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Richard S. Taylor (Editor)
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THE NAZARENE PREACHER

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WASHINGTON, D.C.
NOVEMBER 1971

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General Superintendent Young

BUILDING A READING CHURCH

The Editor

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A. B. Henley

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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When God Says, "Go"

By General Superintendent Young

IT HAPPENED IN A DESERT PLACE by a scraggly bush. Here was a bush afire that was not burning up into ashes. Moses—trained in all the arts of the Egyptians, and now a shepherd for 40 years—turned to investigate this strange sight. He heard the voice of God calling his name and answered, "Here am I."

Then followed a dialogue that shook out the misgivings of this shepherd that had been entrenched for 40 years. Presently God made it plain to Moses that He was still concerned about His people. He confessed, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows" (Exod. 3:7). God also insisted that compassion and mission were inseparable and that the time for action was now. "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land . . ." (Exod. 3:8). The real pinch came, however, when God insisted, "You come now and I will send you unto Pharaoh, so that you may bring My people, the Israelites, out of Egypt" (Exod. 3:10, The Berkeley Version).

Then tumbled out Moses' rambling defense rebuttal:

1. Who am I that I should go?
2. What shall I tell them when they ask me Your name?
3. They will not believe me, for they will say, "The Lord hath not appeared unto thee."
4. I am no orator and never was; even now I am slow of speech.
5. O Lord, send anyone else but me.

But when God said plainly, "Go," Moses went, and God's providence and presence and power followed him. Later on, when God wanted to reassure Joshua in the most vital way, He promised, "As I was with Moses, so will I be with thee: I will not fail thee nor forsake thee" (Josh. 1:5).

Did we meet God in a holy place one day? Did He give us a "tough" assignment? Have we stopped arguing and started on our mission? Let the Master's own words find us all today, "Just as the Father sent Me forth so I send you" (John 20:21, The Berkeley Version).

Building a Reading Church

IF A PASTOR SEEKS TO WORK WITH GOD in the spiritual development of his people, he will be wise to find ways and means to get them to read. A reading Christian (assuming that he is reading the right things) will be a growing Christian. He will be informed, stabilized, enriched. He will be a better sermon listener, a more intelligent giver, a more competent worker, and a more credible witness. In contrast, few nonreaders are deep. They may have an energetic drive and a lot of enthusiasm for a while, but gradually these virtues will evaporate, for they cannot be sustained without the substance of solid knowledge. "For this very reason make every effort to supplement your . . . virtue [zeal] with knowledge . . ." (I Pet. 1:5, RSV).

But the pastor's task will be far from easy. To develop a congregation of avid readers will take imagination, ingenuity, and dogged persistence.

Some bold, new innovations are called for, such as a book table in the foyer, presided over by an ever-present sales manager, elected by the board—and the entire project subsidized if necessary by the church treasury. This would at least serve the triple purpose of eye appeal, gradual education, and easy availability. Such book tables are prominent at camp meetings and assemblies, but there they do not meet the need of the local church.

If we are going to do the job as it should be done, we must be yet bolder. We should courageously operate this book table on Sunday, which is the only day the people who need it most will see it.

Now before there is an explosion of protest, with pious hands uplifted in shocked horror, perhaps a simple question can serve as a defuser. How many of the shocked ones bought a meal in a restaurant during the past month, when they *could* have eaten at home?

For habitual Sunday restaurant patrons to protest the distribution of holiness literature on Sunday borders on the absurd. It illustrates our proneness to react emotionally rather than logically and consistently.

Actually, the protester doesn't have a square inch of logical ground to stand on. What is being advocated is not the operation of a gift shop or a profit-making business, but a service arm of the church, for the spiritual welfare of the people. It is no more a breach of the Sabbath for holiness books to be paid for than for holiness sermons to be paid for by the tithes and offerings—or possibly the pastor taking his salary

check on Sunday night. And if preferable, a freewill offering box can be used at the table in lieu of exact payment. But to deprive people of the chance to obtain desperately needed Christian literature because of a Sunday scruple is a twentieth-century case of straining at a gnat and swallowing a camel.

Recently this writer announced on the closing Sunday night of a revival that certain books would be available after the service. He made a proposition something like this: "Those of you who never eat out on Sunday for conscience' sake, just leave your name, and we'll find a way to get a book to you and collect your money later. Those of you who eat out on Sunday, but tell the manager you'll be back on Monday to pay, may take a book on the same arrangement. But if you eat and pay we expect cash." Everyone laughed—and got the point.

In the meanwhile, the concerned pastor can—at the least—be an active participant of the "Pastor's Prayer Meeting Publication Presentation," sponsored by the Publishing House. Every two months a suitable book is featured. Pastors may order five or more on their personal account at 40 percent discount, and resell them to the prayer meeting crowd—or give them away in pastoral calling. Some are having great success with this. One pastor takes 150 each time.

And if pastors were being given an examination on fertile ideas, it is quite certain they would not expect an A grade unless they included the promotion of CST courses, *Herald of Holiness* and other periodicals, tract racks (kept fresh and clean), Sunday school literature, missionary reading books, and the generous use of the *Beacon Series*. For as the slogan says, "Reading laymen build an alert, growing, effective church."

The Snare of Unsanctified Scholarship

SOME PEOPLE BELIEVE that tentativeness is an indispensable mark of scholarship. So if they espouse anything at all, they "damn it with faint praise." With minds in a continual state of suspended judgment, they are so busy balancing sides that no one knows for sure which is their side. With tolerance unlimited, they are as undisturbed about heresy as they are unexcited about orthodoxy. They are for anything that is good, but only in principle. When the chips are down, their commitment is not strong enough to be a real asset. They are also against everything that is evil, but again only in principle. They take no positive stands that would alarm the forces of evil.

Such men talk patronizingly about "our tradition," as if to suggest that they identify themselves tolerantly and magnanimously with the Wesleyan school of thought, but only as one tradition among many, each one equally tenable.

But if this is a necessary mark of scholarship, then we can afford less of it. Such a mark, furthermore, would brand as unscholarly the Apostle Paul, Augustine, Martin Luther, John Wesley, Adam Clarke, John Pope, Daniel Steele, Samuel Chadwick, H. Orton Wiley, and a host of others.

In fact, it would virtually eliminate the possibility of being a Christian in a biblical sense. For a Christian is committed to Christ, not tentatively, but fervently; and in such a way, furthermore, that he is committed to some basic dogmas about Christ.

What is indispensable to scholarship is carefulness in the details of knowledge and the ability to weigh both sides of a question fairly. Such is the task of a judge. But he cannot be forever weighing. There comes a time when he must make a decision and pass a sentence. In this act he is not posing as infallible, but he is doing what the demands of his calling require, fallible or not.

A perpetual fence-rider is not yet qualified to teach others. Any leader in an intellectual matter must decide whether he is going to be a Christian scholar or an agnostic scholar. A Christian scholar may be still agnostic in some peripheral areas, where he is wise to suspend judgment, and in the meanwhile can honestly say, "I'm not sure." But as a Christian he is, by definition, committed to the great fundamental dogmas of the Christian faith, not because he is a dogmatist "by temperament," but because the resurrected Christ, whose he is and whom he serves, cannot be dissociated from the biblical affirmations about Him. And he will be committed with such an open espousal, such fervent devotion, such gladness of discipleship, such depth of concern for others, that no one will be left guessing as to what he really believes.

If men are unable to perceive the difference between the primary and the secondary, and if they are further unable to reach rock-ribbed certainty about the fundamentals, they had better stay out of the pulpit and classroom. Let them take their hedgings to some "Arabian desert," where with an open Bible they and God can settle some things forever. And let them not come back to presume to feed or teach sheep until they can stay dead to the idolatries and intimidations of professional scholarship, and can say, "Thus saith the Lord." The church needs men with the learning of the scholar combined with the fervor of the evangelist and the moral concern of the prophet.

Music in the church is not for performance, but for communication.
—Mel Rothwell

I wish our church didn't always begin its worship by the confession of sin; I wish sometimes we would begin by thanking God for our victories.

—Louis Evans

Are we "extrinsic" or
"intrinsic" in our religion?

What Holiness Means to Race Relations

By Ronley R. Bedart*

GORDON ALLPORT's lifelong study of prejudice and religious belief produced some pertinent information. From the beginning he realized a paradox: *Religion makes prejudice; it also un-makes prejudice*. He also noticed that within any given group of churchgoers there appeared to be two distinct and opposite approaches to religion. To study this situation he classified his subjects according to their approach and tested to discover if these subgroups differed significantly in their attitudes of prejudice. The first group he termed "extrinsic," meaning that for the churchgoer religious devotion was not a value in its own right, but was of instrumental value, serving the motives of personal comfort, security, and social status. The second group he termed "intrinsic," meaning that these persons regarded faith as a supreme value in its own right. Such faith strove to transcend self-centered needs, took seriously the commandment of brotherhood, and sought a unification of being. For subjects he used Unitarians, Catholics, and Nazarenes. His findings were significant to the .01 level and consistent in all three denominations. The results were as follows:

1. Those who were consistently intrinsic were significantly less prejudiced than any other group.

2. Those who were consistently extrinsic were significantly less prejudiced than any other group except those who were consistently intrinsic.

3. Those who were moderately inconsistent (tending to be pro-religion) evidenced significantly more prejudice than the first two groups and significantly less prejudice than the extremely inconsistent.

4. The most prejudiced group was the extremely inconsistent, although they too tended to be pro-religion.

From this study it seems that the unchurched are less prejudiced, on the average, than either the extrinsic or the inconsistent churchgoers; although, they are apparently more prejudiced, on the average, than those whose religious orientation is intrinsic.

While these, like any limited research findings, are not conclusive or absolute, they do reveal several relevant factors for our attempt to speak to the race issue.

First, there is the brutal suggestion that in our churches there are many people who use church and religion for selfish reasons, to meet egocentric needs. We cannot assume that because a group has gathered together in God's house they are gathering in God's name. Many have come together in the name of Ron, John, Pete, Sally, or Sue. And these are the ones who contain the greatest amount of insecurity, fear,

*Pastor, Central Church, Tucson, Ariz.

and hatred. It has long been known that when men use religion for any other reason than to worship and commune with God, their lives are not only not transformed, but they become bitter, cynical, and prejudiced. Religion, like the law, for these people serves only to increase their transgression. For these people we need to present an aggressively evangelistic proclamation of the transforming, indwelling power of God, received by grace through total surrender of self to His divine will. Allport states it this way:

If I were asked what practical applications ensue from this analysis, I would, of course, say that to reduce prejudice we need to enlarge the population of intrinsically religious people. There is no simple formula, for each personality is unique and is stubbornly resistant to change. Yet, precisely here lies the pastor's task, his opportunity, and his challenge" (Allport, *The Person in Psychology*, p. 234).

Do we hear a call for "heart holiness"?

A second factor provided by this study is the comforting news that intrinsically religious people are significantly less prejudiced than any other group in or out of church. Here is the hope for the present and the future, for here is the body of Christ. To these people our message should be one of education and enlightenment. What fantastic changes could be seen if they became sensitive to the inner workings of oppressive power and its manifestations in our social system, and aggressively attacked the misuses by placing themselves in these key positions!

A third factor revealed by this study is the fact that our churches are made up of both transformed and untransformed people. We need to be reminded that our congregations, our official boards, and our Sunday schools are composed of Christ-centric and ego-centric persons. In this age of crisis God forbid that the voice of evangelical Christianity be any other than the

Christ-centric. Which of the "centrics" is representing the body of Christ in society?

The racial problem is indeed complex. It is the product of Satanic forces sown in the fertile soil of ignorance, fear, and despair.

We must begin by carefully analyzing our own motivations and attitudes. Are we free from feelings of prejudice, condescension, patronization, and a holier-than-thou complex? If we are not, we will do more harm than good.

We must then set to the urgent task of educating black and white alike. Both are slaves to their ignorance. With the abolishing of myth, we must present firm theological guidelines for active involvement. Clear presentation of the scriptural position on racism is essential.

Some basic principles need to be kept in mind when we try to establish constructive communication with our Negro brethren.

First, we must see them, and treat them, as people who are equal to us in all aspects.

Second, we must not approach them with any attitude of condescension or patronization. *We may support, but we cannot lead.* They must do that themselves.

Third, we must be aware that they have learned to suspect us. We have taught them this lesson very well. We must earn their respect and their trust—not vice versa.

Fourth, we must realize that we have the power to crush these people because they have, to a great extent, internalized our negative definition of them. We are responsible for this, but we must not let it continue. We must remember that often the person with the lowest self-concept is the one who brags the loudest. We must not crush the brag. If he wants to call himself "black" rather than accept our definition of him as "Negro," let him. He is in search of himself.

Fifth, we must learn to respond to

people as individuals and not as abstract "thems." We should refer to them by their full names until we have earned the right to speak to them on a first-name basis. We must break the habit of using such terms as "colored" and use these labels only when they are absolutely necessary—which is seldom.

