of clothes, manners, background, physical disfigurements, undue shyness, lack of education. And this is understandable. Much has been written on this from the human point of view—books on etiquette, attitudes, building confidence, “how to win friends and influence people,” etc. Certainly some help for improvement can be gleaned from these.

However, besides the innate poise of some, and the poise that comes with maturity, experience, and training, I believe there is another source, and another sort. Poise seems to stem from “security,” and lack of it from insecurity—along many lines.

There is, I believe, a Christian poise that is implanted with the new birth, and increases with entire sanctification and Christian maturity. I have observed this development, and have also experienced it. This poise comes from the “security” within.

Now Christian poise doesn’t make identical models of all Christians, because we all differ in our personalities

and temperaments. To be poised doesn't mean we all have to move slowly, act with deliberation, or be contemplative. Where then would be those with great enthusiasm, sharp wit, those with vivacious personalities, those who are naturally fast moving, impulsive? We are all individual, but no matter the temperament, we can have the "poise that Jesus gives."

The very fact that we shift from the *self-centered* to the *Christ-centered* makes all the difference in the world.

This past year I heard of a prominent and talented Christian who arrived in a new situation in which she seemed a threat to the other professionals represented in the group. Immediately some began to make snide remarks and indulge in small cruelties. Observers wondered how the newcomer would counterattack. She didn't. It was as if she really didn't hear, and continued on naturally and unself-consciously. Soon she actually won the friendship and admiration of her agitators. Later someone who had been amazed at the whole process of events complimented this woman and asked her how she was able to do it.

"My life is given over to God," she answered; "I'm not in charge of it anymore. So you see I can never consider other people as threats."

What greater security! If God is ordering my life, who can ever be a threat? This is the basis for Christian poise. Perfect love casteth out fear."

One earnest Christian lady told me that there was a period when she was utterly frustrated by insecurities resulting from her bowed legs. She became so miserably self-conscious that she felt everyone was conscious of her imperfect ankles, even as she walked down the street. After she became fully indwelt by the Spirit, she laughed at her former "insecurities." They seemed so absurd.

Then there was the lady who spent hours worrying about her skin, her hair, her clothes and general appearance, until the worry was eroding her spiritual life. She phoned me one day

after having attended a spiritual retreat where she had made a complete consecration and experienced a wonderful witness of Christ's indwelling. She testified that, as she looked in the mirror a few mornings later, the Holy Spirit seemed to speak back to her and say, "You no longer have to impress others. I am your Security now, and your Defense. You don't have to worry about your appearance. My love, My Spirit within will be your attraction." She said she felt such a tremendous release and exultation—as though a great burden had been taken from her. I've seen her many times since—never dowdy, always attractive—but her self-conscious obsession is gone; she is liberated, for her security is based on something deeper than outward appearance.

Years ago I confess to feeling very self-conscious and uncertain when entering a room full of people. But after my "baptism of love" and subsequent growth in love, I was delivered from this self-consciousness—because I wasn't so conscious of self. I really didn't need to make an impression, nor enter into any competition. Persons might be "higher" or "lower" on the "social ladder," or Christian or non-Christian, or young or old. I was joining them to love them—to be useful if possible. Jesus said, "Owe no man any thing but to love . . ." What a relief! No one is a threat. How can I feel inferior? I do not order my own life. What a different feeling to approach a group with the thought, I come with love! Lord, to whom would You direct me? Social status is leveled, and competitiveness unnecessary when you love. Some of the most loved folk in the world use faulty grammar, don't know all the protocol. The Holy Spirit gives a sense of the "fitness" of things, and you feel at ease and "in love."

One final word: As love leaks out, insecurities and competitiveness seep in. Does your "poise" need polishing? Check to see if God orders your life—or if you still bear that frustrating responsibility.

Oh, the "poise that Jesus gives"!

IN THE STUDY



SERMON OF THE MONTH

Punctuating Death

A Funeral Message

By Wesley Tracy*

WE SPEND OUR YEARS as a tale that is told," wrote the Psalmist (90:9). And as we write the "tale of life" we must pause here and there to properly punctuate the story. Without punctuation marks, the story is jumbled and meaningless. The punctuation adds meaning and we punctuate as we interpret life.

Death has come near us all again. What marks of meaning will you give the passing of this loved one? How will you punctuate death in the tale of life? You cannot ignore it or evade it; you must punctuate it. And how you do so will reflect your interpretation of life, death, destiny, and God.

I

Shall we punctuate this juncture in the existence of our friend with an *exclamation point*?

No, for exclamation points denote articulation of surprise. And while we spend our lives as a tale that is told, and sometimes come to the last page sooner than we expect, still we know that death is as natural as birth.

The Bible makes us face the fact that men are mortal: "It is appointed unto man once to die." As Bryant M. Kirkland has written, "It is the certainty of night that heightens the function of any day and the certainty of death that adds direction to

all of life." Death is not a surprise, so the exclamation point will not do.

II

Shall we then punctuate death with a *period*? A period means the end, finish, it has been said. Those who would answer the ancient question, "If a man die, shall he live again?" with a brazen, "Of course not," are those who would say he was born, he suffered, he died, period—the end.

Centuries ago a young man stood on a dock and looked out over the Mediterranean Sea. In his hand he held a coin. He looked at the coin and then at the sea. On the coin was a picture of the Straits of Gibraltar. Under the picture were the Latin words, "Ne Plus Ultra," which roughly translated mean, "There is nothing beyond." The young man, however, would not settle for that popular belief—he dreamed of worlds beyond Gibraltar. His name was Christopher Columbus.

