

THE  
**NAZARENE  
PREACHER**

MARCH 1969

**"BE ONE WITH THEM . . ."**

*General Superintendent Stowe*

**PROHIBITION OR DISCRIMINATION?**

*The Editor*

**ON ROUNDING THIRD BASE**

*J. Melton Thomas*

**BAPTISM: THE DOCTRINE AND ITS PRACTICE**

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**MINISTERING TO THE SENIOR CITIZEN**

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**STAYING CLOSE TO OUR CHILDREN**

*Mrs. Paul K. Moore*

*Sermon of the Month—*

**THE SABBATH—A HOLIDAY OR A HOLY DAY**

*H. M. Griffith*

*—proclaiming Christian Holiness*



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**NAZARENE**  


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**PREACHER**

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## "Be One with Them . . ."

### General Superintendent Stowe

**E**MIL WEITZNER, in his paraphrase of the prophecy of Jonah, adds an epilogue in which he puts these words in the prophet's mouth:

*Use your hearts and minds  
For betterment of men,  
Repent, remember, being mortal,  
Men will sin; if, evil having  
Done, men repent, forgive, relent.  
You are one with them—  
Be one with them, love and  
Pity them; then and then  
Alone will there be hope for men.\**

No minister—pastor, missionary, evangelist, administrator—really discharges his responsibility to men until he succeeds in being "one with them." To use an already overworked term, it means to *identify* with those to whom we minister.

The true man of God cannot stand aloof on the promontory of his personal godliness. While he must necessarily be a holy man, he dare not be isolated from the unholy. He must get close enough to denounce men's sin and uplift the Saviour, both publicly and privately.

But even this does not guarantee an effective, redemptive ministry. So many people have been victimized by the unscrupulous and insincere that they have developed a strong "sales resistance" against even the presentation of the Gospel. Our only hope of getting through to them lies in our proving that we are "one with them."

The *cultivation of confidence* is the only adequate foundation for this type of identification. In practice this means that

. . . pastors must stay long enough in their churches to convince the community that they have come to serve, not to exploit; they must augment their regular calling program with innumerable coffee breaks and "mini-visits" with new converts and near-converts;

. . . missionaries must find ways to bridge the "culture gap" and get next to the needy;

. . . evangelists must forego the seclusion of the motel room to engage in personal evangelism with the cooperation and direction of the pastor (this kind of evangelist will create a demand for his services);

. . . administrators must cultivate a personal acquaintance with their constituents which will yield an understanding of their problems and perspectives.

But there is another vital and meaningful dimension to this matter of being "one with them." It lies well below the surface. All too many

*(Continued on page 3)*

\**Humanist Meditations and Paraphrases*, Emil Weitzner, Random House, 1965.

## Prohibition or Discrimination?

A CONCERNED PASTOR wrote some time back about the headache of trying in his counseling to make some kind of sense out of our prohibition of the theater and toleration of TV. "The questions we at the pastoral level face," he said, "is why discriminate in the entertainment area of TV and ban in the entertainment level of the movies?" Since there are both good and bad in both mediums, why not assume that, if our people are capable of discriminating in one case, they are capable of discriminating in the other?

Guessing that he is not the only pastor honestly nonplussed in trying to think up convincing answers to youth's questionings—and secretly only half-convinced himself—I have decided to publish my reply, which was about as follows:

"DEAR BROTHER B———:

"Your thoughtful letter really deserves some kind of answer, though I am not capable of solving the problem you raise to the satisfaction of everyone—probably not even very many.

"In my own mind I begin with what to me is a basic principle of Christian ethics, namely, that some practices are so preponderantly perilous and so lacking in positive value that the only safe and consistent course for the Christian is total abstinence. Over against this category is a second: the activities which may have some value and some place in the Christian life, but which are to be used moderately and with discrimination.

"Now I don't suppose any individual would be wise enough to know how to put every single activity in its right category without the possibility of being challenged in his position by others equally as intelligent and sincere; nor do I suppose it is possible for a denomination to do any better. No matter how or where we draw the line, the issues will be debatable, some feeling that this should be in one category and that this or that should be in the opposite category. I judge, however, that this inability to draw a line with perfect consistency or even rationality does not exempt us from the obligation of at least trying, with the Spirit's help. An imperfect job of setting up a standard to which we cheerfully conform is probably much better for all concerned than to leave the matter entirely and totally up to the individual opinions of the some 400,000 members.

"It so happens that in the category of total abstention we have placed the theater, and in the category of moderation and discrimination we have placed TV. Personally, I still think there is enough basic difference between the two to justify this position, but apparently not all agree. Some would like to have the TV placed with the theater in the first category, while others would like to have the theater placed with the TV in the second category. No matter what we do, we

will not please everybody, so I suspect we will do the best we can with the matter resting as it is.

"I am tempted to enlarge upon my own personal views concerning the relative evil of the theater and the TV (and I guess I've already demonstrated that I'm not in love with the TV). However, rather than make such a defense of the line which we have drawn, I think it would be better for all of us to see that there is a way to transcend the whole problem.

"It has seemed to me that these issues come to the fore and become more acute in periods of spiritual declension and drift. In contrast, when the spiritual temperature rises, they seem to recede into the background, and questions which so deeply trouble people at one level of spirituality become irrelevant at a higher level. Those who are absorbed in the service of Jesus Christ and in the cultivation of the spiritual life have neither time nor appetite for some forms of entertainment, and they are not overly troubled by rules which might seem to circumscribe their liberties. They have rather found a higher freedom; in it they are scarcely conscious that such rules exist.

"Should it not be our aim in our preaching to lift up this level of spiritual living and to help our people catch this vision? This does not minimize the reality of the problem at the pastoral level, but I think the solution does not lie in changing the rules on the one hand, or attempting to find unanswerable arguments on the other, but rather in praying for and fostering a spiritual tide which will transcend the whole issue."

It may seem wearisomely threadbare to add that revival is what we need. But it is nevertheless true that genuine revival will solve more problems and settle more ethical issues than a thousand arguments; and without revival the best of arguments will be futile.

## Be One of Them *(Continued from page 1)*

have failed to dig deeply enough to discover it. It may be better illustrated than defined. Hosea was a man of God. He was put on exhibition by his Lord to prove by his attitude of patient forgiveness toward his adulterous wife that a spiritually unfaithful Israel would find mercy if she would return to her God. And yet we hear these words coming from his lips, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hos. 6:1).

In ministerial practice this means that love and pity will drive us to this kind of selfless identification with men in their extremity. Our concern for the desperate needs of our nation and world will compel us to cry with the prophet, "Let us return unto the Lord." We shall involve ourselves so compassionately with the repentant sinners at our altars that we'll find ourselves praying, "Forgive us our trespasses."

This kind of "soul" in our ministry will enable us to scale the high fences and bridge the wide moats which the seemingly unreachable have built around themselves. There is no real defense against it!

## On Rounding Third Base

By J. Melton Thomas\*

WE HAVE in our backyard a patio, the cover of which is slat work, ideal for catching and holding falling leaves. The huge cottonwood tree over it furnishes a never ending resource for those leaves—so like the poor, we have them always with us. We have tried many ways to get them out. We have tried hosing them out; we have tried taking them out leaf by leaf, and that got real discouraging! We tried to vacuum them out. We tried to sweep them out.

Then the other day I thought I'd release all the screws holding the slats up, except the ones on each end. This was great! This was working! But after reaching above my head and removing 30 screws, I was conscious of my back. It became a lot easier to sit in a lawn chair (after all, it was my day off) and listen to the creatures in the trees.

I fell to counting those screws. There were 728 of them—and each screw was a quarter-inch long. I gave up that method too, and I doubt that the job of removing the leaves from the patio cover will ever get finished.

So my thoughts turned to the many unfinished things I have observed in myself and others of my profession:

- unfinished sermons
- unfinished calling schedules
- unfinished building programs
- and unfinished pastorates!

I thought also of the finished things:

- some pastorates of which I am very proud
- some days that have been lived to the full
- some tasks that have been carried through to happy conclusion

There is no frame of mind more corrosive to faith than . . . coming up to time to preach and knowing, I have not finished this sermon . . . coming to what should be a climax of a week's work and realizing, This week's work has not been completed . . . coming to a year's close, only to acknowledge and lament, I should, I really should have done more this year.

So I have felt inclined to write on the subject "On Rounding Third Base!" In other words, on coming within sight of completion and knowing that you have done everything necessary to have a reasonable right to expect you will make it home.