Sixth, we must not be defensive about our past behavior. Our energy should be spent on becoming sensitive to their feelings, not in justifying ourselves. We must learn that the important thing is how they perceive our words and actions, not what we mean by them. We must take the initiative in being sensitive to them. Many times their perceptions are distorted. They have learned to be a bit paranoid, but the question for us is not whether they are overreacting but how we can remove these paranoid feelings.

Establishing rapport will not be easy. Years of conditioning have done their job. The hurt, the agony, the frustration that have been repressed and covered over with a smile and a quick, "Yes'm," "Yes, Suh," "Sure's a fine day, Suh; sure is," must boil to the surface and be recognized. Pity has no place in these dialogues; only honest, pure love, and respect. When many Negroes look at us they don't see us, but the countless cruel, degrading whites before us.

Like a boy screaming out his frustration at his brother because he knows that his brother will keep on loving him, the Negro may direct similar fury at us. If we react with bewilderment and hurt feelings, we have failed in hearing what he is really trying to say. Here our true steel will be seen. Do we love enough to take someone else's scolding? Are our love and respect honest, sincere, and unconditional? We had better know, because we will be tested.

Are we Christ-centric or are we ego-centric? Our reactions will tell. A Christ-centric person does not carry his ego like a blind man's cane, to feel his way around. Defensiveness never builds

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Practical Points

that make a difference

"It Was Biblical—but They Labeled Him a Heretic"

Dear Son:

Sometimes there is great risk in standing for truth! Our pastor was called a heretic because he preached the Word. Oh, it is true that what he said ran "cross-grain" to what some of our people believed traditionally and culturally, but they labeled him a heretic because he preached the truth—and they did not like it.

He was careful in his exegesis and earnestly was trying to teach his people a principle. It seemed novel to them, but it was actually spoken by the Apostle Paul. They were more willing to label their leader than to take the time to study the Word. You know what our pastor did? When he heard about it, he invited all to closely study the Bible on a Wednesday evening and prove to our satisfaction that his interpretation was valid and urgent.

John, however, would not listen! His own prejudices were worth more to him than the open Book. What did the pastor do? He loved him until one day John said, "You know, I've been studying that passage, and I believe you are right!"

Did the pastor say, "I told you so three months ago"? No, he acted as though it were John's discovery—and made a friend. He was patient in the face of accusation, and I saw Jesus in him.

Love,
Paul

The hardest task can
be the most crucial

Saving Our Students

By Gordon Wetmore*

WHATEVER HAPPENED to that clean-cut, cooperative young man who showed such promise in our local church youth group? He could be counted on to run the program well and always seemed to be somewhat satisfied with the answers that we gave.

Let's jump a span of about six to eight years and put the same young man (or woman) back in his local church as a young adult, perhaps married and beginning to take responsibility as a Sunday school teacher and a leader of a youth group. He is positive and behind the program of the church. He is to be depended upon as a leader.

Between that period of tender childhood and the time they assume adult responsibilities there are years that, for some, are college years. For the rest of us this seems to be a problem period. The Church of the Nazarene has always been concerned about her students and in the last decade she has made concerted efforts, not only to minister, but to harness the efforts of those who live in this particular generation niche.

This is what campus ministries are all about. We have students who have spiritual needs as well as social and economic and other needs. We are a church, and we are responsible for these people. We are responsible not only for our own young people, but we are also responsible, as evangelists, for all who are in this stage of life. The task is a great one. Yet it is a task that we must take seriously if we are to be faithful to these emergents in our midst who are not only what we are making them, but also their world is making them.

Background

In the year prior to the General Assembly of 1960, what was then the Department of Education made a study of the church's responsibility in the area of campus ministries. In June, 1960, the General Board authorized the formulation of the Bresee Fellowship, with the Department of Education being responsible for its implementation. Bresee Fellowships, which take different shapes on different campuses, are essentially groupings of Nazarene students in non-Nazarene schools for* the purpose of spiritual nurture, companionship, and as a base for evangelism.

In January, 1965, the General Board authorized the commission which began a five-year concerted study to provide guidance to our church in ministering to students on the campus in general. The first committee on campus ministries reported to the General Board in January, 1967. The primary activity of this committee was a status study of current attitudes of students and pastors as to existing problems in student ministries.

Since that time, two committees have served. Their function has been to continue the research of the first committee as well as to implement experimental studies.

Students

The student is a special person with special needs. This is a period of life which cannot be duplicated. The Church of the Nazarene early anticipated the need of schools, and from the beginning our church has been establishing Christian colleges for the nurture and training of our young people. Our young people on our Nazarene campuses and our Nazarene students on non-Nazarene campuses share similar problems and opportunities.

* Pastor, Columbus, Ohio, First

How shall we describe the student who is our concern when we think of campus ministries? He is a member of a new elite, for education is taking a new role of leadership in our society. The student, by virtue of being involved in higher education, takes on something of the aura of this elite society. He feels this and this conditions his behavior.

He is half adolescent and half adult. He pitches his tent right in the middle of the generation gap. He must needs travel to one world or the other in order to get his supplies. He is not always too concerned as to which world he gets his supplies from. At times he feels allegiance to neither.

He is trying to be independent, but often is desperately dependent. He is being called upon to think for himself and to know himself, and occasionally he is deceived into thinking that he really does. In this effort to be independent he finds it necessary to shed ties and responsibilities in order, for a while, to look at them again objectively.

As a transient, he is able to objectify in a disaffiliated way. And as he observes the home, the school, and the greater society, he contemplates it as if from afar. He deals with world-shaking issues while practical issues seem not quite as relevant.

As a transient, his needs are changing and often the solution for these needs may also be temporary or transient. This is why sometimes we become excited over what we think are needs of students when they themselves have already shifted to something else and are wondering what we are getting excited about. The student has less need for institutions than at any other time in his life. He sees himself as one who forms his own future in life, although deep down inside he knows that he has an allegiance to his heritage and is bound to his dreams. Nevertheless it is frustrating to the responsible generation to see what they seem to observe as a lack of faith and trust in the institution.

The student is testing life and nothing is beyond the reach of the test tube. Nothing is too sacred to test, because he must come to know it for himself. He is grasping for an understanding of authority and for what really matters. He is grasping for an understanding of what is truly human and what is truly divine in his life. And all this is happening while the physical, emotional, and sociological explosion is taking place

within his person. And we wonder why things happen on college campuses!

While we are describing the cause of our concern—the student—let me personally endorse our Nazarene students as to their loyalty and faithfulness to what they feel is the best within our church. I become increasingly convinced that God has given to us in this needy day some of the finest young people that we have known. God is answering our prayers when we become concerned about the preservation of our beloved Zion. May God help us to provide the kind of living examples of integrity in our own lives that the spiritual life which we cherish will be carried on in the lives of our young people. They must see in us evidence that we are convinced of our own stand. We as present church leaders have shaped the church out of which our young people have come. Our young people, however, are more keenly aware of the world in which they live.

The Pastor—Key Man

Perhaps the first significant finding that came from the study committee was that the key man in the relation of the church to her students and to the campus world is the Nazarene pastor. Whatever is said of the pastor in the following words is applicable to the evangelist also as he functions as prophet in our midst and as counselor of youth. The pastor is shepherd and is the official representative of the organized church. His attitude toward people and his willingness to minister to their needs appear to be the key factors in relating the church to the student and vice versa.

Pastors and evangelists must see Nazarene students as people with spiritual needs and with real contributions to make as colleagues within the church. The fact that they happen to be involved in the world of higher education does not change the fact that their needs are human and very much the same as people in general. The nature of some of their needs (the relationship of intellectual expansion to spiritual depth, for example) may be different, but the human factors are very similar. All too often we have retreated and taken the church with us when we seem to confront a confusion of intellectual exercise with religious experience. The student very quickly recognizes this defensiveness and reacts against the church and is drawn sympathet-

ically to the university, which he seems to see as being more objective. The church must redeem itself in this position and must say to the student that, as the Church of Jesus Christ, our task is to proclaim the gospel by the continuity of human and spiritual values on which he can build his life.

Our studies have revealed that both the host pastor (the one who ministers in a church near a college campus) and the sending pastor (the one from whose church the student leaves to attend an institution of higher education) have responsibilities in relating to the student. The host pastor is responsible for the Nazarene young person who is away from home and attending college or university. Paul Little, of Inter-Varsity Christian Fellowship, at his workshop at the U.C. Congress on Evangelism, gave some very practical pointers to the host pastor:

1. Go to the campus and obtain the names of students to whom you wish to minister.

2. Work through existing groups.

3. Advertise your church.

4. Take a positive approach.

5. Begin with the known and move to the unknown. In other words, don't try to win all the hippies first.

6. If it seems appropriate, set up some Bible studies.

7. Arrange for debates, films, etc.

8. Arrange for hospitality in homes of members.

The sending pastor has perhaps the greatest responsibility in terms of beginning relationships with the students. He knows the families and the backgrounds of the young people. Chances are they will never return to his church, but he can help the host pastor because he knows them best in terms of their background. Some churches have found that associate membership is a workable program. This allows the student who moves to a university town to be an associate member of that church while still retaining his full membership where his parents live. The point is to help the student to be involved and to feel at home in the church while he is at college.

The Local Church

Perhaps the greatest gift the local church could give a student is the privilege of letting him express himself. A method

involved in higher education is to encourage the student to express himself and thereby to refine his views. The student would like to feel that he can also do this in the church which he loves, and thus come to an understanding himself of his faith and heritage. If the local church takes on the project of providing a hospitable framework for a student to grow in, it will save a life both for the Lord and for the church. To rebuff the student because he happens to be in that no-man's-land where some things are unreal is to force him out of the core, when this is not what he really wants.

The local church must be careful not to make any distinction between students in Nazarene colleges and students in non-Nazarene institutions. Let us be positive about our own institutions, but also not prejudge the motives of our young people if they have made honorable choices to the contrary.

The watchword for our local churches is to treat our students with patience and love. This is to treat them no differently from the way we do anyone else. We should expect of them as much as they can handle and also provide them with a matrix in which they may grow spiritually as well as intellectually and physically. Our students must have a church home where they can articulate their inner feelings about their heritage, resolutions of their minds, and their goals. Sometimes they say things just to see how high we will jump. When we jump, let's be sure we don't jump on them. Maybe if we are sure of ourselves we won't jump at all.

The Nazarene churches which are giving our students the larger vision of Christian holiness, and human need as it really is, are making tremendous investments in the future of our church and of the Kingdom. We must teach them to worship. We must influence them to grow in the devotional life. We must teach them to be soul winners. This is our task.

An increasing number of resources are available to the pastor and church interested in ministering to the campus and to students. Through the services of the Department of Education and the Nazarene Publishing House a increasing list of materials is being made available. In addition to these there are organizations now which function primarily to reach the student and the campus.

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We Needed a Pastor!

By Jerry W. McCant*

MANY TIMES I had stood with a mourning family. I had gone as a pastor to comfort them. Now I was sitting on the other side. I was a member of the mourning family. My brother had died a tragic death. We needed a pastor. Unfortunately there was none!

Oh, yes, there was a minister. My brother and his family, as well as my mother, were members of his church. But he was a "missing in action" pastor. During our bereavement he did not seem to sense our needs at all.

Trying hard to be honest and fair, I tried to evaluate his pastoral care. Should I say, his lack of pastoral care? For that reason I've waited 18 months to try to put these thoughts into print. I hope they are more objective now.

He excused his lack of ministry on the fact that I was a minister and thus the family did not need him. But I needed a pastor! I was a heartbroken, grieving brother. But there was no pastor with a shepherd heart.

You don't have to be smart to be a good pastor. But it is absolutely imperative that you love and care. Mourners do not need a philosophical genius; they need a shepherd! They don't want high-sounding "reasons"; they want someone who cares. If you have the capacity to love, you can serve them. If you don't have that capacity, ask God to give it to you!

Would I be presumptuous to suggest

some ways a pastor might better minister to a family when there is a tragic death? These suggestions are not intended to sound scholarly. They are simply practical ways to help a mourning family. They were born out of a real need—my need for a pastor.

1. *Be there.* Go to the home and let the family know by your presence that you care. Of course, you have other duties. No one expects you to live with the family during their crisis. But a sensitive, caring pastor should make his appearance often enough that the family know they have a pastor.

Don't feel compelled to go in with a "big speech" every time. Most of us don't know what to say in the face of death—especially of a tragic nature. You are neither required nor expected to have the answers as to why God allowed this to happen. Your presence alone will tell that you care. That's important!

2. *Make that first visit with the family to the funeral home.* In our case the body was disfigured; it did not look like Doyle! It was traumatic for the family to see him that first time. I prepared myself by going early and viewing the body with only the undertaker present. Then I got over the shock enough to help my family through the shock.

Repeatedly the mortician said, "How we appreciate your acting as a pastor to your family!" Then he added, "Most pastors never do that; we wish they

* Pastor, Decatur, Ga.

would. We could not have handled your family in their grief without your help." But where was *my* pastor? You stand there as God's representative and your very presence will give that family the needed strength for the hour.