Some people who are more visionless than Columbus look out to the horizons of life and see death and "nothing beyond." They place a period to mark death as the end. But something within us cries, No, not a period, not the end! Somehow we know what Tennyson knew when he wrote:

*I know transplanted human worth
Will bloom to profit elsewhere.*

Then our faith rises tall and matches the faith of Daniel Webster when he ordered the epitaph, "I still live," to be carved on his gravestone.

*Associate editor of *Church School Builder* and editor of *Teens Today*, Kansas City, Mo.

III

The *question mark*—perhaps this is the proper punctuation for death. We often hear, "Why, Why?" at gatherings such as this. This mark expresses confusion, uncertainty, bewilderment. And this is just why it is inadequate. There is no question mark of uncertainty about the destiny of those who "die in the Lord." And with no question marks in our minds we are assured that the soul of our brother has gone home to be with Jesus, for

*God's grace was in [his] patient eyes,
God's words were on [his] tongue.*

Further, my friends, be ye well-assured that the death of this good man plants no question mark upon the character of God. It does not indict God's holiness, love, or goodness. We are so very inept at trying to figure out the providences of God from our "knothole" view of the universe.

In Mark Twain's *The Mysterious Stranger* there is a scene in which an "angel" explains to a young man how he has been changing the course of events in the lives of certain people so that things would turn out better for them. Presently he tells him how he is going to bring about a two-minute delay in the life of Nikolaus, a good friend of the young man through whose eyes we see the story. The angel explains that 12 days hence Nikolaus is to be strolling along the river-bank. He is to hear cries for help and is appointed to save the life of a little girl floundering in the water. By making him two minutes late, the angel explains, the child will have struggled out into deeper water and both she and Nikolaus will be drowned.

The young man protests against such cruelty by "angels," and the angel then pulls back the curtain of the future. If Nikolaus is not late, and does not drown, he will catch a serious illness from the drenching and will lie an invalid unable to speak, hear, or see for 46 years, praying night and day for the blessed relief of death. The little girl, if she were saved, would live to the age of 36 and then be executed for a long list of shameful crimes.

The angel then put the question to the young man: Shall there be a two-minute delay resulting in drowning, or shall we allow the rescue to occur? The young man agreed to let them both drown. The child's mother, however, knowing nothing of these intricate providences, got so angry with God for allowing the apple of her eye to

drown that she made an angry vow never to pray again, which, according to the story, she kept to her own detriment.

Rather than trying to analyze the complex providences of God, and rather than planting question marks on His character, let us today trust in a God who is too wise to make a mistake and too good to be unkind. After Calvary, God has a right to be trusted.

IV

Shall we then punctuate death with a *semicolon*? As you learned in grade school, the semicolon joins together two equal clauses.

Surely we know that death does not divide one's existence into two equal parts. Heaven, with its freedom from the pain and loneliness and limitations that our friend knew only too well in this world, must be called something far above "equal" with this vale of tears.

Suffice it to say that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

V

If we are not to punctuate death with the exclamation point of surprise, nor with a period as the end of it all, nor yet with the doubt and bewilderment of the question mark, or the equality of the semicolon, how shall we then punctuate it? Simply with a *COMMA*. A comma means that there is more to come. If a sentence ends with a comma something remains unsaid, something is not yet finished.

Faith writes a comma on the loved one's tomb. The sentence is not finished. The grave does not end all; it is only a gateway to eternal life. Edward Kuhlman has put it this way:

*For when our last page has been turned
And death takes from our hand the pen,
He does not write beneath the lines
As sceptics fain would hope, "The End."
But there, instead, we find the words,
"To be continued," plainly penned.*

So we punctuate the pause of death in the existence of our friend and loved one with a bold comma and add the note, "To be continued in heaven."



The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 2 Three Mountain Peaks

Before using the microscope in order to discover and delight in the hidden beauties of this superb poem on Christian love, let us take the telescope and scan it in its broad perspective. It will be seen at once that this great chapter presents to the eye of the mind three towering mountain peaks of truth which challenge us to scale their heights, and to enjoy the glorious view from their summits. These three peaks are:

I. Love as the *INDISPENSABLE GRACE* (vv. 1-3)

Chapters 12 and 14 are occupied with the merits of spiritual gifts. They are special endowments of the Spirit for efficient work in the Church. They are good, for they are God's gifts and they are needed for the building up of the Church, but without love they are useless. Love activates and enhances the gifts. Paul insists that love is indispensable. He declares that—

A. *Eloquence without love equals nothing*—"Though I have the gift of prophecy . . . and have not charity, I am nothing."

B. *Prophetic powers minus love equals nothing*—"Though I have the gift of prophecy . . . and have not charity, I am nothing."

C. *Knowledge minus love equals nothing*—"And though I . . . understand all mysteries, and all knowledge . . . and have not charity, I am nothing" ("a useless nobody," Amp. NT).

D. *Faith minus love equals nothing*—"And though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

E. *Generosity minus love equals nothing*—"And though I bestow all my goods to

feed the poor . . . and have not charity, it profiteth me nothing."

F. *Sacrifice minus love equals nothing*—"Though I give my body to be burned, and have not charity, it profiteth me nothing."

There is a grave warning in these searching words. It is sadly possible to have great gifts and no grace. Love qualifies all the gifts and makes them mightily effective. Absence of love cancels out the gifts. You can get along without gifts if you have love, but you cannot get along with gifts if you have no love. Love is indispensable because it is central.

II. Love as the *INVINCIBLE GRACE* (4-7)

These four verses describe love in action in the rough-and-tumble of everyday life. Here is love under pressure, love facing opposition, love enduring suffering, love under fire. The result is summed up in v. 8, "Charity never faileth." It is unconquerable, undefeated, impregnable, invincible. It emerges victorious from every test to which life subjects it. Paul takes the negative and positive aspects of love—what it will not do and what it will do.