Let us consider what it means to finish within a given period of time. Without a doubt, we can and should come to grips with the clock and the calendar, and feel we have done all it was reasonably possible to expect in the segment of time under consideration.

Consider a day—a 24-hour period of time. We can make a day pointless or productive, mediocre or meaningful, frustrating or fulfilling, frag-

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mented or fruitful. Every day ought to contain a period of restful sleep, a period of productive work, a period of creative recreation, a period of re-making devotions. Each day should put us in touch with great thoughts, in touch with work, in touch with friends, in touch with family, in touch with God. We can so plan and so live our days that we can close our eyes for needed sleep at night knowing that this day has been lived as fully as we could live it. Longfellow, you remember, had the village blacksmith—

*Each morning see some task begun*

*Each evening see its close.*

Something of that spirit ought to permeate our days. We should so live each day that we rest, rather than regret, when the day comes to its end.

Or take a week of time. Within a seven-day period we should have made a regular cycle that includes beginning, continuation, and climax. When does the preacher's week begin? Does it begin on Sunday? I do not think so. It climaxes on Sunday! It probably begins on Tuesday—Monday having been dedicated to rest, recreation, relaxation. And this is so important. Take at least one day a week to get a complete change of pace, a divesting from your mind of every ministerial burden. If you are a golfer, golf; if a hiker, hike; if a gardener, garden. Get away from the telephone; have one day of change. Don't have your board meeting on Monday night; it will take one rest day a month getting ready for it if you do.

Then when Tuesday dawns, be in your office. Plan the week's work. Get your sermon plans going. Know where you are going to call, what you are going to do, where you are going to go. All week long work away at getting your calling done.

Are you trying for an average of 25 calls a week? Then do your 25 and catch up on a few you missed retreat week. Read your 50 pages a day; keep up with the devotional assignment you have set for yourself. Work away at those two sermons. Don't dawdle—be doing! Decide what administrative chores need to be done this week and get them done. Plan to have your week's work all finished by Saturday noon. Linger long after that in restful contemplation on God, or in the loving company of your family or friends; get a good night of sleep on Saturday night. Then Sunday *will be a climax*. It will be approached with faith in the knowledge that you are ready. You have finished your week when you have moved through a Lord's day in victory.

This truth is expressed very wisely by Milo L. Arnold in his book *The Adventure of the Christian Ministry*: "I find that the most effective use of my time is made when I plan each day carefully a week in advance. The most effective work I have done has been when I have set aside one hour, usually on Monday, for planning the week. I use a file card for each day and enter on that card every specified appointment of the day. Then I list all of the calls I should make that week and divide them into geographical areas or time blocks and enter some of them on each of the cards. In this way my visitation is coordinated so that a minimum of time and driving is involved.

"Next, I list the special projects I would like to accomplish, personal pleasures I want to enjoy, or time I want to use in some special way. Thus I can look over all the cards and see that the work is divided somewhat evenly. Then each day I take the card for that day and set out to do my work. When the week is done,

these cards are all taken out and entered in the records and another set placed in operation.”

Finally consider a year. It seems to me that every preacher can, and should, pay the price to come to assembly unashamed, knowing that the year's work has been finished. That may mean as many things as there are ministers and years, for every man's task may vary from year to year. Because of this, early in the year, or better still late toward the close of the old year, the projects of the new year should be planned. This year's work may be building a building, or raising the money to build. It

may be that this is the year to make a real breakthrough attendance-wise. Sometimes the year may be the time to pay desperate price for revival.

We hope, of course, that some things will be done every year. We hope that attendance will increase, that we shall show a reasonable number of new members by profession of faith, that every budget will be cared for and all local bills paid, and growth in grace in us and our people realized. I believe if we plan early, work diligently, and trust earnestly we can come to the assembly with these things done. A finished year—a finished segment of time!

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The need of the hour:  
preachers who are expert in prayer

## The Preacher's Intercession

By Gordon Chilvers\*

WHEN A PREACHER wants to improve his preaching, all the help he needs is available. He can go to a library and select a book which will tell him much that he wants to know. If the library is large, he could get 100 titles on the subject, for many more than that number have been written.

If, however, he wants to learn more on how to pray in public, he will be fortunate if he can find half a dozen books to help him. Should he want a book on how to intercede privately for other Christians, he will have considerable difficulty in finding a single volume.

The preacher will find all the help he needs when he wants to learn more

about church administration or counseling those in need. But when he is thinking of intercession for the church, he will discover little or nothing either to inform his mind or to stimulate his intercession.

Why is this? Is intercession for others not important? Or is it an exercise in which every preacher excels? Neither.

We judge the importance of intercession for others by the apostles' attitude toward it. Early in the Church's life they recognized the value of intercession. A dispute had arisen about the distribution of gifts to the poor. Such kind deeds were Christlike and valuable. Yet even this service was not to take the place of intercession. The Apostle Peter explained what course

\*Norwich, England.

was to be taken to solve this problem. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:3-4). Not only did Peter put prayer on a level with ministry of the Word; he also stressed the importance of intercession by putting it first. Here is a strong suggestion not only of the importance of intercession, but also that intercession and preaching are not to be separated.

How highly the Apostle Paul also rated intercession for the people of God! As we read his letters we see how constant was his intercession for the Christians he knew. We find such expressions as, "Without ceasing I make mention of you always in my prayers" (Rom. 1:9); "I thank my God always on your behalf" (I Cor. 1:4); I "cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16); "This I pray, that your love may abound" (Phil. 1:9); "We . . . do not cease to pray for you" (Col. 1:9). The apostle was a very busy man. As he says, he had been "in journeyings often." His three missionary journeys alone covered over 6,000 miles. Also he had "the care of all the churches" (II Cor. 11:26-28). Yet he was never too busy to pray for other Christians.

Making a practice of frequently getting alone with God and communing with Him is essential for every preacher. All Christians are told to pray for one another; how much more then is the preacher to pray for others!

Few of us would claim that we excelled in intercession, though none of us would deny its value. Indeed it is more likely we shall have to confess that we have neglected it. Intercession can easily be squeezed out of a preacher's life. He can be called upon to attend conferences, to sit on committees, to become a guide and a counsellor to many. However good and right these occupations are, they are no substitute for praying for the people. However a preacher plans his day or his week, he must ensure an adequate time available to

him for his private praying. It is intercession for other Christians that is to have an essential spot in the preacher's schedule.

The preacher does well to recall the words of Samuel to the people of Israel: "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).

The preacher who does not pray for those to whom he ministers has missed his vocation. For in his ministering to other people he needs most the power of God to make the Word effective. That power comes only through prayer. Prayer for persons can enable the Lord to prepare their hearts to receive what is said in ministry, while the best preaching will be barren without prayer. Prayer will give power and effectiveness to the average preacher when the man of greater talent will prove to be a failure.

How are we to carry out our intercession for other Christians? We do well to have a list of the names of the people to whom we minister. If the list is too long, we may not be able to pray for each one every day. Yet by taking the names in rotation, we can pray for all of them in the course of a short period. The preacher has a deep love for all the Christians he knows, especially those to whom he ministers. He shows that love as he prays for them as persons differing in their needs as much as in their faces.

We are sure to find that at any particular time some people will have a special need that will attract specific petitions for them. For example, he recalls that Bob Naylor is having a very trying time in his home. John Brown is facing a grave danger though he does not know it—his business is succeeding and he is getting very wealthy. Helen Engle has had several disappointments recently, and she has been greatly discouraged by them. Charles Drake has just suffered the bereavement of his only son.

Then the preacher thinks of those who are younger and who have not settled in a career. He prays that they may devote their lives to the Lord as they work at whatever vocation they are

called to by God. He thinks of the middle-aged people who are tempted to be so absorbed with business that they make little time for serving God. He prays that they may seek first the kingdom of God and His righteousness. As he remembers the senior citizens, the preacher asks the Lord that they may finish their course without faltering.

While he is on his knees, the preacher thinks of all who are engaged in church administration. He asks the Lord that all who assist in the services or work in the church should serve with divine power and in harmony with one another and that they may do all for the glory of God.

The preacher will not find this sort of praying easy. Paul speaks of striving in prayer. This verb, says Eugene Bradford, "has the flavor of contending, of struggling under difficulty." It is a word which suggests the effort an athlete makes to win a race.