3. *Share their grief.* In this I am not asking that you become emotional and cry with the family. But you are expected as a minister to become involved in their grief. It is not necessary that you experience what they are facing to enable you to sympathize. Be objective and stable, but don't be afraid, standoffish, and cold. They will sense any of these!

Sharing their grief does not mean repeatedly telling them you sympathize and care. Just listen! That's what the mourner wants—someone to listen. He has a lot on his mind—the past, present, and future. Often there is a story of guilt feelings. They need to be aired, ventilated, or they will almost kill the guilt-ridden person.

4. *Point them to God.* Don't feel obligated to turn every conversation into another evangelistic opportunity. Just pray with them and read portions of God's Word. That is the surest comfort there is.

5. *Be prepared to take initiative.* Often people act irrationally in times of grief. The grief-stricken mother or wife may need medication. The family do not feel they can force her to take it. A good minister can step in as an objective outsider and get her to do what the family members cannot persuade her to do. Or, the pastor may need to prepare a plate and sit with someone until he eats a meal.

No, don't take over as a dictator. But don't beg and ask people to do what you know they must do. Don't argue with a wife who insists on staying all night at the funeral parlor. At the same time, don't promise what you cannot produce. Tell her the facts: you are not allowed to stay all night. Besides, the new widow needs rest, so she can face the ordeal of the funeral. Be kind;

oh, yes, be kind—but do be firm and convincing.

6. *Be early for the funeral.* A minister rushing in at the last minute for a funeral "says" he doesn't care much. No business takes precedence over a funeral, for a minister. Push other things aside and be there. It helps if you can see the family before the time of the funeral.

If the family is leaving from the home in procession, be there before the cars are lined up! Don't wait to be asked by a member of the family to have prayer! Our "missing in action" pastor did just that, and he was late! The faithful pastor says with Jesus, "The Spirit of the Lord . . . hath anointed me . . . to heal the brokenhearted" (Luke 4:18).

7. *Make the funeral message one of comfort.* Your job as officiating minister is to "comfort ye, comfort ye my people, saith your God" (Isa. 40:1). Eulogies are superfluous. Direct the minds of the family to the "God of all comfort" (II Cor. 1:3). It is not your task to preach him in or out of heaven. A soul's destiny is the prerogative of God alone. Don't meddle with God's business; yours is to comfort the brokenhearted.

I heard a minister preach the funeral of an 18-year-old boy. He had committed suicide. The minister began by saying, "The Bible says, 'As a tree falleth, so shall it lie.' We know how this youth has fallen. We know where he is today. We'll not talk about him, but I'll try to get you not to go where he has gone." That crushed family was hurt insufferably! How inappropriate at such a time! If you cannot honestly comfort the family, kindly decline the funeral!

8. *Visit after the funeral.* The family won't think you are there to collect your fee! No, they will believe you, God's man, really care for them. They need to talk about the deceased. They may want to talk about the funeral itself. You need to be there. Don't wait until the next day. Often there are wonderful opportunities to minister

when the family is gathered after the funeral.

9. *Stay close to the family.* For several days you will want to call periodically. Be close to them as they need you in the aftermath of confusion and trouble. It is a good time to show yourself to be a real pastor. I have found that a well-written letter of comfort is appreciated. If you write, fill the letter with the promises of God and words of comfort. Such a letter can be read and reread as the person needs it.

There is a postscript to my story of the "missing pastor." The committal service was ended. I turned to walk away with the heaviest heart a man could have. As I turned, I walked into

the arms of a former pastor, Rev. Doyle C. Smith. I had not known he was there. He embraced me and I laid my head on his big, strong shoulder. For the first time in those three terrible days I did what I wanted to do—I CRIED! I have never been so thankful to have a pastor!

Being a pastor to your own family is rough! I am sure that fine minister of another denomination did not mean to punish me so. But his absence laid on me the necessity of serving my own family in the capacity of pastor. God helped me, and through me helped us all. But how wonderful when I finally had a pastor of my own! I don't remember a word he said. I just remember that he cared enough to be there!

If we are fair with the few
they will soon cease to be few

Feed the "Faithful Few"

By Wayne M. Warner*

LAYMEN REALIZE MORE positive profit in the pew from positive pastoral preaching than from pulpit whipping of absentees. Faithful laymen know this, but legion are those pastoral critics who verbally whip the faithful few who attend prayer meeting, Sunday night worship, or any service on a damp, cold night.

The preacher who stabs the faithful because others are less faithful, who slaps and slashes because others are not present, ought to be "tarred and feathered." To tell the truth, his hearers do "tar and feather" him mentally. The most unlearned listener

knows he cannot shout loudly enough to reach all the absentees over the din of television and radio.

Can you imagine Jesus berating the disciples because of the impious bragging of Peter or because of the conduct and character of Judas? In fact, Jesus refused the request of the "Sons of Thunder" to pray down the fires of judgment upon the inhospitable Samaritans.

Verbal assaults upon the faithful flock are like checking the fire extinguisher after the house has burned, unloading the gun after an accidental shooting, fastening the seat belt after an accident. Laymen ask, "Why do ministers treat their flocks this

*Pastor, Vallejo, Calif.

way?" Why do they? It surely ranks among the most futile of human behaviors.

Preacher-pride offers a protective undergrowth in which to begin looking for an answer. The "smaller than expected" audience may hurt his pride. He looks at the small crowd and he rebels because more did not come to hear him. Many hours of study and preparation make this an understandable reaction, but quite unworthy.

Small crowds never seemed to bother Jesus! Nicodemus sought Him out alone, as did the rich young ruler. He conversed freely with the woman at the well and recognized the faith of the centurion. These individual "crowds" responded to His warmth and insight, but larger crowds felt His impatience on several occasions.

Laymen do have the right to question whether or not it wouldn't be more profitable for the preacher to proclaim positive truth to the faithful flock than to feud with them. What does the layman have a right to expect from his pastor in preference to scolding sermons?

First, the laymen can expect the pastor to train the faithful few in the correct use of the Bible. Lay teachers hold the spiritual welfare of countless children and youth. The spiritual welfare of these potential believers demands the best possible Bible training for their teachers.

Ministerial students spend three to seven years in school learning how to interpret the Bible correctly by means of grammatical, historical, theological principles. The majority of Bible scholars approve of, and use, some variation of these principles. And since ministers learn correct biblical interpretation, why can they not introduce penetrating, in-depth Bible training and study to the smaller groups on Wednesday and Sunday nights?

Second, The laymen can expect the pastor to train the faithful few of the flock in witnessing to people who lack a saving knowl-

edge of Jesus Christ. Can you not conceive the massive movement of new Christians that great hosts of newly trained witnesses could initiate? This would multiply the pastor many times over, as well as mobilize the flock.

Third, the laymen can expect the pastor to teach people how to pray. What area of the Christian life compounds more guilt in the minds of lay people than in their practice, or lack of it, of prayer and good devotional habits? Doubts lurk in the minds of many.

Why not teach people "how" to pray, rather than scold them for not praying? Most of us do not have the capacity for a devotional life that includes several hours daily. Why not stop creating guilt in laymen and begin creating models by which laymen can pray meaningfully?

The pastor can teach his faithful flock that prayer is many things, of which time is only one facet. Prayer becomes attitude, desire, purpose, communication with God, praise, biblical perspective, and intercession. It remains a "hot line" that requires constant maintenance. Paul said, "Pray without ceasing." Teach the flock they can pray anyplace, anytime, in any posture, about any subject. Most of us can expand this, if we receive guidance.

Fourth, the laymen can expect the pastor to teach them how to "occupy" well as New Testament stewards. The New Testament goes beyond the Old Testament by calling for 100 percent of all that a Christian is, does, and has. We individually possess time, ability, resources, and personality which belong to God, the Giver of every good gift. As New Testament Christians we are to give as much of all of these as God leads us to give.

Lay members know that feeding faithful Christians by positive preaching profits the pew more than whipping absentees. Why can we pastors not practice it?

It is not by the holy heart that the work of God goes forward, but by Him who dwells within the holy heart. In Him, and not in what He has wrought within us, lies the secret of progress in the divine life.

—H. Orton Wiley

"He that hath ears to hear,
let him hear"

What the Congregation Expects of the Pastor

By A. B. Henley, a layman*

Two laymen, Landin Barlow and A. B. Henley, prepared original addresses for the First Church of Burlington, N.C., on "What the Minister Expects of the Congregation" and "What the Congregation Expects of the Pastor." The second we are printing. It was submitted by the pastor, Loren E. Schaffer.

We expect our pastor to be soundly converted, genuinely sanctified, and deeply spiritual.

We expect him to be a strong, logical, forceful, and effective preacher. He should exercise his authority to preach the Word of God without being influenced by any individuals. His supreme problem is keeping himself spiritually sensitive. He must maintain his original zeal and passion and deliver strong sermons which are simple and direct.

We expect our pastor to be a *logical* thinker in the pulpit. He should avail himself of all the educational programs he can. His sermons should be well-prepared and he should not depend on "spur-of-the-moment" inspiration. Surely God will inspire the prepared man more quickly than the unprepared one.

We expect our pastor to be *forceful* in his messages and to have impact on each of our personal lives. Thus he needs to be close to his flock during the week, and then each message could be approached as, "What does the Bible say to our problems

today?" We expect our pastor to use *variety* in his preaching.

We expect our pastor to be *effective* in his preaching. His preaching must be interesting to all ages and all types of worshippers. He must be aware of the problems and pressures his members are subjected to in the thick of life—in school or at work.

Our church *Manual* specifies what is officially expected of him. He is *president* of the local church; *chairman* of the church board; *administerer* of the sacraments of Communion and baptism; *performer* of marriages and other things.

Now let me mention what is expected of our pastor out of the pulpit. He is to be an *encourager*—encouraging participation in church activities. He must encourage youth, young adults, and older groups to participate. He must encourage us to read and study our Bibles and to have a more effective prayer life.

He is expected to be *faithful* to people's needs. The pastor is as important to spiritual and mental health as the physician is to our physical health. We should feel free to call upon him when there is a need, day or night.

We expect our pastor to *visit*—especially those who are sick in body or soul and need his help. We expect him to visit each active member at least once during a year.

We expect our pastor to be the official *representative* of our church—to be Mr. First Church of the Nazarene of Burlington wherever he may be and to represent us so we are proud to be associated with this

* Burlington, N.C.

church. We expect him to be known in the community, and to be known in such a manner that we are proud of him.

We expect our pastor to demonstrate *impartiality*. He should not be influenced by any individual or family group. He should not take sides in event of a disagreement. He should love and show concern for all persons of the church regardless of their financial position, past sins, or whatever.

We expect our pastor to *keep confidences* in certain things we may wish to discuss with him. Sometimes when a person has been forgiven by God of past sins, he may still wish to discuss it with someone in whom he has absolute confidence. We also expect our pastor to help us with our problems and

not judge us by our problems. Only when he is acquainted with our personal and family needs can he apply the Scriptures to those needs.

We expect our pastor to have *order in his own household*, so he can command the respect of others. We expect him to encourage and enforce respect and reverence for the house of God and sacred things.

But our pastor is not a messenger from the eternal world; he is a human being with a heavenly message. Therefore he is susceptible to mistakes, as other people. His desires, likes, and dislikes still belong to him. He has temptations as other people. Let us please realize this and pray and support him all we possibly can.

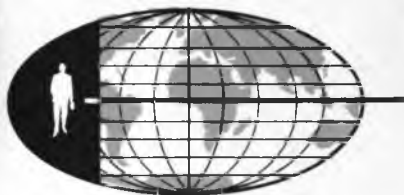
THANKSGIVING PRAYER

I do not thank Thee, Lord, that I have
bread to eat while others starve;
Nor yet for work to do while empty hands
solicit Heaven;
Nor for a body strong while others
flatten beds of pain.

No, not for these do I give thanks—
But I am grateful, Lord,
Because my ample loaf I may divide;
Because my busy hands may move to meet
another's need;
Because my doubled strength I may ex-
pend to steady one who faints.
Yes, for all these do I give thanks.

Amen.