A. Love's Negatives

1. *Love is not envious or jealous*. "Love never is envious nor boils over with jealousy" (Amp. NT).

2. *Love is not proud or boastful*. "Is not conceited—arrogant and inflated with pride" (Amp. NT).

3. *Love is not rude or unmannerly*. "Does not act unbecomingly"; "it is not rude" (Amp. NT).

4. *Love is not selfish or self-seeking*. "Does not insist on its own right or its own way" (Amp. NT).

5. *Love is not bad-tempered or touchy*. "Is not touchy or fretful or resentful" (Amp. NT).

6. *Love is not suspicious or vindictive*. "Takes no account of the evil done to it—pays no attention to a suffered wrong" (Amp. NT). It doesn't question motives or harbor grudges.

7. *Love is not mean or petty*. "Love is never glad about injustice, but rejoices whenever truth wins out" (*Living Letters*).

B. Love's Positives

1. *Love is kind even when under pressure*. "Love endures long and is patient and kind" (Amp. NT).

2. *Love is a champion of the truth*.

*Missionary, Republic of South Africa

"Rejoices when right and truth prevail." (Amp. NT).

3. *Love is resistant to hard knocks.* "Love bears up under anything and everything that comes" (Amp. NT).

4. *Love is trustful and loyal.* "Is ever ready to believe the best of every person" (Amp. NT). "If you love someone you will be loyal to him no matter what the cost" (*Living Letters*)

5. *Love is buoyant with hope.* Love "hopeth all things." It is optimistic even in difficult situations.

6. *Love is tough and enduring.* "Love endures everything [without weakening]" (Amp. NT).

7. *Love is entirely trustworthy.* "Love never fails—never fades out" (Amp. NT).

III. *Love as the IMPERISHABLE GRACE*

A. *Love matures but does not decay.* The love of a child becomes the love of a man—"When I became a man."

B. *Love survives death.* "The incomplete and imperfect will vanish—become antiquated, void and superseded" (Amp. NT).

C. *Love outlives gifts.* Prophecy and knowledge as we know them will pass away. Love will abide.

D. *Love will be consummated by glorification.* Love will see its beloved face to face.

E. *Love outshines every other grace.* Faith, hope, love abide. Love stands pre-eminent because it embraces the other two. Faith is love trusting; hope is love eagerly expecting. Love outshines, outstrips, and outlives all else. Try again substituting your name for love in vv. 4-7. See where you fail.

(To be continued)

GLEANINGS

from the Greek



By Ralph Earle*

II Tim. 4:1-17

"Quick" or "Living"?

The *Oxford English Dictionary* has no less than nine long columns on the use of

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

"quick" in our language. Its original meaning was "living," and that is all the Greek word here, *zontas*, means. It has no relation to our modern concept of "quick." The archaic use of "quick" for "living" in the King James Version is found four times in the New Testament (Acts 10:42; II Tim. 4:1; Heb. 4:12; I Pet. 4:5).

"Instant" or "Ready"?

The verb *ephistemi* is translated "be instant" in verse 2 and "is at hand" in verse 6. It literally means "be on hand" and so "be ready." The former sense fits verse 6; the latter, verse 2.

"In season, out of season" is *eukairos akairos*. Lock (*Pastoral Epistles*, p. 113) has an excellent comment on this for preachers: "Both whether or no the moment seems to fit your hearers, 'welcome or not welcome,' and 'whether or no it is convenient to you,' 'on duty or off duty,' 'in the pulpit or out of it,' 'take or make your opportunity.'" That is the way Paul preached.

"Itching" or "Tickled"?

The verb *knetho* (v. 3) occurs only here in the New Testament. It literally means "scratch" or "tickle." In the passive (as here) it means "itch." Arndt and Gingrich remark that the word is here used "figuratively of curiosity, that looks for interesting and spicy bits of information." Weymouth puts it well: "wanting to have their ears tickled."

"Offered" or "Poured Out"?

The statement, "I am now ready to be offered" (v. 6), is much stronger in the Greek: "I am already being poured out as a drink offering." The whole of Paul's life of service was a sacrifice. But as it came to a close, his lifeblood was being poured out on the altar as a final act of dedication. The verb *spendo* is found only here and in Phil. 2:17.

"Fight" or "Contest"?

For the first clause of verse 7 almost all translations have, "I have fought a [the] good fight." But in the Greek the verb is *agonizo* and the noun is *agon*, from which we get "agonize" and "agony."

These words came from the verb *ago*, which means "lead." An *agon* was a gathering." But since the largest gatherings, then as now, were for athletic contests, it

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came to be used for the contest itself. So Paul's meaning here is probably, "I have competed well in the great contest of life."

The climax of all the contests of that day was the marathon race (26 miles). The winner of this was given the highest honors. He was greeted as a great hero. He had "agonized" and won the "agona."

This fits in perfectly with the second clause, "I have finished my course." The Greek word for "course" is *dromon*, which comes from the verb meaning "to run" (second aorist, *edramon*). So it definitely refers to a racecourse. *The Twentieth Century New Testament* has correctly captured the thought: "I have run the great Race, I have completed the Course."

The third clause, "I have kept the faith," could possibly suggest: "I have kept the rules; I have not been disqualified." It may well be that Paul, who was especially fond of athletic metaphors, thus intended that all three of these clauses be taken as referring to the Christian life as a long-distance race. This is the figure which is clearly used in Heb. 12:1-2.

Verse 8 also fits into this pattern. The "crown" which Paul knew was awaiting him was not the royal diadem (Greek, *diadema*) but the victor's wreath (*stephanos*). It would be given him by the Lord, who is the righteous "judge," or Umpire. He stands at the end of each Christian's race, waiting to give him the victor's crown and welcome him into his eternal home. What an encouragement to all of us to keep pressing on to the end! This is the apostle's dying testimony, and it is a glorious one.