Yet the preacher will find such prayer is purposeful. James encourages our intercession with the words: "The effectual fervent prayer of a righteous man availeth much" (5:16). As he intercedes, the preacher can expect great benefits to come to those for whom he intercedes. Intercession can bring blessing and coveted results when all other types of activity fail. Paul tells us that when a man is "overtaken in a fault," we ought to "restore such an one" (Gal. 6:1). We shall find that it is best to talk to God about the man before we talk to the man about God. When God is at work on the man's heart, he is much more likely to listen to what we have to tell him.

How can we learn more about intercession for the people of God? We can receive considerable help from our reading. Our unhurried devotional reading of the Bible will stimulate our devotion and give us a deeper sense of God's nearness. This in turn will assist us in our praying. The Bible itself contains many prayers. The Book of Psalms alone is said to contain 60. As we hear the great saints of God in prayer, and not least the Apostle Paul, we shall see more clearly what we ought to pray for. On the one hand, listening to Paul will help us to focus our attention on the essentials of intercession. On the other hand, it will enlarge the scope of our petitions.

Further, the reading of the devotional classics will also help us to pray. They have been the product of centuries of divine-human fellowship and have the spirit and tone of the Bible that arises from a devout life. These volumes include such works as: *The Confessions* of Augustine; *Pilgrim's Progress* and *Grace Abounding to the Chief of Sinners*, by John Bunyan; *The Imitation of Christ*, by Thomas a Kempis; *The Serious Call to a Devout and Holy Life*, by William Law; *Cardiphonia*, by John Newton; *Letters of Samuel Rutherford*; and Jeremy Taylor's *Holy Living and Holy Dying*.

Writing to the church of the Colossians, the Apostle Paul has this to say: "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." May a similar testimony be borne to every preacher.

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**What a man is in the secret place of prayer, that he is, and no more.**

**Edward Lawlor, General Superintendent**

Human beings are dependent twice—  
at the beginning of life and at its end.  
The first time they have parents; the  
second time let them have pastors.

## Ministering to the Senior Citizen

By Charles R. Reed\*

**WE ARE NOW EXPERIENCING** a population explosion at both ends of life. We have in our nation over 19 million senior citizens, and this rate grows by one-half million per year. Thus in 10 years we will have 25 million Americans over age 65.

Because of this, the era of the nursing home, the retirement center, the home for the aged and infirm is here, and such enterprises constitute one of the fastest growing industries in America today.

During the past year I have had the privilege of being administrator of a beautiful, new, 57-bed, extended-care facility. I have attended institutes and seminars sponsored by state and federal government and have been thrilled at being a part of this new ministry.

But I have been disturbed by the lack of participation on the part of pastors. One pastor has 12 members in our institution, and he recently told me that he had not been in it for over four months. Another pastor told me, "I just get too depressed when I visit old folks' homes." Well, the day of "old folks' homes" is fast disappearing, and the new action age for the aged is here. So it wasn't the home that brought depression to the

pastor, but the pastor that brought depression to the home. With the addition of physical therapy, occupational therapy, inhalation therapy, recreational therapy, re-motivation, and the dozens of other ideas that are being used, the home now has become a place to go to live, not a place to go to die. In many cases it is where the action is.

I have found that almost all of my elderly residents come from a strong church-oriented background. They have been used to having a pastor to discuss their problems with. And these people have very real problems. They have left their homes, been forced in many cases out of their life-long employment; their loved ones are already gone; their friends have passed away; and they feel as if all is gone and there is nothing to live for. Our task in the nursing home is not to cure them of all their ills, but to bring them to their optimum capabilities. We use doctors, nurses, therapists, dieticians, specialists, and many other professionals, and we also need the help of a trained spiritual professional. For a pastor's word, a handshake, a prayer can be more therapeutic than much medicine. The pastor must bring to the professional team the ability to apply the healing balm to the hearts of God's children.

\*Pastor, First Church, Cherokee, Okla.

I have found the fear of dying to be the most prevalent fear of our residents. It is here that the pastor has a tremendous opportunity to counsel, and to lead long-lost prodigals back to the Father.

Another very important part of the ministry is to the family of the aged person. These people are going through a very difficult period of adjustment in their lives. They have guilt feelings for placing their parents in an institution, however fine the facility itself may be. They have probably had some stormy sessions in their own marriage over the aged parent or loved one. Thus, through this period they need the strength and support and counsel of a pastor. I have seen many families won to Christ in this fashion.

I would like to give you some guidelines on hospital and medical-facility visiting:

Don't let your hospital or nursing home visiting become stereotyped. I overheard one of my residents the other day remark, "My pastor was in today, but he was in such a hurry, I didn't even get a chance to say hello." The needs of the people cannot be met until we take the time to listen.

There should be a balance between the general and the intensive ministry of the pastor in visiting the sick. I find that, when I go in for an intensive visit, one thing that has helped me to focus on vital issues with the person is to keep in a notebook a page for that person and each time I visit him write down the pertinent facts; then in the quiet of my study I can really begin to see the problem areas.

Be very careful on your initial visit to make and establish a good relationship. I have found that if a person "blows" that first call his future ministry to this person is lost entirely.

Illness is a frustrating experience, and the sick individual is therefore more likely to be sensitive, irritable, even hostile, perhaps to the point of being suspicious of your good intentions. For this reason we must exercise a great degree of patience with these people. Many of them are confused and disoriented and need special understanding. Try to find out as much as you can about the person before you visit him.

Most hospitals and health establishments are very liberal on rules for ministers, but don't take advantage or your welcome will soon wear out. To keep the welcome mat out, certain things should be kept in mind:

Be very careful to note "no visiting" or other isolation signs.

Look to see if the call light is on; if so, don't enter until given permission by the nurse.

It is best not to enter a room where the door is closed.

Always abide by the rules of the hospital and the instructions of nurses and doctors. You will find you are more welcome the next time you come.

Do not touch the patient's bed. Watch for cords on the floor. I remember one old gentleman who had just had eye surgery told me after a pastor left his room, "Keep that preacher out of here; he jiggled my bed and almost killed me."

Generally let the patient take the lead in what type of visit it will be. If he wants to talk with you about a particular subject, he will start the conversation; the main thing is that you are there and available to him.

Don't try to be a psychiatrist or a physician or a nurse. One preacher came out of a room the other day and said we should change the medication on the patient because his Aunt Fanny had had the same problem and had been cured by doing so-and-so.

Help the patient to relax and feel at ease. In order to do this the pastor must be relaxed.

Of very great importance—listen!

Don't visit the sick when you are sick yourself.

Don't overstay. If the person acts tired, excuse yourself.

When you pray, pray loud enough to be heard, but remember God is not deaf.

When visiting in a room with more than one person, always speak to everyone in the room.

Have some key scriptures memorized, for the Word of God is still the greatest comfort to the heart.

Go in prayer, visit in prayer, and leave in prayer.

Furthermore, loneliness can be relieved so much by receiving cards and letters. Make it a point to find out the birthdays of these people. Announce them at church and post them on your bulletin boards, so that others too can send them mail. They are thrilled to get letters.

Have a Senior Citizens' Day at your church; get all of those who can come to attend, and have everyone send cards that week to various ones in the homes.

Also when you have opportunity, hold a religious service in the home. Most homes have a regular schedule of churches that hold services; if not, have your ministerial alliance check on this possibility. This can enhance your ministry greatly.

Make your ministry to the aged an important part of your total ministry. Remember, pastor, you are a professional member of a healing team. These places need the type of therapy you have to offer. Go prayerfully and in the Spirit, but go. For remember the words of the Bible, "I was sick, and ye visited me . . ."

## Practical Points *that make a difference*

### "If you have your Bible this morning . . ."

Dear Son:

Our good pastor starts every sermon the same way! "If you have your Bibles this morning, please turn with me to . . ."

Does it make much difference? I suppose not. However, it is the little "irritations" that spoil the vine and make the difference between winning or losing a family to Christ and the Church. How much better if he would simply state, "Please turn with me in your Bibles to . . ."! But why?

We are a church which assumes that our ground of authority is the *Word of God*. We expect our people to carry their Bibles. Perhaps more of us would carry our Bibles if our ministers put them to use.

The "if" suggests that many do not have their Bibles, or that it is not necessarily important that they bring them to church.

To take for granted that everyone has brought his Bible will, over a period of time, encourage the majority to enter into Bible reading with the pastor and follow his message in the Word.

How would your old dad proceed? Well, I'm just a layman, but I'm the fellow that the pastor is preaching to:

1. "Turn with me in the Word to I Corinthians 13."