—*Selected*

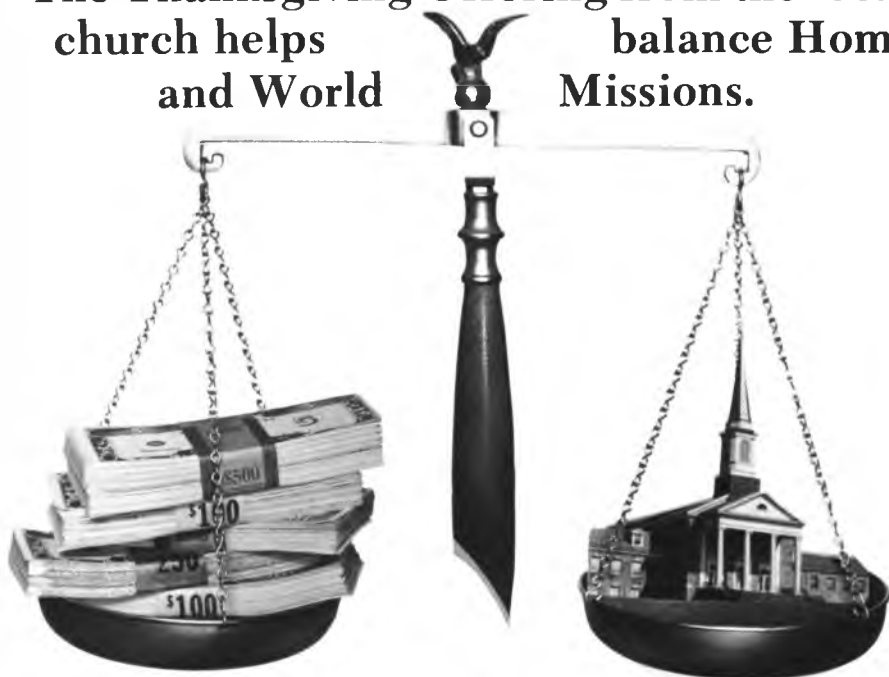


The PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee

HOME MISSIONS

The Thanksgiving Offering from the local church helps balance Home and World Missions.



After administrative costs of operating the denomination, 20 percent of the remaining General Budget of 1971 will be spent for Home Missions in the following ways:

\$ 124,634	Nazarene Radio and TV
94,006	Ministry to Ethnic Groups in U.S.A.
444,420	Overseas Districts
85,395	Overseas Bible Colleges
379,434	Home Mission Districts, Administration, and Promotion

\$1,127,889 Total

THANK YOU FOR YOUR SUPPORT—

RADIO

CHURCH OBSCURITY A "SIN"

The gravest sin that can be committed by any church today is to retreat into a community position that allows it to be ignored, said Dr. Leslie Parrott, president of Eastern Nazarene College at Wollaston, Mass.

Dr. Parrott was the final speaker in the one hundred third National Holiness Association convention at the Hotel Muchlebach that brought almost 2,000 persons to Kansas City from all parts of the nation.

"If St. Paul were alive and pastoring today in any major city of the United States," Parrott said, "no one could say about his impact on the city, but it is certain he would not be ignored. One of the worst things that can happen to a church is to be ignored."

"Churches need to be doctrinally sound, to live by the law, to give sacrificially to missions, to donate labor in the erection of a church, and to believe in the heritage of the church."

**THE ONLY WAY TO REACH THE WORLD IS
TO START RIGHT WHERE YOU ARE NOW!**

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"Showers
of
Blessing"

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Spots

"La Hora
Nazarena"

TV
Resource
Library

Radio
Spots

Printed
Sermons

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Booklets

**WRITE US
COMMUNICATIONS COMMISSION**

Radio Office
Nazarene Preacher

*Proclaim the Glorious Message of Christmas
To Your Entire Church Community*

CHRISTMAS BANNER

His name shall be called

Isaiah 9:6

*Wonderful, Counsellor,
the mighty God,
the everlasting Father,
the Prince of Peace*

Displayed on the lawn of your church and spotlighted at night, this attractive banner extends Christian greeting to all who pass by *through the entire Christmas season.*

Silk-screened in a Christmas blue and a Da-glo deep yellow on genuine snow-white, outdoor canvas. Size, 3 x 10 feet.

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Fits the regular Visual Art revival-sign frame

UX-400 Wooden frame and hardware for assembling

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Complete • Clip • Mail TODAY!

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CHECK or MONEY ORDER Enclosed \$ _____

CHARGE TO: ☐ Church _____ (other) account NOTE: Please give location and name of church.

Church location—City _____ State/Province _____

Church name _____

STATEMENT TO: _____

Street _____

City _____ State/Province _____ Zip _____

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PRAY

SOUTH AMERICAN PASTORS' CONFERENCE

Coordinators:	Dr. H. T. Reza Rev. Franklin Cook	
Participants:	Dr. George Coulter Dr. E. S. Phillips Dr. Kenneth Rice Mr. Paul Skiles	Rev. Paul Miller Rev. Sergio Franco Mr. Ray Hendrix
Dates:	December 16-19, 1971	
Place:	Buenos Aires, Argentina	
Countries:	Bolivia, Peru, Chile, Argentina, Brazil, Uruguay	
Theme:	<i>"A Growing Church in a Changing World"</i>	
Purpose:	To coordinate a program for evangelism and church development on a regional basis, fellowship, and spiritual inspiration.	
Format:	Worship services Workshops on auxiliary ministries Position papers by national leaders	

The Department of World Missions is urging your united prayer support for this significant event. We are praying for a revival to sweep South America through leadership of these Nazarene pastors.

Over Half a Million Members

TOPPING the half-million mark in world membership brought the Church of the Nazarene international attention this fall.

News of the milestone appeared in newspapers everywhere. It was carried by the press associations, radio, and TV.

The achievement thrilled every member and friend of the church as it dramatized the continued steady growth of the denomination.

Expand Mission Work

Another good-news event for the church this year has been the expansion of missionary work.

These two major happenings will be among the developments covered in the annual Nazarene denominational news review for 1971, now in preparation.

The article will contain statistics for 1971 and give highlights of church progress in the calendar year.

This announcement is to alert pastors that the annual review story will be distributed by the revised plan adopted last year.

It will not be mailed automatically to pastors.

Mailing to Editors

The story will be mailed directly to all newspaper and broadcasting news desks in cities where the Church of the Nazarene is known. This includes cities where our colleges are located.

This will be the fourteenth annual Nazarene year-end review prepared and circulated by N.I.S. since 1958. The annual story caught on quickly and now is used by editors in the U.S. and Canada.

The cooperation of hundreds of Nazarene pastors in placing the news story with their local newspapers also has been an important factor in getting the reviews printed.

Scores of pastors each year have used the year-end news stories to start or to strengthen their press relations.

In smaller communities, pastors have found that newspapers were more interested in annual reports of the local church, but hundreds of newspapers published both local and national stories when the pastor took time to call at the newspaper office.

Copies for Pastors

Pastors who desire copies of the 1971 review story may secure any necessary number by writing to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

Other pastors may make sure that we mail copies of the story directly to their community newspaper(s) by sending a note or card to the N.I.S. Include the name and address of the newspaper(s) and the name of the church editor or individual who should receive the story.

If pastors wish, N.I.S. will personalize the article by typing in the name of the church and pastor who requested that the story be mailed.

Pastors are asked to continue sending tear sheets containing Nazarene stories from the local newspapers to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

O. JOE OLSON

STEWARDSHIP

CHANGE OF ADDRESS FORM

PASTOR—a Service to You

When you change address, fill in the form below and mail to the General Secretary.

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor (); Evang. (); Other _____

Former Address _____

Former Church _____

All official records at Headquarters and periodicals checked below will be changed from this one notification.

Check: "Herald of Holiness" (); "Other Sheep" (); "Nazarene Preacher" ();
Other _____

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

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*Giving inspiration
to the routines
of a day*

The calendar that deserves
a *special* place
at your desk
throughout
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Pointments

CALENDAR

Features 12 (plus cover) original paintings of Bible scenes reproduced in full color. On opposite pages monthly calendars are designed with ample write-in space for appointments, and inspirational thoughts with scripture references. Back cover provides area for listing special events and phone numbers. Spiral binding allows pages to lie completely flat or be turned under. Punched should hanging be preferred.

A THOUGHTFUL REMEMBRANCE AT CHRISTMASTIME for your pastor, board members, and church officers. **And don't forget one for your busy wife too!**

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For larger quantity prices on Imprint service, please write NAZARENE PUBLISHING HOUSE



"The church of this generation is the product of educational forces of yesterday. . . . We often say the Church of the Nazarene has built schools. Truly it might be said . . . that the holiness schools have done much in raising up the church."

R. T. Williams

**SUPPORT YOUR COLLEGES
AND SEMINARY
WITH YOUR YOUTH
YOUR GIFTS
AND YOUR PRAYERS**

—DEPARTMENT OF EDUCATION

Bethany Nazarene College, British Isles Nazarene College, Canadian Nazarene College, Eastern Nazarene College, Mid-America Nazarene College, Mount Vernon Nazarene College, Nazarene Bible College, Nazarene Theological Seminary, Northwest Nazarene College, Olivet Nazarene College, Pasadena College, Trevecca Nazarene College.



Radio ministry—Guatemala

Four new world areas w
ing the total to 58. Her
the 1971 THANKSGIV



Bible school choir—Philippines

"Mission 70's—Venture
Thanksgiving Offering
filmstrip, and 9-minute
Kit.) Encourage total p
offering in your church,
tries—preaching, teachi

GOAL ~~\$~~2.00

led by our church, bring-
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 the name of Jesus—

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is the title of the 1971
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 See your Stewardship
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200



Baptismal service—New Guinea



Literature distribution—Barbados



Just about the
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1972 TRIUMPHANT LIFE CALENDAR

*A whole year of beauty and inspiration to mem-
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*Cheery floral design of roses on a yellow-green background
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U-9920 Head of Christ

U-9921 Pilot

U-9922 At Heart's Door

U-9923 The Good Shepherd

U-9929 Assortment of 100

Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" sections . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size, 6 1/4 x 10 1/2". White gift envelope included.

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Priced for quantity distribution. Orders of 100 or more imprinted FREE.

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IMPRINT: Name of pastor and/or church and address. Orders under 100, \$1.00 extra. Hand-set type, use of cuts, and more than four lines, \$2.00 extra.

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

Prices slightly higher outside the continental United States

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A
Point
After

“TOUCHDOWN '71”

Were you a WINNER?

WE ALL WIN

- When we keep new pupils coming
- When we keep the team spirit
- When we use our entire team
- When we “keep pushing toward the goal”

THE SOUL-WINNING SEASON IS NEVER OVER

WHEN IT'S

FOR



HIM

5% Gain in Attendance 5% Gain in Enrollment
5% of Average Attendance Joining Church by
Profession of Faith

IS MINIMUM

Thanks Giving

OFFERING



for World Evangelism

Church of the Nazarene

NOVEMBER *
IS
THANKSGIVING
OFFERING
MONTH

The Stewardship Kit you received in August has several wonderful, practical ideas for challenging your congregation to give liberally in the Thanksgiving Offering.

Included is a 9-minute, 33 $\frac{1}{3}$ record with a 76-frame filmstrip titled "Mission 70's: Venture in Faith." The record tells the thrilling story of "Venture in Faith" to accompany the filmstrip. Make plans now to use the record and filmstrip in your church.

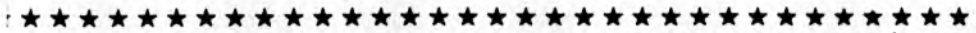
If for any reason you did not receive your 1971 Stewardship Kit, request one from:

Stewardship Committee
Church of the Nazarene

Kansas City, Mo. 64131

International Headquarters
6401 The Paseo

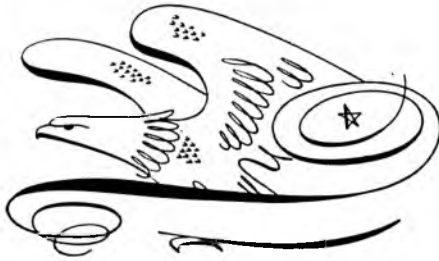
*October in Canada



Fourteenth Annual European

Servicemen's Retreat

November 8-12, 1971



A theme: "More than Conquerors" . . . A speaker-resource person: Missionary-Seminary Professor Paul Orjala . . . A place: Hitler's hideaway at Berchtesgaden, Germany.

Needed: Nazarene servicemen from all over Europe and elsewhere. As pastor, encourage them to go and, if necessary, ask your congregation to help with expenses.