"Shortly" or "Quickly"?

"Do thy diligence to come shortly unto me" (v. 9), is literally, "Make haste to come to me quickly." Winter was coming on. In his damp, dingy dungeon, the apostle was already beginning to suffer from the cold. And so he urged Timothy to come as quickly as possible, bringing Paul's "cloak" (v. 13), his warm outer robe. The Greek is *phailones* (only here in NT).

"Books . . . Parchments"

The first word is *biblia*, which probably refers to papyrus rolls or scrolls. These could have been copies of Paul's own Epistles, although the identification is uncertain. Our word "Bible" comes from this.

The second word is *membranas*, "skins"

(only here in NT). It refers to scrolls made of the skins of animals. These may have been scrolls containing at least some books of the Old Testament.

"Answer" or "Defence"?

The word is *apologia* (v. 16). Today an "apology" is generally a confession that one is sorry for some wrong he has done. But the original meaning of "apology" in English is "defense"—not saying, "I'm sorry; I was wrong," but, "I am innocent." And that is exactly what *apologia* means: "a speech made in defense." So the reference here is not to some obscure "answer" but to Paul's defense at his trial before the emperor. No person stood by him—except the Lord (v. 17), who "strengthened" (Greek, "empowered") him. At Paul's first trial he was delivered out of the lion's mouth (that is, from death). But the previous verses show that he realized his next trial would result in his execution, for which he was ready.



God's Plentitude for Man's Poverty

SCRIPTURE: Isaiah 55

TEXT: vv. 1-2

INTRODUCTION: This is one of the great chapters of the Bible on the glorious gospel of Christ. God as the infinite and loving Heavenly Father has provided for and guaranteed the supplying of every legitimate human need (Phil. 4:19; Ps. 23:1; 84:11).

I. WHAT DO MEN WANT?

The expressions "thirsteth" and "satisfieth" indicate that men have needs deeply felt which powerfully motivate life.

A. Man's desires

1. *Creature comforts*—freedom from poverty, disease, starvation, naked-

ness—a guarantee that creaturely comforts will not fail

2. *Companionship* that is compatible and fully satisfying with family, friends and home—full acceptance and appreciation in a desirable group of society

3. *Pleasure* of achieving, enjoying, experiencing sensations both mental and physical of a pleasant nature

4. *Happiness* that follows peace of mind with no worries, anxieties, troubles—a harmonious relationship with the whole world

5. *Holiness* of heart and life that stems from a right relationship to God and a right condition of heart, leads to freedom from spiritual condemnation and from inner tension of spirit and mind

B. *These basic human desires are God-given*, not evil, and will be fully satisfied sometime, somewhere in God's will and His own good time, in this world or in the one to come. Man needs patient trust in the wisdom and timing of God at this point.

C. *Reasons for failure* (vv. 8-9)

1. Man does not see through the eyes of God nor judge values as God does. Too impatient to wait on God's wisdom and planning and too confident in his own wisdom and ability to solve all the problems, man rushes off to take care of his own wants in his own way. This was the sin of Eden—to prefer one's own way to that of God's. Nothing is right when it is out of harmony with the will of God.

2. Where self is the center of life rather than God, everything in life is out of focus and is seen from a wrong perspective. Values are lost; wrong decisions are made; sin is committed.

3. This bent to self-will—the carnal mind—warps all normal desires, leads away from God, and ends in hell.

a. *The desire for comfort*, perverted, leads to extreme selfishness (me first), which expresses itself in ease-loving, self-saving, self-indulgence, and material-mind-

ness, with no real sense of social or spiritual responsibility for others.

b. *A desire for companionship*, perverted, leads to forming friendships with the ungodly, fellowship with the world, and unholy marriage alliances. It leads men to give earthly friends and loved ones precedence over God.

c. *The desire for pleasure*, perverted, leads to participation in worldly entertainments and amusements like the dance with its completely sensual thrill, or the unwholesome thrill of gambling, or the false sense of well-being engendered by alcohol, or the substitution of the false thrill of a holiday Sunday for a holy-day Sunday.

d. *Happiness* is confused with fun and irresponsibility, excitement, thrill, gaiety, and novelty. The means becomes the end, and the real, solid values of life are lost to view.

e. Holiness and the way of salvation become merely a religion of respectability and morality and good works rather than a vital faith in Christ.

D. *The result*. More and more sin tramples decency and righteousness in the mud and mire. Men do not think God's thought, nor value life with His standard of value. Therefore they labor for that which satisfieth not (v. 2), and become enamored with the world. Carnality dominates their motives, their affections, and enslaves their wills. They cease to take the long look at life; they at first dislike God and His gospel and then end up hating Him.

II. BUT GOD'S THOUGHTS AND WAYS ARE HIGHER THAN MAN'S (vv. 8-9).

A. *In His omniscience* He sees and understands perfectly, comprehensively.

1. He properly estimates the awfulness of sin in its ravages in the human race and in the human heart. Man sees it as a light thing.

2. He properly values man, not for what he is, but for what he may become through grace.

3. He knows how man can be saved

and perfects His plan of salvation through the gift of His Son to die on the Cross for man's sins. Thank God! He does not leave man to stumble on in his blindness to dark damnation.

4. He offers—

a. "Water"—representing cleansing from sin.

b. "Wine"—representing the more abundant life of being filled with the Spirit.

c. "Milk" to feed the soul, to build character, to sustain spiritual life.