2. Pause long enough for the congregation to find the passage.

3. Practice reading the passage before entering the pulpit.

4. Read with clarity, confidence, and assurance.

You see, this is God whispering His great truths to our hearts. Be sure to be at your best in reading God's Word!

Love,  
Dad

Something to think about  
—and act upon

## Baptism: The Doctrine and Its Practice

By J. Kenneth Grider\*

**W**ATER BAPTISM might be the place where there is most disparity between Nazarene doctrine and Nazarene practice.

Of course, Nazarenes believe in it. Who doesn't? The Quakers—that's about all, among the main Christian denominations.<sup>1</sup> The Salvation Army does not baptize in water, but our Army friends are not really opponents of the practice.<sup>2</sup>

### Neglect Among Nazarenes

Nazarenes do believe in baptism. It is included in the "Articles of Faith," given ritual forms, delineated by Wiley, and all that. Yet we seldom administer the sacrament.

About half the students at Nazarene Theological Seminary will say that they have observed baptismal services under Nazarene auspices, but very few have observed as many as three to six such services. There are probably more divine healing services conducted among us than baptismal services. And while I myself would not in the least disparage divine healing, it does not have the status of a sacrament, and is a late-comer to the Nazarene "Articles of Faith"—being added by the General Assembly of 1928.

It might well be that we neglect water baptism, in part, because many of us favor immersion as the mode, and we are simply not as a rule equipped for immersing believers. It might be, too, that we tend to neglect it because we

do not declare ourselves in favor of only a given mode, or of only a given kind—e.g., believer, as opposed to infant baptism. Our very liberality on the mode and the time might contribute to the liberality of taking it or leaving it, whatever the mode or the time.

We do not baptize more than we do, perhaps, because we rightly attach much more importance to the destiny-changing new birth than to either of the sacraments.

Perhaps we do not baptize more than we do because we figure that we simply cannot get everything done that is important, and we stick to main-line matters such as introducing people to the experiences of the new birth and entire sanctification.

We might even have concluded that baptism is unimportant because St. Paul did not himself baptize very many people. He says, "I thank God that I baptized none of you, but Crispus and Gaius. And I baptized also the house of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:14, 16-17).

It might be, of course, that the apostle did not often baptize his own converts because he did not want to foster factions—giving some the privilege of saying that they had been baptized by the distinguished Paul, while others would not be able to say that. There were factions enough, as the church at Corinth witnesses. It might be, then, that Paul is not saying that baptism is unimportant, but that it is unimportant by whom one is baptized.

\*Professor of Theology, Nazarene Theological Seminary, Kansas City, Mo.

## Significance of the Sacrament

John the Baptist attached a special importance to this rite. And Jesus himself "made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)" (John 4: 1-2).

Besides, baptism figures in the Great Commission, for we are to "teach all nations, baptizing them . . ." (Matt. 28: 19).

Take Acts, too, and one sees that there is a proximity, timewise, between the conversion of people and their baptism in water. Peter at Pentecost urged the people to "repent, and be baptized" (Acts 2:38). In Acts 8, many persons in quasi-ethnic Samaria (1) heard Philip's preaching, (2) believed on Christ, and (3) right away, before they were baptized with the Holy Spirit, were baptized with water. In the same chapter, the Ethiopian eunuch believed on Christ, and nothing hindered his baptism right out there in a desert area. And that is not all: you have Acts 10; Acts 19; etc. Even if allowance be made for the fact that at the time the Faith was new, and people who believed were not, as now, folk who might well have already received the sacrament at an earlier time<sup>3</sup>—they still attached more importance to baptism than is usual among us.

There are several bases for my believing that we should make more use of this rite.

1. We do officially espouse the doctrine, and this ought to mean that we administer baptism.

2. It is clearly a scriptural teaching and practice.

3. Our Lord himself instituted the sacrament (a) by being himself baptized, (b) by seeing to it that His apostles baptized converts, and (c) by including it in His Great Commission.

4. The Church, since biblical times, has almost universally administered the rite, and we are not, as a people, Johnny-come-latelies, severed from the Church's good and glorious heritage.

5. Baptism is a means of grace, and if it is bypassed, that particular means of receiving God's grace is forfeited.

6. But not only is it simply one among innumerable means of receiving God's grace; it is a sacrament. That is, it is a most special means of grace, instituted by our Lord, in obedience to which we come under the covering of His covenant in a special way, even as the Jews did by the rite of circumcision. If we try to forget the Platonism that was foisted off on us in college, we will see that, indeed, an act such as this—a concrete act—is not to be spiritualized and thereby thrown out; but that, as we are actually told to do in Scripture, we are indeed to be baptized in water. There is legitimate debate about whether or not it is to be administered to infants, and whether it is to be administered by immersion or by pouring or by sprinkling. But there is hardly any grounds among us for debate on whether we are to baptize or not—whether we are to be biblical Christians or spiritualizing Platonists (for whom only ideas, and not things nor concrete acts, are real and important).

## The Matter of Mode

We Nazarenes who might tend to favor a given mode of baptism probably commit impropriety if we speak with disdain of the other modes. I myself have in the past tended to favor immersion. Rom. 6:4, about being "buried with him by baptism," might well point in that direction, although the figure of being buried might be there used in the sense of our dying to the life of sinning and rising to newness of life in Christ (Rom. 6:5). The "there was much water" (John 3:23) passage might also suggest immersion, but not necessarily. One could dip up from much water and pour a small amount over the confessor's head. The fact that Christ "came up out of the water" (Mark 3:10) might refer to His walking out of the water and up the bank, instead of implying that He was under the water and came up out of it. We know, too, that the Greek word *baptidzo*, meaning "to dip," might or might not signify immersion from its biblical usage. Sometimes, in fact, it does not. Take those times when it is said that at Pentecost the believers

would be "baptized" with the Holy Spirit. Matt. 3:11-12 states that One was coming after John the Baptizer who would "baptize" with the Holy Spirit. Also, being assembled with the apostles, Christ commanded them to wait for the promise of the Father, and said that they would then be "baptized" with the Holy Spirit (Acts 1:4-5). But lo! when Pentecost occurs, twice in Acts 2 the word "pour" is used to describe the fulfillment of the prophecies about their being baptized.

Also, some people wonder about there being sufficient water in a desert for the Ethiopian eunuch to be baptized by immersion, but to me that is not difficult to conceive. It is, however, at least somewhat unlikely that there should have been sufficient water in the jail or the jail's court at Philippi for the jailer and his "household" to be baptized in that way in the middle of the night of their conversion (see Acts 16:33).

A considerable opposition to immersion is in the fact that our water baptism somewhat grows up out of Jewish practice, and yet the Jews, to purify with water, did not put the person or the object into the water, for that would have contaminated the water instead of cleansing the person or object. Instead, the Jews would take up the water and pour it over what was to be purified.

All these matters have somewhat inclined me in recent years towards pouring as the appropriate baptismal mode. And this mode's fittingness in the case of infant baptism is not to be discounted.

While there does not seem to be any Old Testament or New Testament or Early Church support for sprinkling, there not being any recorded instances of it, as far as I know, prior to the twelfth century A.D., it is not greatly unlike pouring, and is not necessarily an incorrect mode. It would seem to me, however, that the minister who cups his hand so as to pick up in it a small pool of water, and then pours it on the head of the infant or the believer in such a way that there is a small stream of water flowing upon the person, is keeping closer to our historical and biblical antecedents than are those

of us who dab on a bit of water and call it baptism by sprinkling. That which has no biblical nor historical basis whatever, and ridiculously misses the significance of the ministrant's hand, which is laid on the head of the one being baptized as soon as the water is poured from it, is the practice of dipping a rose into the water and administering the water by means of the rose. Even if this is sometimes called infant dedication, the use of water implies that it is actually baptism; and in either case, the laying on of hands is most significant according to Scripture.<sup>4</sup>

## Suggestions

1. We might well equip new churches for immersion services, at least the larger ones. Even the pastor who prefers sprinkling or pouring might include such equipment, since (a) another pastor might come who does prefer immersion, and (b) our creed provides for the people to select the mode and perhaps they should not be imposed upon by a given pastor's own preference. If our churches were so equipped, there might be more requests for baptism by immersion than there now are.

2. Our pastors might well baptize those candidates for church membership who have not as yet been baptized. And in this connection, I question whether it is his prerogative, in the Church of the Nazarene, to undermine their confidence in the propriety of their baptism as infants—in case they were baptized at that time, and not simply dedicated, and are confident that that baptism is adequate.