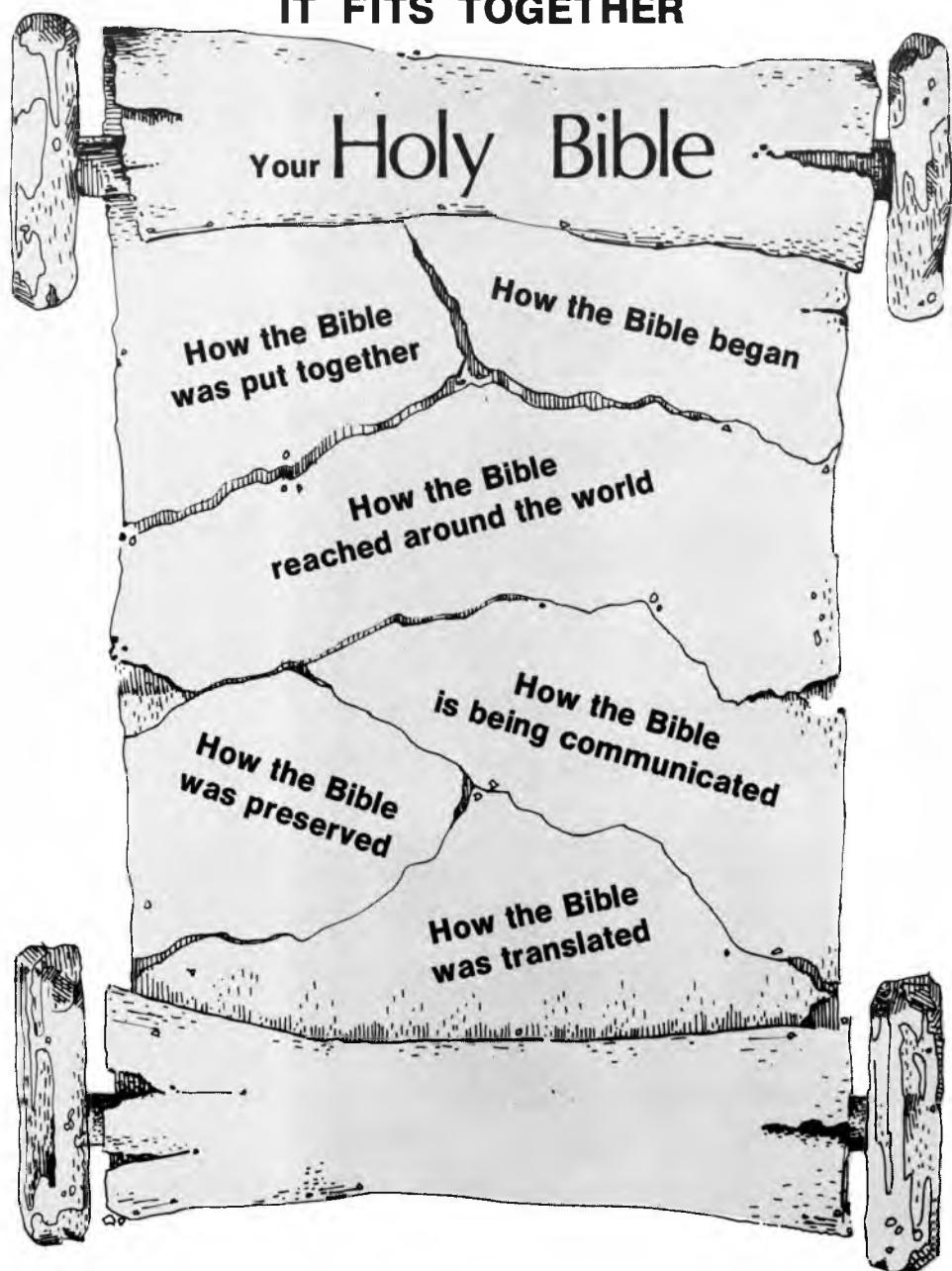
★★★

"If anyone anywhere needs to hear clearly and repeatedly that Jesus is the Way, it is our young people in military service."

—Paul Skiles,

report to the General Board, January, 1971

**FIND OUT JUST EXACTLY HOW
IT FITS TOGETHER**



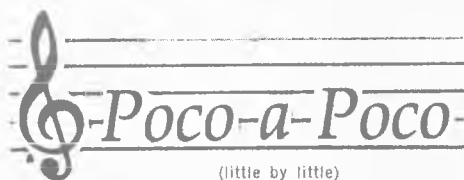
Denomination-wide Study

February—March, 1972

New Text: **HOW WE GOT OUR BIBLE**, by *Ralph Earle*



MINISTERIAL BENEVOLENCE



That's the way he learned
to play the piano.

That's the way he got to
be older, too.

LITTLE BY LITTLE,
maybe he can know how
much we love him.

ANNUAL LOVE OFFERING

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THE PREACHER'S WIFE



Mrs. B. Edgar Johnson

Think of Our Lord Speaking to You

One pastor's wife expressed the feeling that our page seemed geared more to the younger wives, to the neglect sometimes of the older pastors' wives. Now I'm somewhere in between, but I think the "older" ladies would enjoy reminiscing with me a bit: Remember when district assembly lasted almost a week? Preachers took plenty of time to tell the most interesting things. Special music was sprinkled all through the business sessions, and it was most appropriate to have a bit of shouting. Delegates stayed in the homes of the local church members—which sometimes resulted in lifetime friendships.

Even though my parents were laymen, this annual occasion was a high point in the year. If assembly was held in our local church, we attended all the sessions; if it was within 30 miles, we'd make the evening services; and at other times we would drive over 100 miles to attend the weekend services. This was our opportunity to become acquainted with pastors on the district. And usually our only chance to see and hear our general superintendents—as exciting as a local visit from the president! Then remember how various pastors, at the last session, would extend enticing—sometimes very "colorful" invitations—to their churches for the next year? At age 16, I was elected as a delegate to assembly and "left home" for the first time (no girls' camp in my day)

to attend this memorable event.

You missed a lot, young parsonettes, for our increasing size and the pressures at home for the delegates have made it necessary to streamline these occasions.

Now that we've been nostalgic about the "good old days," I really want to talk about "relationships."

It was at one of these district assemblies that I first saw General Superintendent Goodwin. To a very young person the generals seemed so "high-up" and I imagined that they associated only with district superintendents and other general superintendents.

Dr. Goodwin retired from the superintendency while I was in Pasadena College, moved to California, and taught some classes at the college. Although I wasn't a student in his homilectics or hermeneutics classes, he would always nod pleasantly if we happened to meet in the halls. I'm sure he didn't know my name, but he recognized me as a student, and we enjoyed a professor-student relationship which seemed much closer than before.

Then I began to date a young man who is now my husband. He and Dr. Goodwin were very close—sort of a Paul-Timothy relationship. Of course then I came to know Dr. Goodwin personally also. When we met, he would call me by name and we would chat. Never once did he talk to me about

the general affairs of the church or discuss the General Budget—or even homilectics. He'd asked about me, and my personal plans, and listen with warm interest. He was no less the general superintendent I had so revered, no less the esteemed professor, but, oh, so much more—my personal friend!

Later he officiated at our wedding, and still later my husband was honored to serve as one of the pallbearers at his funeral.

This makes me think of my developing relationship with God. My early concepts were quite biblical, I'm sure, for "the fear of the Lord is the beginning of wisdom." God was the great Creator, the mighty Judge—so high-up, so far-off. His all-seeing eye was always upon me, and in the absence of my parents my conduct was definitely influenced by the knowledge that God saw all.

Then came the day when I accepted Christ as my personal Saviour. God was so much closer. I knew He recognized me as one of His redeemed children.

After I had expressed one of my ideas of God's reactions one day, a friend exclaimed, "But God isn't like that!" And he went on to talk about God as though he knew Him like a Friend. I remember thinking, Why, this man talks about God as Abraham might—he really *knows* Him! My quest began—to know God better, to be infused with His Spirit, to live in His presence. Our relationship grew far deeper than just the Saviour-redeemed child relationship. We met and talked. Not about how He created the universe or would judge the world, or even about the mysterious plan of salvation. He was interested in *me*—my personal problems and joys. He was no less the great Creator, the mighty Judge, the Redeemer, but, oh, so much more—Friend, constant Companion, Comforter, Teacher! I can talk to Him about everything, even about my shopping trips!

Every Christian consults God about

major things—life's work, marriage, changing pastorates. But we can fellowship with Him all day long—and in the wakeful nights.

This week a friend gave me an exceptionally appealing little tract so beautifully designed, which expresses so well this relationship. It reads, in part, as follows:

*Think of Our Lord Speaking to You
and Saying . . .*

You do not have to be clever to please me; all you have to do is to want to love me. Just speak to me as you would to anyone of whom you are very fond.

* * *

Are there any people you want to pray for? Say their names to me, and ask of me as much as you like . . . Tell me about the poor and the sick and the sinners, and if you have lost the friendship or affection of anyone, tell me about that too.

* * *

Is there anything you want for your soul? If you like you can write out a long list of all your needs, and come and read it to me . . .

Do not hesitate to ask me for blessings for the body and mind; for health, memory, success. I can give everything, and I always do give everything needed to make souls holier . . .

What are your plans? Tell me about them . . . Tell me about your failures, and I will show you the cause of them. What are your worries? Who has caused you pain? Tell me about it, and add that you will forgive and forget, and I will bless you.

Are you afraid of anything? Have you any tormenting, unreasonable fears? Trust yourself to me . . .

* * *

Have you no joys to tell me about? Why do you not share your happiness with me?

And don't you want to do anything for me? Don't you want to do good to the souls of your friends who perhaps have forgotten me? . . .

Think of our Lord speaking to us!

(If you wish to share this tract, it's available at Good News Publishers, Westchester, Ill. 60153. Tract No. 3W01.)

IN THE STUDY

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 6 Love—The Invincible Grace

To refresh our memories, let us remind ourselves of the three stanzas which make up this poem of Christian love. In vv. 1-3, which we have already considered, we have discovered love as the *Indispensable Grace*. We have seen that gifts without love are totally ineffective, and giving without love is entirely unacceptable. The second section is the heart of the whole chapter, comprising vv. 4-7. Here we have love as the *Invincible Grace*. We see love in reaction to the vicissitudes of everyday life. Finally, vv. 8-13 show forth love as the *Imperishable Grace*. It will survive time und eternity. In this meditation, we shall consider vv. 4-7 as a whole before proceeding to analyze them. Read carefully the whole chapter, then these four verses again.

I. LOVE IS A PRACTICING GRACE

Love is no hothouse plant too tender to withstand the scorching sun or freezing wind of ordinary life. It is the bread and butter of Christian experience, not the iced cake. Paul shows us how love can face up to every challenge, meet every test, stand every blow, and still emerge victorious. We have chosen to call Christian love the *Invincible Grace*, because this is exactly what

it is—unconquerable, undefeated, indomitable. It suffers long and is still kind; it is courteous under provocation; it is humble in its own success and without jealousy toward the successful. It is not touchy or resentful. It forgets its own needs in supplying the need for others. It bears no grudges, nurses no grievances. It will never rejoice over the discomfiture of another. It loves truth and righteousness. It endures every strain put upon it and breathes a spirit of optimism and confidence in others.

Paul sums it up concisely in the words, "Love never faileth." It meets every emergency and catastrophe with poise and peace. In the stresses and strains of the home, the office, the factory, the school, the hospital, the church, and the world, it proves victorious. It is beaten and bruised and battered, but never defeated. Perhaps the *Amplified NT* translation of v. 7 portrays it most accurately: "Love bears up under anything and everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances and it endures everything [without weakening]."* Love is not sentimental

*All quotations in this periodical from *Amplified New Testament* are used by permission, Lockman Foundation, La Habra, Calif.

* Missionary, Republic of South Africa.

slush, but granite in velvet. It is exquisitely tender, yet immensely strong.

Love in these four searching and challenging verses is grace with its gloves off, its jacket removed, and its sleeves rolled up. It is ready for action, ready for service, ready for sacrifice, ready for conflict. It will not flinch at pain; it will not evade suffering; it will not flee in the conflict. Where the need is, there will love be found. It is not to be found in the center of a circle of admirers boasting about its gifts, but out in the needy world ministering to the baffled and beaten. It does not defend its own head from the fierce blow of cruel fate, but it does allow its heart to bleed for the sorrows of others. You cannot defeat a grace like this; it is truly invincible. Where all else fails, love triumphs.

II. LOVE IS A PERSONAL GRACE.

You may say, "It is alright to eulogize love, but does it work?" The answer is, it *must* work, but it can work only through a *person*, and that person is *YOU*. It is required of every person naming the name of Christ. The greatest lack in the church today is that of love, but it is easy to generalize and criticize. The Church is *people*. You are the Church. Does this amazing grace operate in you? In me? This is the vital question.

It is typical of the style of Paul in his letters to personalize abstract qualities and vices. For example, in Romans 5 he depicts grace and sin as *rival kings* striving for mastery. Death is described as a *cruel despot*. It "reigns" over the human race. The same style continues in Romans 6 and 7. Sin is a *master* to be yielded to or delivered from. Righteousness is the *new master* to which we now yield. Of course sin is not a person, neither is righteousness, and it is the same way with love. Love cannot exist as an abstract quality—it must express itself through a person. Where there are no people there can be no love. Love is a personal quality which is dependent upon a living person for its existence. If it does not live in a person, it cannot exist at all.

If we remove the impersonalization and make it personal, the impact is shattering. Let us say your name is John Smith; how then does it read? Using the *Amp. NT*, it reads:

"John Smith endures long and is patient and kind; John Smith never is envious nor boils over with jealousy; he is not boastful

or vainglorious, does not display himself haughtily.

"John Smith is not conceited—arrogant and inflated with pride; he is not rude (un-mannerly), and does not act unbecomingly. He does not insist on his own rights or his own way, for he is not self-seeking; he is not touchy or fretful or resentful; he takes no account of the evil done to him—he pays no attention to a suffered wrong.

"He does not rejoice at injustice and un-righteousness, but he rejoices when right and truth prevail.

"John Smith bears up under anything and everything that comes, is ever ready to believe the best of every person; his hopes are fadeless under all circumstances and he endures everything [without weakening]."