5. He sends David's great Son, the Eternal David, to be—

a. A Witness to the people against their sins.

b. A Sacrifice for their sins.

c. A Leader, a Commander, to lead them away from sin.

6. He sends forth His Word in its power to convict, to convert, and to sanctify wholly (Heb. 4:12; I Pet. 1:23; John 17:17) as His truth is applied to the heart by His Holy Spirit (vv. 10-11).

7. The plan is prepared; the feast is provided; the invitations are out (vv. 1, 3).

B. *What is there for man to do?* (vv. 6-7)

1. He is to incline his ear and hear—to listen, to reason, to prepare to act on the prompting of the Spirit of God.

2. He is to seek the Lord, to call upon Him when He is near to hear and to help (Jer. 29:13).

3. He is to forsake sinful ways and sinful thoughts, to make a clean break with all sin. He is to let God deal with sin outwardly, and then inwardly to purify the fountain of life.

4. He is to return to the Lord, from whom he has departed, in complete, humble surrender, giving up self-righteousness, making no excuses, fully accepting God's evaluation of his true worth and condition.

C. *What will God do?* (vv. 6-7)

1. He will have mercy, not justice, on the penitent, for Christ's sake. He will turn none away.

2. He will abundantly pardon and wash away man's sins, removing

them as far as the east is from the west, remembering them against him no more.

3. The result of this wonderful transaction between God and man is indescribable joy and glorious peace (v. 12).

CONCLUSION: The strong implication in v. 6 is that God will not always be near to hear man's cry, nor will He always be found to help man in his need. There is the strong possibility of missing the way in life. One can never be truly happy without God's companionship, His favor, and His acceptance. To reject His invitation means to suffer the full consequences of sin both in this life and in the life to come. The time will come when He will not be found. There are many good reasons for getting right with God NOW, but there are none why one should not.

J. LEWIS INGLE

Grand Prairie, Tex.

A Transformed Church

SCRIPTURE: Eph. 2:1-13

I. BLACK PAST—"in times past" (v. 2)

A. Were dead (v. 1)

B. Walked according to this world (v. 2)

C. Filthy conversation (v. 3)

D. Filthy living (v. 3); fulfilling desires of flesh

E. By nature (v. 3), not environment

F. Summary of black past (v. 4)

1. Christless

2. Homeless (aliens)

3. Hopeless

4. Godless; Ephesians had Diana, but no real God to answer prayer.

II. BRIGHT PRESENT

A. "But God" (v. 4); what a difference these two words make!

1. Dead—yes—but God!

2. Filthy living—yes—but God!

3. By nature children of wrath—yes—but God!

B. "But now" (v. 13); distance changed to nearness!

1. Quickened together (v. 5)

2. Raised up together (v. 6)
3. Sit together (v. 6)
4. We have peace (v. 4)
5. No more strangers (v. 19)
6. Good foundation (v. 20)

III. GLORIOUS FUTURE (v. 7)

Paul looked out into the future and saw a whole procession of ages in which we are to be monuments of His grace throughout endless ages.

R. J. NIKKEL
Freemont, Calif.

Christian Love

SCRIPTURE: Rom. 12:19-21

TEXTS: John 13:35; Matt. 22:37-40 (NEB, Weymouth, and Goodspeed)

INTRODUCTION: Karl Menninger said: "Love is the medicine for the sickness of the world—a prescription often given, too rarely taken" (*Love Against Hate*, p. 294).

I. VALUES OF CHRISTIAN LOVE

A. To oneself:

1. Warmheartedness
2. Joyful hope
3. Patience and steadfastness in trouble
4. Persistence in prayer

B. To Others

1. Blessings and prayer for persecutors
2. Liberality and hospitality
3. Sharing of life's joys and sorrows

II. VIRTUES OF CHRISTIAN LOVE

A. Humility

B. Generosity

C. Unwavering trust in God's providence

III. VICTORIES OF LOVE

"Don't allow yourselves to be overpowered with evil. Take the offensive—overcome evil by good!" (Rom. 12:21, Phillips)

- A. Victory over the god mammon
- B. Victory over self-centeredness
- C. Victory in our witness to others

CONCLUSION: Look at Christian love. Its jewels sparkle. Within you it builds a fortress. To your fellowmen it shares and serves. In its example, its ministry is strongest. They must look at you and say, "He is like Christ."

JAMES ROBERTSON
Tyler, Tex.

From Greatness to Groveling

SCRIPTURE: II Chronicles 26

TEXT: II Chron. 26:5

INTRODUCTION: The distance from leadership to leprosy is not far.

I. UZZIAH'S GREATNESS

A great beginning (at age 16), v. 3

A great devotion ("set himself to seek God"), v. 5

A great prosperity ("as long as"), v. 5

A great Helper ("God helped him"), v. 7

A great strength ("exceeding strong"), v. 8

A great success (fortifying Jerusalem, water, flocks, fields, fertility), vv. 9-10

A great name and fame, v. 15

I. UZZIAH'S DOWNFALL

"BUT"! "When he was strong."

Lifted up with pride, v. 16

Fell into presumption, vv. 16-20

Gave way to wrath, v. 19

Concluded life a leper, v. 21. "Cut off from the house of Jehovah," v. 21

Died in eclipse, v. 23

CONCLUSION: Strength and prosperity may be a peril. Satan never relents in his purpose to wreck a soul.

ROSS E. PRICE

Enjoy Your Religion

SCRIPTURE: I John 1:3-7

TEXT: *And these things write we unto you, that your joy may be full* (v. 4).

INTRODUCTION: Topic suggests that all do not enjoy their religion. Some only endure it, others keep "working at it" all their lives.