<sup>1</sup>The Quakers really do not believe in baptism, being Platonic at this point, and spiritualizing baptism to such extent that the concrete act is discredited altogether.

<sup>2</sup>Baptism could not be administered very fittingly in the street corner, nonliturgical, and non-churchly Army of the nineteenth century, and it was gradually ruled out officially for Salvationists—but more as a way of giving excuses for their not baptizing people than of giving a trumpet-clear opposition to the sacrament.

<sup>3</sup>It might be noted that at Ephesus some had received John's baptism prior to believing on Christ.

<sup>4</sup>In the Bible there is the laying on of hands to bless children (Mark 10:16), to pray for physical healing (Mark 5:23; Acts 28:8), to help people receive the Holy Spirit (Acts 8:17; 19:6), and to set apart for a special kind of task (Acts 6:6; 13:2-3).

*As it might look  
to an outsider*

## **Big Business**

**By Bernice Crabtree\***

*I saw a business operation this week, supposedly the biggest business in the world. At least, I had been told it was the biggest business. Now the amazing part of the "supposedly big business" was that it operated efficiently, or at least as close to efficiency as possible, one day a week. Most of the workers, office personnel, supervisors, teachers, and superintendent were there this one day a week, Sunday, full of energy, directing the flow of traffic within the doors of the business. Everything was operating at full capacity.*

*But the following morning if you were to walk to the doors of this "big business" you would find them closed and locked. Not only for an hour, but at any time of the day you would find no one there to operate the business. The next day, thinking surely if this is the business it is advertised to be, there will be someone there to handle the affairs of the day, you go to the doors. But again they are closed and locked. Not discouraged, you will try another day. After all, a big business must operate some of the time.*

*You return the following day. Again the doors are closed and locked. By now most people would give up and turn away in defeat, or if they were desperate enough for the product, turn to another source. But you are determined not to be discouraged so easily. You return for two more days, only to find the same situation—doors closed and locked. You feel close to despair, but will try one more time.*

*As you arrive the sixth day, at least some of the doors are unlocked. You walk in, but no one seems to be there. Wandering through the rooms, you finally meet someone who appears to be cleaning and preparing for business to open. You ask for the president. He isn't there. No, they don't know where to find him. No, they don't know when he will be returning. He should be around just anytime now. You walk away. The mystery of the year—how does this business continue to operate? But surely it will be in operation tomorrow, for someone was preparing for it today. You will return tomorrow, not for help yourself, but to view the business operation.*

\*Tucson, Ariz.

You arrive at 9:15 and there are some people scurrying about, apparently preparing for a big day. You are informed the president is in today, but of course he is too busy to talk personally with anyone. There is so much to do in one day's time.

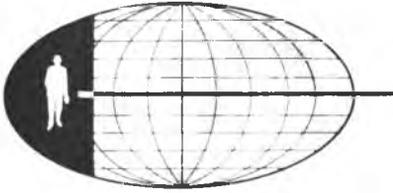
People begin to flow along the walks and through the doors at 9:30. Every room becomes filled to capacity and supervisors and workers begin conducting the day's business. Remember, this has been advertised to the public as the biggest business in the world! Today is the day to set about proving it. Everyone works energetically right up until 12 noon. As the people begin to move swiftly away, the doors are closed and locked. But you are curious to see what happens, so after a quick lunch you return.

It is a long wait, but finally at 3:30 there are signs of more activity. Men begin arriving, apparently the stockholders, for they look industrious and businesslike. They all assemble in about 15 minutes and retire to the president's office. You wait to see what will happen. Apparently it is an important meeting, for it is still going at 4, at 4:30, at 5, and at 5:30. Then doors are opened and the men hurry out. Some dash to cars and speed away. Some stand around discussing the important business of the day.

You are still curious, so you remain. To your amazement, in 30 minutes people begin to come again, even some of those who had dashed away at 5:30. Everyone seems concerned with the cares of the business and hurries to his designated place of work. Tonight they are working late. You watch. They work until 6:30, then 7. At 7:30 things are still moving. Eight o'clock passes, and by 8:30 you can see they are preparing to close out the day's business. The president is trying desperately to sell his product to the people who have gathered before the doors close for the day. He gives his greatest sales push at 8:15 to 8:30, and then gives the people a chance to accept his product.

You are amazed when there seems to be no moving toward the offer. He has said the price is small in comparison to what you will receive. But the people appear little concerned about the price or the product. The president, poor fellow, really seems concerned. Many of the supervisors and workers stand with expressions of concern for the lack of interest. Finally, two people seem impressed and go forward to accept the offer. Everyone now is eager to assist the two, to give them all that the business has promised them. After the two prospects are thoroughly satisfied, everyone heartily shakes hands with them and slowly moves toward the doors. But there is a feeling in the air of unfulfilled desires, unfinished tasks. Many had not accepted the product offered them. There is a reluctance to leave the building. Could it be because of the awareness that business operations would not resume until one week from this day?

The doors are closed and locked at 9 p.m. Operations have ceased for the "biggest business in the world"—so I am told!



The  
**PASTOR'S**  
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.....  
*Compiled by The General Stewardship Committee* | R. W. Hurn, Editor