What a test! What a challenge! What an indictment of church life today! If I were a pastor I would like to have John Smith on my church board! As a missionary I would welcome John Smith as my fellow worker! In fact I myself would like to be John Smith! Are these verses idealistic only, or are they describing a practical and possible experience? Human nature says, "No." Divine Grace says, "Yes."

III. LOVE IS A PROVIDED GRACE.

Love triumphing under all circumstances is possible because Christian love is an *imparted grace*. We do not possess naturally this kind of love, but when Christ takes possession of the human heart He brings with Him His own love. Paul cried, "For the love of Christ controls and urges and impels us" (II Cor. 5:14, *Amp. NT*). This is not the contemplation of the love of Christ from without, but the constraint of that love from within. The very love of Christ becomes our own, so that we can love people with the same kind of love that Jesus himself feels. Unless this is true, how could we ever love our enemies? Jesus prayed "that the love wherewith thou hast loved me may be in them" (John 17:26). Paul declared, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). It is by the gracious operation of the Holy Spirit, and by His presence within our hearts, that we are enabled to love the unlovely and unlovable.

Love is also a *perfected grace*. John, the apostle of love, said, "Herein is our love made perfect, that we may have boldness

in the day of judgment"; and again, "Perfect love casteth out fear"; and, "He that feareth is not made perfect in love" (I John 4:17-18). Here then is an experience of love subsequent to the shedding abroad in our hearts at the new birth. John Wesley loved this term "perfect love" in describing the sanctified life. This is not absolute perfection as exists in God alone, but the human heart completely filled with the love of Christ so that we love God with all our hearts, with all our minds, with all our strength, and our neighbor as ourselves. It is another way of describing the Spirit-filled life. Since "God is love," when we are filled with Him, we must also be filled with love. Dr. G. Campbell Morgan, the famous Bible expositor of Westminster Chapel, was once challenged, "Have you met anyone living the Spirit-filled life?" He replied, "Yes, I have known saints, so far as I have a right to judge, in whom perfect love has cast out fear, in whom perfect love has become the law of life, gentle, tender, gracious, patient, wooing, winsome souls, strong, angry souls, protesting against all iniquity, holy men and women and therefore righteous men and women."

Love is an *expanding grace*. Perfection of love is not finality. There is room for infinite growth. Paul prayed for the Philippian Christians, "That your love may abound more and more." *The Amplified Bible* says, "Extend to its fullest development." As we walk with God and open our hearts to the Spirit, and as we exercise love in practical ways to our fellowmen, then love develops, grows wider and deeper. These are the two ways of expanding love—to commune with God often and to serve others faithfully. Love will mature in close fellowship with God and in sacrificial service for others.

Our constant aim should be to grow in love, so that our knowledge of God may be enriched, and our capacity for usefulness will then become an ever-widening circle. Preoccupation with visions and dreams, spiritual pride about the gifts we possess, or selfish introspection about our spiritual state may be only signs of immaturity or even carnality. There is no deeper or higher life than this—a heart filled with the love of God, which broadens and deepens and intensifies day by day. Such love is bound to make its impact upon a needy world, and emerge victorious in a hostile world. It is as true today as when Paul wrote it long ago—"Love never faileth."

GLEANINGS

from the Greek



By Ralph Earle*

Titus 3:1-15

"Put Them in Mind"

The verb *hypomimnesko* occurs seven times in the New Testament. It means "cause to remember." In three passages (II Tim. 2:14; II Pet. 1:12; Jude 5) it is translated "put in remembrance." In John 14:26 it is "bring to remembrance." The simplest translation in all cases is "remind."

"Principalities and Powers"

The Greek simply says that we are to be in subjection "to rulers [*archais*], to authorities [*exousiais*]." Today "principality" refers to a territory ruled by a prince.

"To Obey Magistrates"

The Greek has only one word, *peitharchein*, "to be obedient." Polybius said that the Cretans were notorious for a revolutionary spirit. Paul urges here, as in Rom. 13:1, that Christians must be in subjection to governmental authorities. We should be "ready to every good work," so that we won't get in trouble with the authorities, for "rulers are not a terror to good works, but to evil" (Rom. 13:3).

"Speak Evil" or "Slander"?

The verb is *blasphemeo* (v. 2), from which we get *blaspheme*. That is what it means when directed toward God. When directed to man it means "to revile, to rail at, slander" (Abbott-Smith). There is another verb, *kakologeō*, that means "speak evil of." The one here is better translated "slander."

"No Brawlers" or "Peaceable"?

The adjective *amachos* occurs only here and in I Tim. 3:3. It literally means "not fighting." Probably the best translation is "not contentious," or simply "peaceable." A quarrelsome Christian is a troublemaker in the church and a disgrace to the cause of Christ. One who likes to fight with people

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

should shut himself up alone with God until divine grace has changed his disposition.

“Serving” or “Slaves To”?

Again it is the verb *douleuo* (v. 3), which means to be a slave to someone or something. People are not just serving sin; they are enslaved to it. This has been vividly and horribly illustrated in the last few years by those who are addicted to drugs.

“Hateful” or “Hated”?

The adjective *stygetos* is found only here in the New Testament. It is a strong word. The cognate adjective *stygeros* means “*hated, abominated, loathed, or hateful, abominable, loathsome*” (Liddell-Scott-Jones). So *stygetos* means “*hated, abominated, hateful*” (*ibid.*).

Speaking of the train of “lusts and pleasures” mentioned earlier in this verse E. K. Simpson refers to “the malice and jealousy it breeds and the seething cauldron of hatred it foment” (*Pastoral Epistles*, p. 114). This is in startling contrast to the beautiful picture of God’s grace in the next verse.

It will be noted in the definitions given above that the first meaning of *stygetos* is “hated.” This is adopted in many recent versions. *The Twentieth Century New Testament* has, “Detested ourselves and hating one another.” Weymouth reads, “Deserving hatred ourselves and hating one another.” *The New English Bible* has, “We were odious ourselves and we hated one another.” Similar is Goodspeed: “Men hated us and we hated one another.” It may well be that this is the preferable translation, since “hateful, and hating one another” would be repetitious.

“Kindness” Toward Men

The kindness of God toward men (v. 4) is put in striking contrast to the unkindness of men to each other (v. 3). The adjective *chrestotes* is used only by Paul in the New Testament (10 times). In the King James Version it is translated “goodness” (or “good”) five times, all in Romans. Elsewhere it is “kindness,” except “gentleness” as a fruit of the Spirit (Gal. 5:22).

Its original meaning was “goodness” or “uprightness,” and it probably has that sense in Rom. 3:12. Then it came to mean “kindness” or “generosity.” Trench speaks of it as “a beautiful word, as it is the expression of a beautiful grace” (*Synonyms*,

p. 232). Jerome (fourth century) speaks of it as a spontaneous disposition to bless. Bernard (CGT, p. 177) says that it “signifies the *graciousness* of the Divine love for man.” It has also been said that John 3:16 indicates what it really means.

“Love . . . Toward Man”

This is one word in Greek, *philanthropia*, from which comes *philanthropy*. Compound of *philia*, “love,” and *anthropos*, “man,” it literally means “love for man.” In the New Testament it is found only here and in Acts 28:2.

In Hastings’ *Dictionary of Christ and the Gospels*, W. W. Holdsworth has a helpful article on “Philanthropy.” In it he makes this significant observation: “Philanthropy is the immediate product of the Incarnation” (II, 357). He shows how Christ took the instinct of human pity for human suffering and transformed it into “love unto the uttermost” (p. 356). The article closes with this beautiful statement: “And philanthropy is love without limit, and love is of God, for God is LOVE” (p. 359).

“Washing”

Two verbs are translated “wash” in the New Testament. *Nipto* means to wash a part of the body, as the hands or face. But *louo* means to bathe the whole body. The noun here, *loutron* (v. 5), is derived from the second. It occurs (in NT) only here and in Eph. 5:26, where we find the expression “washing of water by the word.” That apparently means the same as “the washing of regeneration” here—what Weymouth calls “the bath of regeneration.” This underscores the fact that in the experience of regeneration all our sins are washed away and the stain of them is gone.

“Regeneration”

The word *palingenesia* is compounded of *palin*, “again,” and *genesis*, “birth.” So it literally means a new birth—an expression we use today for conversion. In the New Testament it occurs only here and in Matt. 19:28, where it is used for the regeneration of the earth. Here, of course, it describes the new birth of the individual.

“Renewing” or “Renewal”?

The noun *anakainosis* (only here and Rom. 12:2) comes from the verb meaning “to make new.” Since it is a noun, probably

"renewal" is a better rendering than "renewing." It refers to the work of the Holy Spirit in the new birth, making us new creatures in Christ Jesus.

"Heretic" or "Factious"?

The Greek word (v. 10) is *haireticos* (only here in NT), from which we get *heretic*. An adjective, it comes from the verb meaning "to choose." So it literally means "capable of choosing" and then (as in Plato) "causing division." While Arndt and Gingrich allow that it may "perhaps" mean "heretical," they prefer "factious, causing divisions." That is probably its correct meaning here, rather than doctrinal deviation.

In secular Greek *hairetis* was used for a doctrine and for a school which held this particular teaching. Josephus uses it for the three *haireseis*—Pharisees, Sadducees, and Essenes. We would call them "sects" of Judaism. Finally, in Rabbinic Judaism the term was used for groups that were opposed by the rabbis, and so were stigmatized as "heretical." This usage was taken over by Christianity and applied especially to Gnostic sects. (See article by Schlier in Kittels *Theological Dictionary of the New Testament*, I, 180-85.)

rication just because they are dry, turn hard, and squeak?

2. Paul gave frequent encouragement to the early Christians to give thanks in all circumstances. See Eph. 5:18-20; I Thess. 5:16-18, RSV.

3. This is but an extension of the spirit of the Psalmist—"Sing unto the Lord with thanksgiving."

4. The value of the thankful heart can hardly be fully assessed, but we can readily see that—

I. A THANKFUL HEART IS ITSELF ONE OF THE FOREMOST OF BLESSINGS.

A person with a "thankful heart" is possessed of the parent of all other graces. Cicero says it disposes to contentment in all conditions, and "puts a bridle on desire." Lack of thankfulness for one's present blessings makes the soil for discontent and unhappiness.

II. A THANKFUL HEART FINDS BLESSING.

It is generally accepted that Paul's Philippian letter was one of his prison Epistles. It was written from his incarceration and yet he says, "I have all, and abound" (4:18). His personal practice of what he preached, "Thank God whatever happens," made it possible for him to talk about having "all" when by material or physical measures he had virtually nothing on the credit side of his ledger. But Christ is ALL, and if we have thankful hearts, by His help and grace, we can experience this ALL too.

As a youngster I played many hours with a fascinating "toy." It was nothing more than an old black iron magnet from a Model-T Ford magneto. I experienced in play many times over what Dr. O. W. Holmes describes: "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold."

III. A THANKFUL HEART FITS ONE FOR GREATER BLESSINGS.



"Thank God Whatever Happens"

TEXT: *Thank God whatever happens* (I Thess. 5:18, Goodspeed).

INTRODUCTION:

1. The spirit of thankfulness is the lubrication that makes the wheels of life turn smoothly. Many older people have ridden in a lumber wagon or maybe it was a spring wagon. They recall how the big wheels would get dry and need periodic greasing; otherwise there was a continual squeaking. Does it do any good to withhold the lub-

God gives more abundantly where previous gifts are properly valued and used. Jesus described the situation when unused talents were taken away and given to a faithful steward. Chrysostom said, "There is but one calamity, sin." He believed this and went on to live a life of privation, and after many sorrows, died exclaiming, "God be praised for everything."

IV. A THANKFUL HEART IS THE FRUIT OF FAITH.

Natural gratitude is appreciation for the natural pleasure and satisfaction felt in prosperity and good times.

There is a "gracious" gratitude of a thankfulness of grace and faith that blesses God, like Job did, in adversity. It is an expression because of faith in His wisdom and goodness.

CONCLUSION: How often should thanksgiving be offered? "By him therefore let us offer the sacrifice of *praise to God continually*, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

"Rejoice always . . . thank God whatever happens."

B. EDGAR JOHNSON

The Devil's Plans for You

SCRIPTURE: 1 Pet. 5:5-11, RSV

TEXT: v. 8

In a word, Satan plans to destroy you. Combining the cunning that stalks and the violence that slays, like an angry, hungry lion he seeks to make you his prey. The context indicates how he plans to achieve this.

I. *Be humble, for he seeks to inflate you with pride.* "Clothe yourselves . . . with humility toward one another" (v. 5). "Humble yourselves" (v. 6).

Pride will destroy us because "God opposes the proud" (v. 5), and "the mighty hand of God" can destroy all who are raised in pride against Him.

Notice that pride takes the form of rebellion against lawful authority. The injunction to humility is joined with the admonition, "You that are younger be subject to the elders" (v. 5).

II. *Be trustful, for he seeks to unnerve you with worry.* "Cast all you anxieties on him, for he cares about you" (v. 7).