I. RELIGION MAY BE LIKE MEDICINE, which is often bitter.

A. Bitter pill brings health—like swallowing our pride, etc.

B. Confession and restitution may be painful, like pulling out the sliver, but may prevent infection later. Therefore if we are to enjoy our religion we must get a good "dose."

II. RELIGION IS LIKE HEALTH—it needs constant care.

A. Consistent *nourishment*; the healthy have good appetites.

B. Rest of faith in the Lord, no worry for tomorrow or eternity.

C. Spiritual *exercise*: witnessing to others; tests to our faith, about which we too often complain rather than accept as exercises of faith.

D. Plenty of *fresh air*: prayer—breathing the very presence of God, never alone.

Therefore if we are to enjoy our religion we must watch our spiritual health.

III. RELIGION MUST BE SUFFICIENT:

A. In *quality* to meet the needs. Jas. 1:27 describes pure religion as including right relationship with God and man, so both can be enjoyed.

B. *Quantity* enough to be enjoyed and shared. If too little, inclined to be stingy. Can't enjoy pleasures of sin nor things spiritual either. Need enough to bubble over like the singing teakettle which sounds happy. It says the fire is on, energy is up, and whistles to announce it. Therefore if we are to enjoy our religion we must watch both quality and quantity.

CONCLUSION: Don't be like the fellow who always has a car to tinker with, when cars are really made for travel. God has enough grace to help all of us get up and go, and quit tinkering!

EDWARD J. JOHNSON
North Platte, Neb.

Just a suggestion—

What on Earth Are You Doing— for Heaven's Sake?

Text suggestions: Matt. 6:20; Luke 16:9; Matt. 16:26; Gal. 6:7-10

What *on earth* are you doing for *heaven's* sake?

I. With your own soul?

II. With your possessions?

III. With your influence?

IV. With your faith?

V. With your talents and gifts?

Pardon me, but your faith IS showing!

T. CRICHTON MITCHELL



By Asa Sparks*

Sunday School Administration

1. *Responsibility* also includes *accountability*. At your next Sunday school staff meeting ask your Sunday school teachers to give an oral report as to what they have done, what they are going to do, and the spiritual goals for their class.

2. *To really show off your Cradle Roll babies*, get that ceramic hobbyist to make booties in pink and blue with the names of the babies in gold. The ceramic bootie would be given to the baby at the age of two or three.

3. *Class of the month* can be chosen on the basis of attendance, local visitors, offering, new members, less absentees. *Teacher of the month* can be chosen

*Pastor, Gastonia, N.C.

for attendance at all services, calls, members joining the church, percentage increase. Pictures can be taken of the winners each month and posted on the bulletin board.

4. *Tragically, we live in a day in which the Bible is often neglected.* At promotion time encourage the children of your Sunday school to use their Bibles. One could set up the following system: White New Testaments for new Cradle Roll babies, Rainbow New Testament for new primaries, the Nazarene Bible for new juniors, pocket New Testaments for all graduates.

5. *Ridgecrest, Calif., has used "on time" stamps.* These are simply home-made green stamps placed in the stamp books. They can be given for many reasons—being on time, "Strive for Five" goals reached. Take a Sears or less expensive toy catalogue to make up your selection list for books to be traded in.

6. *One of the difficult things in almost every Sunday school is having the right amount of literature for the teachers each quarter.* You can help eliminate problems in this area by mimeographing a small order sheet for the teacher to use in ordering the classroom supplies for the coming quarter.

7. *Mobile Riverside Church* was able to show quite clearly which classes needed new enrollments, new organization by preparing class enrollment reports for a year and a half. Remarks were added at the end of the report for each class, such as, "going up," "slipped a little," "should form a new class." Get a picture of where your Sunday school classes are going or where they are not going. Chart their enrollment at the close of the last five quarters. Quickly you will see those that are too big to grow, those that level off, those that remain the same, and those that are growing, for some reason.

8. *Implement your "Strive for Five" programs by giving ribbons according to the achievements.* Give a blue ribbon to the child who has averaged five for 12 or 13 Sundays in a quarter, or who has reached the goal of 55 of the

65 points possible. A second-place ribbon goes to the one who falls into the next category. You may want to give bonus points for bringing visitors. Ribbons are available from trophy stores.

9. *The public schools* have the principal give an annual appraisal of the teachers, sometimes both written and personally. Secure an appraisal form from your local school board and adapt it to your Sunday school for the superintendent to use in giving a score sheet for each teacher in Sunday school.

10. *Encourage continued Sunday school attendance* through the summer with your children by giving a late summer trip to a zoo or other attraction. Take all those who attend 10 of the 13 weeks of summer. Give a little leeway by allowing them to make up one or two absences only, by bringing visitors. When out of town on vacation with parents, they can bring a note signed at the church they visited.

11. *David Hail suggests* that you have open house in your Sunday school one evening. The purpose is to interest the entire family. Have displays for all departments from kindergarten through senior high. Give a \$5.00 gift certificate from the Publishing House to the class with the best percentage present. Use different-colored construction-paper name tags for Sunday school workers, visitors, and members. Be sure to send out invitations.

BULLETIN



BARREL

The tragedy of the times is that we are so obsessed with the temporal that we are ignorant of the eternal. We travel so fast that we never see the scenery.

* * *

When prayer is answered, forget not praise. The apparently conquered enemy steals in again at the door of an ungrateful heart.

Hints on How to Worry

1. Never worry over rumors.
2. Know definitely your worry problem. Write it down.
3. Worry about only one problem at a time.
4. Set a definite day, afternoon, or night for worrying.
5. Never worry in bed, in the living room, kitchen, or church.
6. Select an air-conditioned room. Lean back in an easy chair to worry.
7. Set a time limit. If you must go beyond it, give yourself time-and-a-half.
8. Never worry with a frowning face. Smile, sing, or whistle.
9. Never worry while working, playing, visiting, or shopping.
10. Never worry when you are sick, or depressed, or tired.
11. Two times you are never to worry:
(a) when you can help the situation.
(b) when you cannot.
12. Never worry alone. Take it to the Lord.