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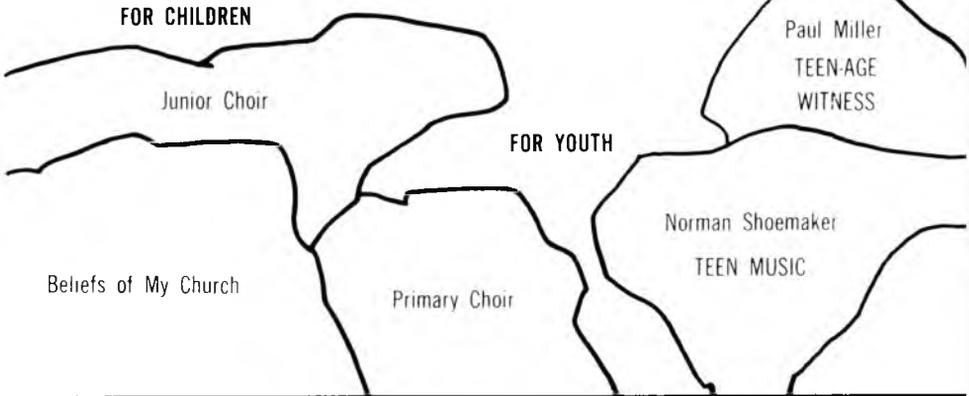
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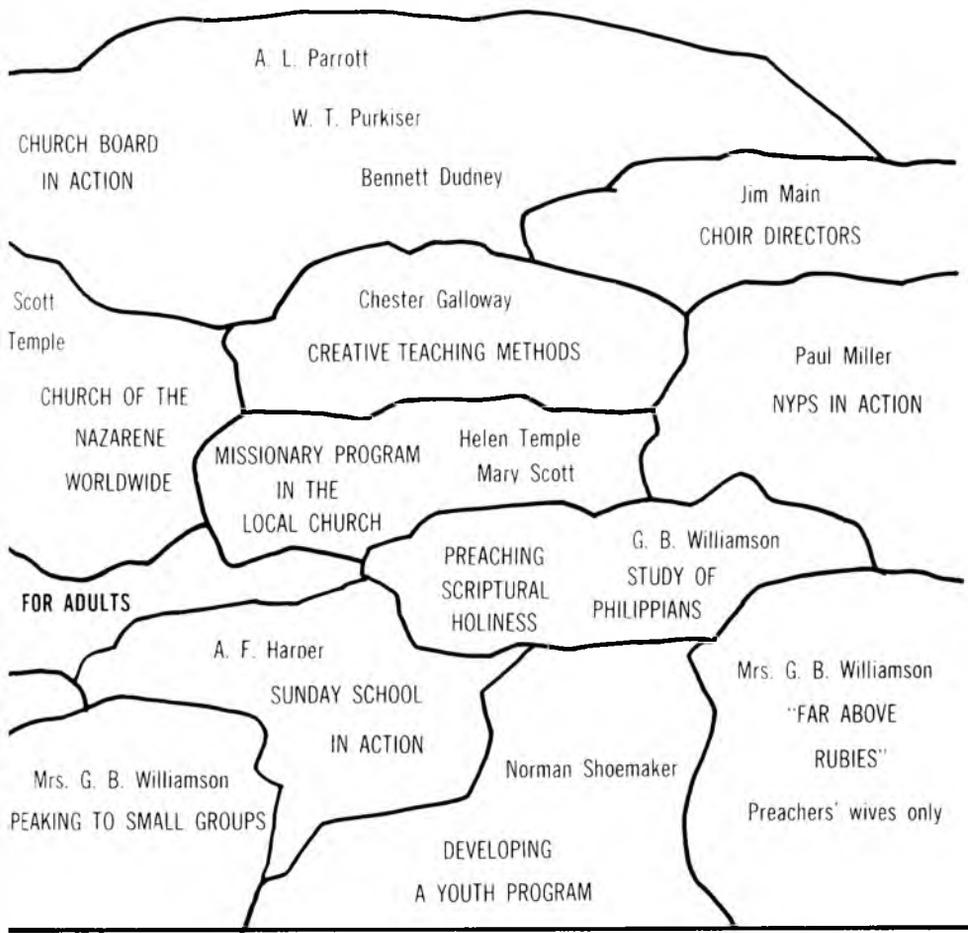
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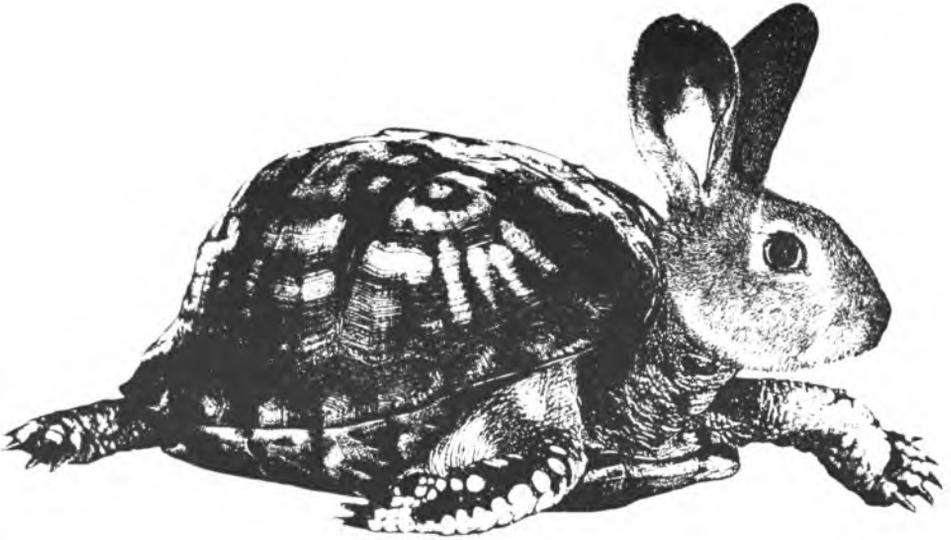
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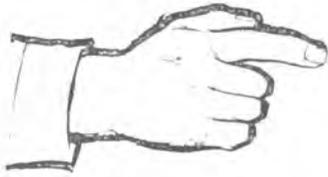
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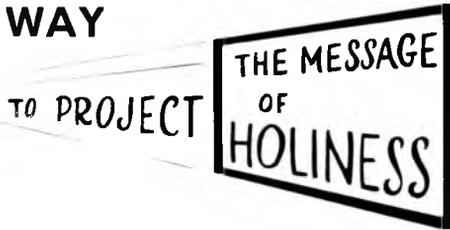


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Quoted here are three of the six sections covering NAVCO (Nazarene Audiovisual Committee):

“377. There shall be a Nazarene Audiovisual Committee composed of the executive secretaries of the Department of Education, the Department of Evangelism, the Department of Home Missions, the Department of Ministerial Benevolence, the Department of World Missions, and the Department of Youth; the manager of the Nazarene Publishing House; the secretary of the General Stewardship Committee; and the executive secretary or executive editor of the Department of Church Schools, the decision to be made by the executives of the department; executive director of Communications Commission; the director of the Spanish Department; the General Secretary and the General Treasurer; and the executive director of Christian Service Training.

“377.1. The Committee shall meet within 30 days after the close of the General Assembly and organize for the quadrennium. The chairman and secretary of the committee shall be elected to serve until the close of the quadrennium or until their successors are duly elected and qualified.

“377.2. The committee shall be related administratively to the Communications Commission, and shall function to provide audiovisual materials to help serve in the instructional and communication needs and programs of the several departments and agencies of the church.

“377.3. The committee shall review and approve all projected audiovisuals before they are used in any department program, or released to the churches; and all audiovisuals produced by the departments and agencies of the church shall be approved by the Nazarene Audiovisual Committee (NAVCO).”

—from the *Church of the Nazarene Manual, 1968*



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ALABAMA DISTRICT: Clanton church, organized 8-4-68, pastor, Rev. Ralph Cain; district superintendent, Rev. Reeford Chaney.

NEW ENGLAND DISTRICT: Maynard, Mass., church, organized 8-21-68; pastor, Rev. Edison Grant; district superintendent, Rev. Fletcher Spruce.

KANSAS CITY DISTRICT: Lenexa church, organized 8-25-68; pastor, Rev. Galen Olsen; district superintendent, Dr. Wilson Lanpher.

KENTUCKY DISTRICT: Frankfort church, organized 9-8-68; pastor, Rev. Carter Roberts; district superintendent, Dr. Dallas Baggett.

MICHIGAN DISTRICT: Spring Arbor church, organized 9-20-68; pastor, Rev. John Wright; district superintendent, Dr. Fred Hawk.

MISSISSIPPI DISTRICT: Centreville church, organized 9-29-68; pastor, Rev. Alton Rollinson; district superintendent, Rev. W. Charles Oliver.

MIDDLE EUROPEAN DISTRICT: Bischofsheim, Germany, church, organized 10-13-68; pastor, Rev. Tom Findlay; district superintendent, Rev. Gerald D. Johnson.

COLORADO DISTRICT: Colorado Springs Westside Church, organized 10-27-68; district superintendent, Rev. E. L. Cornelison.

COLORADO DISTRICT: Colorado Springs Black Forest, organized 11-3-68; district superintendent, Rev. E. L. Cornelison.

HOUSTON DISTRICT: Houston N. Freeway Church, organized 11-10-68; pastor, Rev. John C. Schubert; district superintendent, Dr. W. Raymond McClung.

CENTRAL OHIO DISTRICT: Burlington church, organized 11-68; pastor, Rev. Robert Clack; district superintendent, Dr. Harvey S. Galloway.

JOPLIN DISTRICT: Springfield, Mo., Crestview Church, organized 11-17-68; district superintendent, Dr. Dean Baldwin.

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# Apostle for Clear Writing

**I**N THE AREA of readability—as a counselor on clear writing—Robert Gunning of Columbus, Ohio, has a national reputation.

We knew he was much in demand but we did not know exactly how much until we wrote to secure his services for a writers' conference. He was booked for months but said he could come for a day of two workshop sessions. And his reduced fee to a church group was \$750.

## Inspiration from Class

The inspiration which set him working in this field came from the late Prof. Lester (Getz) Getzloe at the Ohio State University School of Journalism. Getzloe, like the late Dr. L. A. (Louis) Reed, of the Nazarene Theological Seminary, was an institution in himself, a legendary figure in his lifetime.

Getz often said: "The most difficult thing in the world is to convey thought simply and directly with the written word."

Gunning started on newspapers and then in 1944 launched out in the field of readability. He developed his famous "Fog Index," a tool to analyze writing and which shows those he works with where they are defeating their own efforts to communicate.

## Summarizing His Career

After 25 years of work, Gunning writes: "Foggy prose always threatens to engulf us. Fiction writers seem chiefly interested in developing conspicuous styles. English professors are more interested in precious points of scholarship than in communication. Engineers and doctors never bothered to learn English, and lawyers and officials fog it up for their own purposes!"

Gunning finds that magazines generally have become harder reading in the last 25 years. "We regard this as a relaxation of standards," he states. "*Time* and *Reader's Digest* were more readable when Henry Luce and DeWitt Wallace were firmly in charge."

He believes that newspapers have become more readable, although he notes that many are neglecting important local news. He marks this down to the lessening of competition in the newspaper field.

He sums up his work calling for a "discipline of economy" in word usage.

Good writing, he says, is a discipline. Discerning readers know when a writer has achieved a measure of competency.

## Churchill as a Writer

The late Sir Winston Churchill in telling of his early years wrote: "I got into my bones the essential structure of the ordinary British sentence—which is a noble thing."