Life is filled with anxiety because it confronts us with problems beyond our wisdom and burdens beyond our strength. If we try to bear them ourselves we shall break down physically, mentally, and spiritually under the stress of worry. We may turn them over to Him whose wisdom and power are boundless. And we can trust Him to see us through every threatening situation, for His love is equally boundless—"he cares about you."

We are especially counseled to be "firm in your faith" during "experience of suffering" (v. 9). This because God has a purpose in allowing us to suffer, and the period of suffering will end when His purpose is achieved: "After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you" (v. 10).

III. *Be watchful, for he seeks to take you by surprise.* "Be sober, be watchful" (v. 8). Eternal vigilance is the price of safety no less in the spiritual realm than in the political or physical. Satan will exploit the careless, unguarded moment to launch a blitzkrieg attack.

The secret of our victory is revealed in v. 11: "To him be the dominion for ever and ever. Amen." To give our constant amen to the lordship of Jesus Christ will keep us humble, trustful, and watchful. The prayer that ends, "Deliver us from evil" (many mss., "from the evil one"), begins, "Thy kingdom come. Thy will be done!"

W. E. McCUMBER

The Power of Positive Thinking

SCRIPTURE: Philippians 4

TEXT: "I can do all things through Christ which strengtheneth me" (v. 13) "I have strength for all things in Christ Who empowers me—I am ready for anything and equal to anything through Him Who infuses inner strength into me, [that is, I am self-sufficient in Christ's sufficiency]" (*Amp. NT*).

INTRODUCTION: The words of this text can well be a philosophy of life that will cause anyone who adopts it and puts it into practice to be a success in anything he undertakes for God, *in accord with His will*.

1. We are largely what we think.

2. One who dwells on negative thoughts is a failure.

3. On the other hand, he who thinks positively succeeds in what he endeavors to do in life.

Let us analyze these statements:

I. NEGATIVE THINKING CREATES FEARS AND DESTROYS CONFIDENCE.

A. In salvation if one has the feeling he can't be saved and believes it, he will not likely ever be saved.

B. If he thinks he cannot live a life without sin, it is not likely he will do it.

C. If he thinks his habits cannot be broken, it is not likely that they will be.

D. If he thinks he cannot be sanctified, it is not likely that he will ever get the blessing.

Such an individual is denying the power of God. But to believe that God is, and that He is able to do whatever He wills to do, makes life look different even to a sinner.

II. POSITIVE THINKING IN EXPERIENCE

A. Gives victory:

1. In regeneration

2. In sanctification

B. Keeps us in victory and growing in grace.

III. POSITIVE THINKING IN SERVICE

A. If God has confidence enough in us to ask us to do a task, we in turn must have confidence in ourselves.

B. "I have strength for all things in Christ," those things which relate to the Kingdom.

C. "I am ready for anything and equal to anything through Him."

1. No task too great

2. No burden too heavy to bear

3. No mountain too high to scale

D. "Who infuses inner strength into me, [that is, I am self-sufficient in Christ's sufficiency]."

IV. THEREFORE POSITIVE THINKING IS A CLOSE KIN TO POSITIVE FAITH. For how we think will determine how great our faith.

A. Believe Him for salvation

B. Believe Him to keep us victorious.

C. Believe Him to use us in the way He thinks best.

D. Believe Him for strength for the difficult places and tasks.

CONCLUSION: "I can do all things through Christ which strengtheneth me."

RUSSELL J. LONG

Old Testament Revivals

I. SEVEN GREAT REVIVALS:

A. Occurred in the household of Jacob (Gen. 35:1-15)

B. Occurred under Asa, king of Judah (II Chron. 15:1-15)

C. Occurred under Jehoash, king of Judah (II Kings 11—12; II Chronicles 23—24)

D. Revival under King Hezekiah (II Kings 18:4-7; II Chronicles 29—31)

E. Revival under King Josiah (II Kings 22—23; II Chronicles 34—35)

F. Two revivals after the Exile:

1. One under Zerubbabel (Haggai and Zechariah were the prophets, Ezra 5—6.)

2. In the days of Nehemiah (Ezra, outstanding figure, Neh. 8:9; 12:44-47)

II. NINE OUTSTANDING CHARACTERISTICS OF EACH REVIVAL:

A. They occurred in a time of deep moral darkness and national depression.

B. Began in the heart of one consecrated servant of God who became the energizing power behind the revival, the agent that God used to lead the nation back to faith and obedience to Him.

C. Each revival rested upon the Word of God, and most revivals were the result of returning to the Word of God and of preaching and proclaiming the law of God with power.

D. All of the revivals were marked by a return to the worship of Jehovah.

E. Each revival witnessed a destruction of idols (except the last two, which

occurred after the Exile, and no idols were found in Judah).

- F. In each revival there was a separation from sin.
- G. In every revival there was a return to blood sacrifices.
- H. Revivals resulted in an experience of exuberant joy and gladness among the people of God.
- I. Each revival was followed by a period of great prosperity.

One clause from the record of the revival under Hezekiah—said he: "*It is in mine heart to make a covenant with the Lord God of Israel.*" He determined in his heart to lead his people back to God, to cleanse the Temple. "That his fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him . . ." (II Chron. 29: 10-11). When he determined in his heart, there were people already waiting human leadership. Revival never could have come to Judah had Hezekiah been halfhearted in his vast program. Small revivals may be kindled by half-yielded lives, but a great moving of the Spirit of God will come only through a channel utterly cleansed and open to God.

CARL B. CLENDENEN, JR.



By Asa H. Sparks*

Holidays

1. *It was the Pilgrims' custom at Thanksgiving* to have five kernels of corn beside the plate as a reminder of the time that was all that stood between them and starvation. You could use this as a starter for your church's Thanksgiving breakfast, as a reminder of those days when most, if not all, of your members were much poorer than they are today.

* Pastor, Gastonia, N.C.

2. *To boost your Thanksgiving attendance* put a feather in the turkey. Give two feathers to each person present the week before. Ask him to bring his feather back and have his visitor bring a feather to put in a styrofoam turkey on Thanksgiving Sunday. This is not a "Quinn-essential."

3. *For your Wednesday night service before Thanksgiving* have your people write a psalm of praise after speaking on the praise-full psalms which we find in the Bible.

4. *To commemorate Christmas Eve* in a very special way have you tried serving family Communion? Announce that the pastor will be at the church from 8 until midnight. Invite all the families to come and remember the Lord's birth and death with the pastor.

5. *For the watch-night service* encourage resolutions of service rather than just self-improvement. This can be emphasized with large candles and small birthday candles used to symbolize the acceptance of a service for the coming year.

6. *Burn the Quitting Slips.* In this service, perhaps best for New Year's Eve, use the thought, "Leaving those things which are behind, I press forward" (cf. Phil. 3:13). Each person present is asked to write on his slip of paper the things which he is going to leave behind. Your local discount store probably has an inexpensive, two-coal charcoal grill for personal or indoor use. This is ideal for dropping the burning slips into.

7. *It is the American custom* to make resolutions on January 1, and the American joke that they are broken that same day. Perhaps you can give weight to the resolutions your people make by preparing a book of resolutions. Ask them to place anonymous resolutions in the offering plate. These you would type into a sheet or booklet as needed. It could be read to the congregation at the close of the year or at times in between.

8. *For the next calendar year* give a *birthday cake* to all who have listed their birthdays on the Sunday school roll. Use a six-inch cake with a single candle. Have the recipients pose for a picture. Laminate this on some church advertising, and give to the person for his birthday a year later. This serves as a reminder that he was at church a year ago.—Wichita First.

9. One church has prepared a *Declaration of Interdependence* which is read on July 4. The declaration of interdependence stresses the truth that it is together we grow.

10. *For the Halloween treats this year*, mimeograph in black on orange paper an invitation to your church, perhaps your special Halloween get-together. Place in plain envelope with your candy treat to give to kids that come to your door.

It works for them—

Christmas Card for Missions

A number of bulletins indicate that many churches use the idea of the "Christmas Card for Missions." Each church has its own individual plan for carrying it out, but the basic idea is for a family to give a missionary offering equal to the cost of cards and postage they would spend for church members and friends that they see regularly. Some use a 4 x 6 bulletin board with appropriate greetings. As persons give their offering, they sign the card. At the end of the holiday season the full list is printed in the midweek mailing. In one church the artist also prepared a smaller scroll which gave greetings from the pastors and workers.

Some may still wish to give individual cards, so as an alternative the teens operate a missionary postoffice. Families address their cards and leave them at the missions post office with a check or cash for postage. The teens sort and distribute the cards at the end of each service.

It works for us—

Instruction Card

An instruction card (see below) is given to each person who is to participate in the worship or evening service. I endeavor to use as many people as I can in the services. Note also that my desire is to keep the service moving along without undue and useless pauses. This is applying the techniques of broadcasting to the service.

Care is exercised not to give a feeling of rushing the service! But every attempt is being made to do everything "decently and in order." Interruptions prompted by the Holy Spirit are encouraged.

INSTRUCTIONS

To Service Participants

1. *Be Prepared.* Rehearse in advance your song, your scripture reading, even the outline of your prayer.

2. *Be placed.* Don't make 100 people wait while you come to the pulpit area; arrive there before your place in the service. This is important!!

3. *Be punctual.* Don't wait to be announced unless the pastor has said he would. Proceed immediately when your time comes.

4. *Be present.* Do not leave the sanctuary when you have participated in the service (except in very unusual circumstances). People will note where you sit and your continued interest in the service.

ROSS R. CRIBBIS
Peabody, Mass.

It worked for them—

Bible Society Offering

Pastor Floyd Cummings of Payette, Idaho, used the Junior Department in taking the American Bible Society offering. Juniors read the Scripture lesson, sang three specials, played the offertory, and took the offering. Explanation of the special offering was made by the Junior Department supervisor. The pastor reported the largest Bible Society offering to date.

BULLETIN



BARREL

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

—CHARLES KINGSLEY

WHICH DOES GOD BELIEVE?

The head of a household at the morning meal had asked the blessing as usual, thanking God for a bountiful provision. Immediately afterward he began to grumble

about the hard times, the poor quality of food he was forced to eat, and the way it was cooked.

His little daughter interrupted him. "Daddy," she began, "do you suppose God heard what you said a little while ago?"

"Certainly," he replied confidently.

"And did He hear what you said about the bacon and the coffee?"

"Of course"—not quite so confidently.

"Then, Daddy, which did God believe?"
—Selected

MINISTERS

Men

Investing

NOW—

Interest

Strength

Time

Energy

Reaching

Souls

—W. RAYMOND McCLUNG

How Much Shall I Give This Year for Missions?

(A little argument with myself)

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, in both home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "GO!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries. Therefore I will increase my former offerings to missionary work.

—Selected

Thanksgiving Thoughts

Learn to appreciate the good things that you have and you will not miss the good things you haven't.

True thanksgiving is a cultivated habit rather than an occasional emphasis.

A thankful spirit is like sunshine upon the fields.

IS ONE AS GOOD AS ANOTHER?

If you're seeking a wife—

one is as good as another?

If you're calling a doctor—

one is as good as another?

If you're getting a prescription,
or catching a bus—

is one as good as another?

Why be so particular about material things, yet so careless about spiritual matters?

—Selected

No heart is big enough to receive God's love and hold a grudge or cherish a resentment.

—William C. Greathouse

Those who know us best should know when we are in the pulpit that, though we have feet of clay, we have hearts of love.

—William C. Greathouse

God has not called us to a life of success, but to a life of holiness.

—Lyle Pointer

In too many cases, our humility is in the predicament of the store which advertised in its window: "Not everything displayed in this window is in stock."

Submitted by Lyle Pointer

Our strength is seen in the things we stand for; our weakness is seen in the things we fall for.

—Theodore Epp

What Holiness Means to Race Relations

(Continued from page 7)

positive bridges for communication. Are we able to be angry at the person's behavior, as Christ was at the money changers, and yet love him enough to die for him? It is this type of love that is required—nothing less will do.

The importance of personal integrity on our part cannot be too heavily stressed. We must be genuine. A phony is like a dead week-old crab; he can be smelled a mile off. The old adage, "What you are speaks so loud I can't hear what you say," is very true. Honest mistakes seldom destroy good relationships, but covered-up blunders and fancy double-stepping do. We must be able to recognize our errors, admit our responsibility, and seek to correct our mistakes.

The contemporary American Negro is in search of his identity. Old beliefs and definitions are being scrutinized for their validity. Many of these will be rejected; some will be retained; but all will have new meaning. New signs of personal pride and self-worth are being seen.

But the struggle that the blacks are going through is not theirs alone. It is ours as well. We must recognize and we must educate all men to recognize that we need the Negro every bit as much as he needs us. If we fail to join in his quest, we will be the losers. No man can be free while his brother is in chains. And freedom is a thing of the whole person.

"I believe I could make a better world than this myself," growled a dissatisfied youth.

To which his friend answered cheerfully, "Sure, that's what you're here for. Get to work!"