Clearview News
J. K. French, *pastor*

* * *

The family altar would alter many a family.

* * *

MEDICINE CHEST

For the blues, read Psalms 27.
For an empty purse, Psalms 37.
If discouraged about work, Psalms 128.
If people seem unkind to you, John 15.
If you are losing confidence in people,
I Corinthians 13.
If you cannot have your own way, James 3.
If you are all out of sorts, Hebrews 12.
For a traveling companion, Psalms 121.

* * *

Only he who can see the invisible can do the impossible.

* * *

Knowledge without wisdom is like cultivating the head, and leaving the heart to grow full of weeds.

* * *

You are never too old to learn, unless of course you happen to be in your teens.

July, 1971

THE QUITTER

I have taught a class for many years,
Borne many burdens—toiled through
tears;
But folks don't notice me a bit.
I'm so discouraged—I'll just quit!

Some time ago I joined the choir,
That many souls I might inspire;
But folks don't seem moved a bit.
So what use to sing? I'll just quit!

I've labored long in women's work,
And not a task did ever shirk;
But folks have talked a little bit,
And I won't stand it. I'll just quit!

I've led young people day and night,
And sacrificed to lead them right.
But folks won't help me out a bit,
And I'm so tired, I think I'll quit!

Christ's cause is hindered everywhere
And folks are dying in despair.
The reason why? Just a bit;
The church is full of folks who quit!

—Selected

Norwood, Ohio, *Viewpoint*
S. E. DURBIN, *Pastor*

* * *

Like Ice . . .

The first film of ice is scarcely perceptible. Keep the water stirring, and you will prevent the ice from forming at all. But once it films over and remains so, it thickens over the surface and it thickens still. At last, it is so solid that a wagon might be drawn over the frozen water.

So it is with our conscience. It films over gradually, and at last it becomes so hard that it can bear the weight of iniquity.

—A. B. SIMPSON

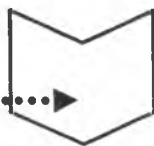
* * *

God, give me sympathy and sense,
And help me keep my courage high.
God, give me calm and confidence,
And, please—a twinkle in my eye!



HERE AND THERE

AMONG BOOKS



All books reviewed can be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Top Level Talks

By T. D. Meadley (London: Epworth Press, 1969. Biblio, 2 indexes, 241 pp., cloth, \$6.50.)

The subtitle of this book is "The Christian Summit Meeting." It is what the author calls an "extended exposition of entire sanctification" (p. 127). The author is a British Methodist, formerly principal of Cliff College, now a district superintendent. The word "extended" is most appropriate, for actually we have here a systematic theology of full salvation.

But its organization and approach are strikingly unique. The style is original, singularly free from clichés. The vigor and novelty of its style and method make it fascinating but occasionally difficult. In fact, some of its sentences are models of awkward obscurity. However, more frequently they are quotable gems, with arresting vividness. For example, he speaks of the "residue of self-will, squeezed into inaccessible cavities of the personality," assuming "sanctimonious vestments for the purpose of resuming its interrupted reign" (p. 95).

In evaluating this book it would be easy to become so preoccupied with the dandruff of the shoulders that we miss the beautiful head of hair. At some doctrinal points the author is equivocal; at other times views are expressed which are at least dubious. On the whole, however, the strength of the book is

such that it cannot be ignored. At the very least it is a fresh and thoroughly contemporary reinterpretation of the Wesleyan message. In its practical application it is remarkably sane and balanced.

Next to the chapter on the atonement ("Generating the Energies"), perhaps the most penetrating chapter is the exposé of phony holiness, or perhaps we should say the follies of holiness folk ("Watching the Snags"). Here the author's satirical wit fairly crackles, as he talks about touchiness, stylized attitudes, finicky censoriousness, and oblique murder—to mention but a few of the "snags."

On the whole, we have here quite a convincing, intellectually respectable defense of the doctrine of entire sanctification, a helpful exposition of it for the Wesleyan student, and a practical guide for balanced spiritual growth. The reader should be warned, however, that the book is a "slow starter." Its gripping power is not immediate, but is cumulative.

R. S. T.

How to Be a Pastor in a Mad, Mod World

By Nathanael M. Guptill (The Bethany Press, 1970. 75 pp., paper, \$1.50.)

The author of this readable little volume is supervisor of 290 churches and

350 ministers in the Connecticut Conference of the United Church of Christ. While thoroughly familiar with all the current frustrations and problems confronting today's pastor, Dr. Guptill sticks to his guns that the "call to the parish ministry is more important than ever before" (p. 10). In discussing the tension between success and faithfulness, he is fair and candid, but observes (perhaps incidentally): "Lack of tact and sympathy has caused more ministers to be fired than has faithfulness" (p. 28). He defends convincingly the fact that the institutional church is largely middle-class. While some of the issues may not be live problems with most Nazarene pastors, the whole discussion is close enough "home" to justify the hour spent in its reading. It is a good chin-lifter.

R. S. T.

The Third World and Mission

By Dennis E. Clark (Word Books, Publisher, 1971. Cloth, 129 pp., \$3.95.)