Who can ever forget some of Churchill's great prose when he rallied the British Empire in World War II?

"We shall not flag or fail. We shall go on to the end. We shall fight on the seas and oceans . . . We shall defend our island whatever the cost may be. We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets. We shall never surrender.

"We shall never cease to proclaim in fearless tones the great principles of freedom and the rights of man . . . Let us brace ourselves to our duties [and] if the British Empire and Commonwealth last for a thousand years, men will say, 'This was their finest hour.'"

Few can gain the facility and force of a Churchill in writing, but we can all work at the task.

O. JOE OLSON





# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Staying Close to Our Children

By Mrs. Paul K. Moore\*

THERE IS A WORD that is very popular today, a word that is of vital concern to our world of nations, to the business world, to educators, and to our homes. That word is *communication*. It speaks of the exchange of ideas, of two-way communion of understanding and thought. When communication breaks down, whether it be between nations, employers and employees, teachers and pupils, or parents and children, a barrier of separation begins to build which, if not overcome, may result in contentions, riots, strikes, and wars.

In our parsonage homes it is of vital importance that we guard against communication breakdowns, and the building of barriers that would separate us as mothers from our children. Even before our children can talk, they communicate to us—their cries, their baby smiles and cooing.

We too are communicating our ideas and attitudes to these little ones. The nervous, tense, ill-at-ease mother tends to communicate her frustrations to her children, who may develop symptoms of insecurity. In fact, most of what we teach our children is done unconsciously, for they assimilate our attitudes. The atmosphere of our family teaches our child either that love is the greatest power or that physical force is supreme. It communicates to the child that material things are the highest goal or that spiritual values are the *summum bonum*.

Psychologists tell us that adult traits are quite firmly established in early

childhood—when Mother was the principal teacher. By the time a child starts to school it is pretty well determined whether or not he will be a happy person.

Especially during these early years there are times when our children communicate to us by things they *do*, rather than by what they *say*. They cannot always express their inner feelings by vocabulary (even when they grow older). We must be wise in interpreting and understanding this language. They may be trying to tell us they are tired, bored, troubled, fearful, curious, or under conviction.

We must remember that children are immature and therefore self-centered. We must help our children to grow up to be mature in attitudes and emotions, able to consider the interest of persons other than themselves. But this we cannot force upon them. If a child is gradually taught the fun and joy of sharing his toys and playthings and observes Mother and Dad sacrificing and giving cheerfully to help others, he learns more readily than if he is whipped for his selfishness.

There are times, of course, when punishment must be administered—and this privately, immediately, and then dropped from discussion. Right behavior should be expected—based on the parents' worthy example of course.

After a gratifying recall vote, one pastor told his sons, "You know, boys, you helped your dad get that good vote today. You've been good, helpful sons and haven't caused problems in the church. Mother and I really appreciate

\*Pastor's Wife, Owosso, Mich.

it." Youngsters who feel that their parents believe in them and appreciate them usually don't create problems.

How are barriers built up between children and parents?

First, by inconsistency on the part of parents, either in their Christian living or in their relationship with their children. If a parent preaches one thing but practices another, the child's faith and trust are injured. Our children will want our religion if it makes us more lovable, Christlike, unselfish, and brave. If a child finds undue severeness administered to him for his wrongdoings today but an amused shrug at his misdeed tomorrow, he feels confused and insecure.

We may build barriers by being unreliable or by betraying our children's trust in us. When we say we will do something, whether it is carrying out a punishment threat, making cookies, or taking the family on an outing, we are as obligated to keep our word to our children as to any adult in the church. If for some reason, as is all too frequent in a pastorate, our plans are altered by an emergency, we must explain such things honestly to our children in such a way so as not to aggravate resentments toward the church.

There are times when we must be firm with our parishioners in insisting that we have an appointment with our family. We dare not let our children come to feel that our parishioners, or the building program, are more important to Mother and Dad than their bothersome children. What have we profited if we gain city-wide approval with the largest, newest church, and lose our own family?

Milo Arnold, in his book *Parents Can Be Problems*, states: "The biggest single cause of children's loss of interest in church is the home conversation." Even unworded inferences, or the shrug of our shoulders when certain church personnel or situations are mentioned, "speak."

Another way parents build up barriers is by hushing their curiosity. Take for example, sex education. If the child

is scolded or hushed, he will probably get the information through other channels—perhaps distorted and obscene. With the wealth of practical, wholesome literature available for parents and children on this subject, there is little reason why this kind of teaching cannot be done well in any home.

Regarding this matter, we too often put more importance on the *questions* they ask about sex rather than the *attitudes* they are forming. If the father lords it over the mother, acting in the role of the big boss, or if mother cries, sulks, and pouts in order to dominate the father, the parents are communicating an unwholesome lesson in sex education. These will likely be the patterns reflected in the children's future marriage adjustments.

Barriers may be built by laughing at our children's sincere efforts to say or do something. We must learn to laugh *with* our children rather than *at* them. Parents who themselves are an embarrassment to their children build harmful barriers also. Quaint or careless dress, discourtesy to their children's friends may make children ashamed of their parents. Criticism of the child publicly, rehearsing his "naughtiness," teasing him unkindly, telling confidences, or calling him pet names all contribute to barriers.

We may also build up a barrier to communication by impatiently telling our child to forget a fear that has resulted from a terrifying experience or dream. Allow him to discuss it freely without being ridiculed or rudely forced to face it. However, the mother who has not learned to handle her own fears may tend to coddle her child and make him even more fearful.

We should not show impatience with a child's imaginary tales, crude inventions, or hobbies. Better to add to his collection of gum wrappers than to discard his treasured "junk." Several years ago our boys visited all the Coke-vending machines around the country and collected a bushel basket of pop-bottle caps. I confess I did not

(Continued on page 44)

# IN THE STUDY

## Gleanings from the Greek New Testament

By Ralph Earle\*

### II Thess. 2:3-8

#### The Apostasy

The King James Version says "a falling away." But the Greek has *he apostasia*, "The Apostasy." The noun occurs only here and in Acts 21:21. In the latter passage it is translated "to forsake." Abbott-Smith defines the term as follows: "defection, apostasy, revolt." Lightfoot (*Notes*, p. 111) writes: "The word implies that the opposition contemplated by St. Paul springs up from within rather than from without. In other words, it must arise either from the Jews or from apostate Christians, either of whom might be said to fall away from God."

This emphasis on an apostasy from within takes on added significance in the light of recent developments in the church world. There was a day when the Bob Ingersolls railed and ranted against Christianity. Now this opposition comes from within the Church. When teachers of theology in leading theological seminaries in America tell their ministerial students that God is dead, and when a prominent denominational leader declares that it is a sin to believe in individual salvation, it would seem that "The Apostasy" has come.

#### "Sin" or "Lawlessness"?

Instead of "man of sin" the two oldest Greek manuscripts have "man of

lawlessness"—*anomias* rather than *hamartias*. It is the same word (*anomias*) which is translated "iniquity" in verse 7—"mystery of iniquity." Furthermore "that Wicked" in verse 8 is in the Greek "the Lawless One"—*ho anomos*. This striking connection in these three verses is entirely lost to the readers of the King James Version. Those who are dependent on the KJV are deprived all too often of both the accuracy and the richness of a correct translation of the best Greek text.

Again we should note the application to the present day. Never before has there been such a spirit of lawlessness in the United States as we are witnessing today. It stalks our streets and ravages our university campuses. Apostasy in the Church and lawlessness in the land—these are two dominant features of American life today.

#### "Perdition" or "Perishing"?

The Greek word is *apoleias*. It comes from the verb *apollumi*, which means "perish." Frame (*Thessalonians*, p. 254) notes that the phrase *ho huios tes apoleias* ("the son of perdition") equals *ho apollumenos* (literally, "the perishing one"). The latter expression is found in the plural in verse 10—*tois apollumenois* ("in them that perish"; literally, "in those who are perishing"). So it would seem that the best translation here is "the son of perishing" or "the son of destruction."

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What does this mean? Frame (*ibid.*) says the phrase is "a Hebraism indicating the one who belongs to the class destined to destruction, as opposed to the class destined to salvation."

Thayer (p. 70) gives the passive meaning of *apoleia* as "a perishing, ruin, destruction." Arndt and Gingrich (p. 103) note that in the New Testament the term is used "especially of eternal destruction as punishment for the wicked." In Kittel's *Theological Dictionary of the New Testament* (I, 397), Oepke writes: "What is meant here is not a simple extinction of existence, but an everlasting state of torment and death." It should be noted that exactly the same phrase is used for Judas Iscariot in John 17:12.