Saving Our Students

(Continued from page 10)

Among these are Inter-Varsity Christian Fellowship (130 North Wells, Chicago, Ill. 60606), Campus Crusade for Christ (Arrowhead Springs, San Bernadino, Calif. 92400), Navigators (Colorado Springs, Colo. 80901). These organizations not only offer specific help and understanding to students but also provide assistance in witnessing to students in the university setting.

Publications are available from the above sources in the form of magazines, periodicals, tracts, and brochures. In addition to the above, excellent tracts dealing with student needs are available from Peaks Publications (Peak Building, Colorado Springs, Colo. 80901), and the American Tract Society, with its special Collegiate Conversational series (Oradell, N.J. 07649). A reading list for those interested in pursuing this matter has been drafted by Robert Helfrich of Wollaston, Mass.

God has raised up the Church of the Nazarene to proclaim and live the gospel of the Christ-filled life in this generation. Both the mature leadership and our students believe this deeply. The holiness church is a pioneering church. Our students today want to be pioneers and we must grant them this right. They want to share the common dream that makes us Nazarenes and to interpret it as only they can to their day. I have great faith in the coming generation. I believe firmly that, as our church today is faithful to its task, so the church of tomorrow will fulfill its assignment.

A final word to pastors. Our task is to be men (and women) of God. The task we have been called to is to proclaim the gospel. We are called to be prophets, priests, and pastors. The student knows this and this is precisely what he expects from us. Where we get into trouble is where we try to assume the role of an expert in a world which we do not fully understand—the university setting. We minister best even to students when we minister the healing touch of Christ to human need as we find it. A basic rule of thumb in campus ministry is to be yourself—your Spirit-filled self—by the grace of God.

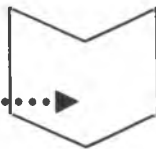
* * *

*Education means developing the mind,
not stuffing the memory.*



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

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

A New Face for the Church

By Lawrence O. Richards (Zondervan, 1970. 288 pp., cloth, \$5.95.)

It's a little startling to find a book on radical church change written by a professor of Christian education at an evangelical college. But here's one.

Actually the book is an ideal sequel to Bennett Dudney's *Planning for Church Growth*, for it continues in some of the directions that the Dudney-Galloway work points. Richards, a Wheaton College professor, does not offer a formula or model for change. Instead, he argues that each individual church must set its own course based on two premises: the family unit as a basis and every Christian as a true minister, with one-to-one fellowship the key to evangelism.

To illustrate how radical the changes which both culture and the leadership of the Holy Spirit will bring in the church, Richards even includes an imaginary chapter written in the present tense about the Church of the future and its ministry. He does insist that any face of the church—old or new—must be in full harmony with relevant teachings of the Word of God.

Included in the book are several case histories of churches in the process of creative change as well as a listing of principles to guide church leadership in moving intelligently into a change process.

HOWARD CULBERTSON

Overheard

By David H. C. Read (Abingdon Press, 1971. 141 pp., paper, \$1.95.)

The renowned minister of Madison Avenue Presbyterian Church, New York City, here presents a series of highly readable answers to the current queries and hasty conclusions of the skeptics. In each talk he

poses as a theme some remark which he has "overheard" or which is typical of the thinking of the times, such as: "I suppose Christianity is on the way out now"; "Frankly, I'm bored by the Bible"; "About life after death—we don't know and I don't care"—and 10 others.

The writer has the adroitness of C. S. Lewis and the homey, intimate flow of J. B. Chapman. With warm human sympathy and understanding he approaches each problem. Then before the reader quite knows what is happening, he gently but thoroughly demolishes the unbeliever's position. In the process one is transfixed by a new vision of Christ.

This little book falls short of the deep privileges in grace, perhaps, but is on the whole a faith-bracer, and is excellent to use with puzzled and mixed-up doubters.

Building Today's Church

By Leslie Parrott (Nazarene Publishing House, 1971. 228 pp., cloth, \$3.95.)

Leslie Parrott, a pastor of many years, now president of Eastern Nazarene College, has written this very excellent volume on a variety of aspects of the local church program.

This is a "how" book on the utilization of local church potential through planning, programming, and preparation by both pastor and layman. There are no bizarre schemes for building attendance, but emphasis is given to the work of the Holy Spirit, the methods of the New Testament Church, and sound, basic principles of church growth.

The 20 chapters deal with an effective pastoral leadership, the enrichment of the Sunday services, the art of counseling, and church finance and music. Inclusive also are two very useful chapters entitled "How to Double Your Attendance" and "A Self-study for the Local Church."

Although written essentially as a pastoral help, the volume does contain much sound advice for the lay leaders of the church in such topics as the selection, organization, and behavior of the church board membership; the place of ushering and printed materials; tithing; and counseling, with a special emphasis given to counseling teenagers.

A large amount of the pastor's reading needs to be for both inspiration and renewed guidance in the programming of the action work of his church. *Building Today's Church* is such a resource—invaluable for every pastor and church.

JACK STEPP

Divine Conquest

By A. W. Tozer (Christian Publications, 128 pp., cloth, \$3.50.)

This is a book of 10 sermons highlighting the power of the Christian message. What theme could be more appropriate today when so many substitutes are offered to an all too willing and gullible public? The book is not new, but we think it has not had wide distribution within our circles. It will stir your soul, stimulate your thinking, and provide sermonic gems to enrich your ministry. Dr. Tozer was a Christian Missionary Alliance pastor in Chicago, and editor of the *Alliance Witness*, official church paper.

M. A. (BUD) LUNN

Marriage Is for Adults Only

By Lars I. Granberg (Zondervan Publishing House, 96 pp., paper, \$1.50.)

Pastors often ask, "Do you have a non-academic but sane, sound, scriptural discussion on marriage with all its involvements?" This is the book! A sampling of the chapter titles will convince you that it deserves a place in your library: "Marriage Isn't What It Used to Be," "Husbands Hold the Key to Happy Homes," "How to Be a Christian Parent," "Why Christian Homes So Often Fail." Excellent material for a series of sermons on the home.

M. A. (BUD) LUNN

Mission Control

By John Wesley White (Zondervan Publishing House, 184 pp., paper, \$1.95.)

The author is a Ph D. and works with the Billy Graham Association. This absorbingly interesting book is about the Billy Graham

crusades and is filled with illustrations; these alone are worth the price of the book. Here's a must on the relevancy of faith in our modern world.

M. A. (BUD) LUNN

Four Books on Evolution

Recently several books have been published on the subject of the Christian and evolution. The following have been received in this office and are here listed without evaluation:

The Creation vs. Evolution Handbook

By Thomas F. Heinze (Baker Book House, 1970. 79 pp., paper, \$1.50.)

The author is a missionary in Italy for the Conservative Baptist Foreign Mission Society, and formerly taught subjects related to the field of science and religion.

Where Are We Headed?

A Christian Perspective on Evolution

By Jan Lever (Wm. B. Eerdmans, publisher, 1970, 59 pp., paper, \$1.65.)

Author is professor of zoology at the Free University of Amsterdam. Translated by Walter Lagerwey.

Creation or Evolution?

The fallacies of the evolutionary theory explained for junior high students

By David D. Riegle (Zondervan Publishing House, 1971. 64 pp., paper, 95c.)

Author has been teaching math and science for 14 years and is a member of Nazarene Church of Danville, Ill.

Evolution on Trial

By Cora Reno (Moody Press, 1970. Index, 192 pp., cloth, \$3.95.)

Written for high school students and those who work with them. The author has spent over 20 years in field of education.

Still the Trumpet Sounds

By J. Wallace Hamilton (Fleming H. Revell, 1970. Cloth, \$4.50.)

Dedicated to making the Word of God alive, vital, relevant, and redemptive, Dr. Hamilton preached carefully prepared sermons, not only to his own congregation but to conferences, conventions, and assemblies all across the country. The 14 sermons presented here are representative of a cross section of his great preaching. Included is a

tribute to Dr. Hamilton—the story of his life and ministry—by Frank S. Mead.

Interpreting Christian Holiness

By W. T. Purkiser (Beacon Hill Press of Kansas City, 1971. 70 pp., paper, \$1.25.)

This book may be small in size, but it is mighty in content. In his usual concise, pithy style, which combines high scholarship with humor and warmth, the author discusses holiness biblically, theologically, historically, psychologically, and sociologically. The result of the six chapters is a very comprehensive overview within a readable compass. And Dr. Purkiser does not waste his shot, but deals with the problems which bother people most, such as the real meaning of "the death of self," the effect of a single sin on the sanctified soul, and the relation of holiness to social obligations. Both pulpit and pew will benefit from this book. It should be scattered broadside.

Studies in Biblical Holiness

By Donald S. Metz (Beacon Hill Press of Kansas City, 1971. 284 pp., bibliography, cloth, \$4.95.)

This is the first major systematic theology of holiness in many years, and is itself the product of long research and study. William M. Greathouse expresses the opinion in the Foreword that the book is based on "perhaps the most extensive research . . . in our time." It may not be noted for novelty or originality, except perhaps in organization and outline. It will, however, be recognized as reasonably thorough and comprehensive.

After preliminary definition of terms, Dr. Metz discusses the relationship of any valid doctrine of holiness to the holiness of God. He then moves carefully through the biblical doctrine of sin, the relation of holiness to the kingdom of God, the meaning and means of sanctification, the work of the Holy Spirit in effecting holiness, the dynamic elements of the sanctified life, and the principles of growth.

There is noticeable fairness in dealing with incompatible views. His method is to state the position, together with its supporting arguments, then marshal the reasons for rejecting it.

Documentation is thorough, broad, and constant. The very plethora of quotations might be thought by some to be a weakness.

Bibliography is extensive; but it is unfortunate that such a work should not have a subject and person index.

The development blends a systematic approach with a biblical exposition. One chapter is largely an unfolding of the holiness implications in the Sermon on the Mount. Another chapter surveys the relevant passages on entire sanctification throughout the New Testament.

The format of the book will lend itself either to careful private study or to textbook use on the classroom. Its faults will probably be fully advertised by its critics. A final evaluation will have to await the verdict of time. But from the standpoint of this reviewer this book promises to be a much-needed contribution to solid Wesleyan literature, and will probably have an equally impressive longevity. While not officially definitive, it is nevertheless an authoritative statement of the Wesleyan position, both traditional and current, by a competent scholar.

Dr. Metz has the D.R.E. from Southwestern Baptist Theological Seminary, and the Ph.D. from the University of Oklahoma. He is presently academic dean of Mid-America Nazarene College.

CALENDAR DIGEST

NOVEMBER—

- 7** Home Department Sunday
- 7** Servicemen's Sunday
- 21** Thanksgiving Offering for World Evangelism
- 25** Thanksgiving Day

DECEMBER—

- NWMS** Memorial Certificates
- NMBF** Christmas Love Offering
- 12** Bible Society Offering
- 25** Christmas
- 31** Watch Night Service

JANUARY—

- 2** Family Altar Sunday
- 2-9** Nazarene Family Week
- 30** Youth Week Begins
(Organize pass-along *Conquest* IMPACT project.)



AMONG OURSELVES

A remarkable compliment was paid by Layman Dalph Fry to his pastor Earl C. Darden, of Syracuse First: "He is always positive—expressing faith, praising even the feeble effort, responding to suggestions" . . . Bill Griffin of Indianapolis First has a habit of scribbling big-hand messages to himself on a large flip-sheet stand in his church office. When I happened in recently, I read: "Don't judge possibilities by what you see in yourself, but by what you see in God for you" . . . A book could be written about the *little* things—habits, mannerisms, attitudes, practices (like the flip-sheet idea) which make for success in the Lord's work. Perhaps they make for success because they make for personal growth . . . It was the dearly-loved and sorely-missed late Wilson Lanpher (D.S. of Kansas City District) who gave me the word "burdenable." We were discussing the greater capacity of some men to carry the loads, in contrast to the low breakdown threshold of others. Some have a high degree of frustration tolerance; others are easily baffled and discouraged. He commented; "Some men are more burdenable than others." He was himself a demonstration, which is perhaps what made him such a good superintendent. Many men are burdened, groaningly so. They must let God make them more "burdenable" or they will become "burdensome" . . . Our Thanksgiving offering (p. 24) should be promoted with exuberant enthusiasm—never as a last-minute pressure panic. But—our major offerings will come easier if we support them with year-round missionary involvement, and above all, with year-round prayer for the missionaries. What does it profit if we give our millions if our missionaries fail? And they will fail, if we do not pray.

Until next month,

BT



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Model No. E-8400M

Model No. E-8415M

Complete with all-directional microphone and converter • Built-in Two-Way Power • Slide-a-matic T-bar function control-Play/Record, Fast Forward, and Rewind • Built-in Automatic Level Control (ALC) • Double-action cassette eject—first position opens door, second position ejects cassette • New lever-type controls for: Volume, Cassette eject, Record lock • Deep-textured cabinet • Slide-out carry handle • Microphone and line-cord storage • Uses 4 "D" size batteries (not included) • Jacks for: Earphone, Microphone, Auxiliary Input (patch) • Black and Silver color • Dimensions: 8¾" wide, 2¾" high, 10" deep.

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