With a background of missionary work since 1940 and extensive travel to over 50 nations, the author focuses attention on the uncommitted nations, so far neither Communist nor Western, which are still open to missionary work. He combines a sophisticated knowledge of our technological world, thorough acquaintance with the non-Western cultures, and a vivid, dramatic imagination to produce a graphic and deeply disturbing analysis. He lets the reader see behind the scenes of much contemporary mission policy bungling, and evaluate through the eyes of nationals. According to Mr. Clark the colonial approach to missions which has characterized mission agencies for the past 200 years is as obsolete as political colonialism—but

July, 1971

too many missionaries and too many boards are still trying to operate as their fathers did. The danger is a series of blowups all over the world, which could put the cause of Christian evangelism back decades; and the author presents convincing evidence that the danger is acute and the need for radical revision is now.

But the picture is not all black. The book outlines some simple changes that could be made swiftly, and the consequent release of untapped national resources which could mean an evangelistic surge in the seventies. In the areas of education, evangelism, church management and organization, as well as literature and mass media, the immediate challenge is to get the national leaders into the front lines of responsibility. The missionary must cease to be a director and become a fraternal helper, not in sentimental theory but in fact. We will not agree with Clark in every detail. How much is relevant to holiness churches and agencies must be decided by others. But all who have the least interest—or involvement—in evangelizing our world should read this book with courage and honesty. The Foreword is by Paul S. Rees.

R. S. T.

All the Animals of the Bible Lands

By G. S. Cansdale (Zondervan Publishing House, 1970. Cloth, 272 pp., several valuable indexes, \$6.95.)

For either the preacher or the Christian home where there are children and young people, this is an invaluable book of natural history, which concentrates on the animals, birds, and fish which are mentioned in the Bible and which were found in Palestine in Bible times. For

the preacher there is here an authentic source of information which will enable him to incorporate in his messages biblical references with confidence, and interesting enlargements on such references always bring added color into a sermon. The author is a scientist and a devout Christian. He has discovered nearly 3,000 references in the Scriptures to animals.

R. S. T.

Things Which Become Sound Doctrine

By J. Dwight Pentecost (Zondervan, 1969. Paper, 159 pp., 95c.)

Doctrinal studies in this book are based on 14 words of faith: Grace, Regeneration, Imputation, Substitution, Repentance, Redemption, Reconciliation, Propitiation, Depravity, Justification, Sanctification, Security, Predestination, Resurrection.

Each study closes with a provocative sentence or question that calls for deep self-searching on the part of the reader and renewed commitment to Jesus Christ.

The study was written because the average believer retreats from the word "doctrine," feeling it belongs to the seminary classroom or minister's shelf. But he must be able to give a reason for the hope that lies within him. The author is professor of Bible at Dallas Theological Seminary, and minister of Grace Bible Church in Dallas.

God's Voice in Our Generation

By Dorothy E. Bridgwater (Available through the Nazarene Publishing House. 68 pp., paper, \$1.00.)

This little volume contains 18 interestingly told experiences from the life

of this remarkable evangelist. Those who know her will not be surprised at any of the stories, and will believe every one. Those who do not know her may raise an eyebrow at times. There is a dimension of the supernatural, of immediate communication with God, which few people know anything about; and we tend to discredit what we do not understand. However her experiences demonstrate that some things are possible which may not be usual; and to read of God's leadership and power in her life and in the life of her evangelist-husband will be inspiring to faith.

R. S. T.

CALENDAR DIGEST

JULY

NWMS Spanish Broadcast Offering

1 Dominion Day (Canada)

4 Independence Day

11 Children's Day

12-16 CST TRAINING CONFERENCE in the Rockies at Colorado Springs

19-23 Second CST TRAINING CONFERENCE in the Rockies at Colorado Springs

26-30 CST TRAINING CONFERENCE at NNC in Nampa, Idaho

AUGUST

29 Church Schools Promotion Day

SEPTEMBER

NWMS Alabaster Month

5 Cradle Roll Sunday

26 Christian Education Week Begins



AMONG OURSELVES

Recently a keen European observer of the religious world, not a Nazarene, made a significant comment about our organization. He wrote: "Some think the church a bit overorganized, but as compared with such systems as we are familiar with, I think we find a difference in that the Nazarene system is, more than others, calculated for the preservation and promotion of the life in the church and the spiritual health of preachers and members. Not that a system, however sound, can ever be a guarantee for that, or be adequate for all times and situations—not in a world that is a boiling caldron and becoming more so day by day. But the Church has a living Head and He is faithful." . . . These are wise words. We believe we are organized to preserve doctrinal integrity, foster spiritual growth, and at the same time to reach out in ever widening circles of evangelism. But our hope is not in the system, but in the Spirit fullness and Spirit guidance of those who work within the system. Our corporate organization will "click" only as the preachers and lay leaders who comprise it are individually strong—not in cleverness but in holiness . . . Recently an interesting check was made by Clifford Chew, Jr., pastor at Calvary Church, Williamsport, Pa., of the comparative effectiveness of different forms of revival advertising. Forms used were newsletter, fliers, TV, radio, newspaper, and personal invitation. Of their 80 visitors, 55 came through personal invitation—far more than all other means of advertising combined. Type face is mighty, but the human face is mightier . . . Jim Bond says: "Mission-mindedness is not the distinguishing mark of the missionary; it is the distinguishing mark of the Christian." . . . One day I watched two seminarians play table tennis. I noticed that when they tried to wham their returns they almost invariably lost a point. Finally I said, "You fellows are teaching me something about preaching." Being theologs, they were all ears. "I notice that when you over-kill, you usually lose a point. Now that I think about it, I suspect I have done the same thing in preaching. In my anxiety to get a point across I have hit it too hard, and produced a negative reaction instead of positive." They smiled indulgently, and returned to their hard, aggressive playing. Maybe I haven't learned my lesson yet either.

Until next month,

BT

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- 5 YOU CAN BE SAVED, Pershall
- 2 YOU CAN BREAK THAT HABIT, Ladd
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