### "Let" or "Restrain"?

A typical vagary of translation in the KJV is found in verses 6 and 7. Exactly the same verb is translated "withholdeth" in verse 6 and "letteth" in verse 7. Neither rendering is correct today.

The word is *katecho*. It means "to hold back, detain, restrain" (Abbott-Smith, p. 241). Here it indicates "to restrain, hinder" (Thayer, p. 339).

The present participle (continuous action) is used in both verses. But in verse 6 the form is neuter, while in verse 7 it is masculine. Arndt and Gingrich (p. 423) correctly give the meaning as "that which restrains" and "he who restrains"; that is, "what prevents the adversary of God from coming out in open opposition to him, for the time being." They note that both the ancient church fathers and present-day interpreters take verse 6 as referring to the Roman Empire and verse 7 to the emperor. This would be the first application. Theodore of Mopsuestia referred verse 6 to the preaching of Christian missionaries and verse 7 to the Apostle Paul. Chrysostom mentions the Holy Spirit as the One who restrains. Does the passage mean that the Holy Spirit in the Church is restraining lawlessness in this age and that when He leaves this world in the rapture

of the saints the man of lawlessness (the Antichrist) will be revealed? One cannot be dogmatic in insisting that only one possible interpretation is correct. But this is at least a live option.

### "Spirit" or "Breath"?

It is stated that the Lord will consume the lawless one with the "spirit" of His mouth (v. 8). It is true that *pneuma* is almost always translated "ghost" or "spirit" in the New Testament. However, in John 3:8 it is rendered "wind"—"The wind blows where it wishes." The word *pneuma* comes from the verb *pneo* ("bloweth" in John 3:8). So the earliest meaning was "wind," then "breath." Then it came to signify "the spirit, i.e. the vital principle by which the body is animated" (Thayer, p. 520). When one breathes his last breath, the spirit leaves the body.

But the meaning which seems to fit best here, as Arndt and Gingrich (p. 680) note, is "the breathing out of air, blowing, breath." Christ, as it were, will blow His consuming breath upon the Antichrist, destroying him.

Incidentally "destroy" here is *katargeo*, which is translated the same way in Rom. 6:6. Some have argued for a weaker rendering there. But probably no one would deny that "destroy" is correct here, and the context of Rom. 6:6 demands it there.

### "Brightness" or "Appearance"

In verse 8 we find two of the three words used in the New Testament for Christ's second coming. The most common term for this is *parousia*, here translated "coming." The other is *epiphaneia*, rendered "brightness." (The third is *apocalypsis*, "revelation," taken over into English as *apocalypse*.)

In the New Testament, *epiphaneia* is found elsewhere only in the three Pastoral Epistles, where it is always translated (five times) "appearing." It comes from the verb *epiphaino*, which means "appear, become visible." In the transitive it can be rendered "manifest." So "manifestation" is sometimes used to

translate the noun here. But Thayer (p. 245) gives "an appearing, appearance," and adds: "Often used by the Greeks of a glorious manifestation of the gods, and especially of their advent to help; in 2 Maccabees of signal deeds and events betokening the presence and power of God as helper." In a similar vein Arndt and Gingrich (p. 304) write: "As a religious technical term it means a visible manifestation of a hidden divinity, either in the form of a personal appearance, or by some deed of power by which its presence is made known." For this passage they prefer "appearance." That seems to be the most accurate rendering. In his recent *The Letters of Paul: An Expanded Paraphrase* (Eerdmans, 1965), F. F. Bruce has "the bright shining of His advent."



By Frank G. Carver\*

## Proud of the Gospel

"For I am proud of the Gospel," (Moffatt)

Romans 1:16-17, especially 16a, *For I am not ashamed of the gospel . . .*

(Unless otherwise indicated, all quotations of Scripture from NASB.)

### INTRODUCTION

*To euaggelion*, "the gospel." The use of the article indicates that the apostle is talking about something concrete and specific.<sup>1</sup> The reference is to the particular "good news"<sup>2</sup> (*euaggelion*) which he has already defined as "the gospel of God" (vv. 1-4), that is, "the gospel of His Son" (v. 9).

These affirmations about the Gospel (vv. 16-17) furnish the reasons why Paul is prepared and anxious to proclaim the Gospel at Rome: "Thus for my part, I am eager to preach the gospel to you also who are in Rome. For . . ." (vv. 15-16a).

What the Gospel actually is, its intrinsic

nature, is the reason he is not ashamed of it. This is why he can boldly proclaim it, and in fact, why he is proud of it! Thus at the same time he is declaring the theme of this masterful letter.

The Christian can be proud of the Gospel because:

### I. THE GOSPEL IS GOD'S SAVING POWER AT WORK (v. 16).

A. *It is God in action: dunamis . . . theou*, "power of God," can be viewed as subjective genitive.<sup>3</sup> The noun is the genitive (*God*) is the source of the action indicated in the verbal noun (*power*).

B. *It is God in action to save: eis soterian*, "for salvation."

The preposition *eis* here with the accusative has the sense of "with a view to, or resulting in,"<sup>4</sup> the idea of purpose or goal. The comment of Moule in comparing *eis* with *pros* is suggestive: "*Eis* tends to include the idea of entry, whereas *pros* tends to stop short of going up to (without entering)."<sup>5</sup> Compare Rom. 10:1, 10; II Cor. 7:10; II Thess. 2:13; II Tim. 3:15.

*Soteria*, "salvation," meant basically "preservation" or "deliverance"<sup>6</sup> (cf. Acts 27:20, 34; Luke 1:69; Acts 7:25) and became the particular word for salvation in the New Testament<sup>7</sup> (Rom. 10:1; I Thess. 5:9; Heb. 2:3; Eph. 1:13).

C. *It is God in action now to save all who are trusting in Christ: estin . . .*

*Estin* is present tense, not "was," but "is."

*Panti*, "everyone," is inclusive, but inclusive of whom?

*To pisteuonti* is a participle in the present tense, everyone "who is actually in the process of believing."

Why can Paul make this kind of boast? Because

### II. THE GOSPEL IS GOD'S RIGHTEOUSNESS REVEALED (v. 17).

A. *It is God vindicating His cause in the world: dikaiosune . . . theou apokaluptetai*, "the righteousness of God is revealed."

*Theou*, "of God." "There can be no doubt that this is a subjective genitive. The righteousness of God is God's alone; man is taken up into it and set in it."<sup>8</sup>

*Dikaiosune*, "righteousness." Compare Isa. 51:5; 46:13, where it is God vindicating in salvation: "But always 'righteousness' is not primarily an attribute of God or of His people, but an activity whereby the right is asserted in the deliverance of man from evil."<sup>9</sup>

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

C. H. Dodd on the basis of a careful study of the background of the phrase *dikaïosune theou* in Isaiah would paraphrase its meaning in Rom. 1:17 as follows: "God is now seen to be vindicating the right, redressing wrong, and delivering men from the power of evil."<sup>10</sup>

*Apokaluptetai* is present tense with the force "is being revealed," a revelation that is even now taking place in the Gospel.

F. F. Bruce concludes that when "the righteousness of God is revealed in the gospel, it is revealed in a two-fold manner. The gospel tells us first how men and women, sinners as they are, can come to be 'in the right' with God; and second how God's personal righteousness is vindicated in the very act of declaring sinful men and women 'righteous.'"<sup>11</sup>

B. It is a righteousness "based on faith and addressed to faith" (NEB, margin): *ek pisteos eis pistin*.

Why the repetition of *pistin*, "faith?" Compare 3:22: "Even the righteousness of God through faith in Jesus Christ for all those who believe."

Murray suggests that "the purpose is to accent the fact that not only does the righteousness of God bear savingly upon us through faith, but also that it bears savingly upon every one who believes. . . 'From faith' points to the truth that only 'by faith' are we the beneficiaries of this righteousness and so it is a 'faith-righteousness' as truly as it is a 'God-righteousness.' 'To faith' underlines the truth that every believer is the beneficiary whatever his race or culture or degree of his faith. Faith always carries with it the justifying righteousness of God."<sup>12</sup>

Paul confirms his point by quoting Habakkuk 2:4: *ho de dikaïos ek pisteos zese-tai*, best translated, "But the righteous man shall live by faith."

Dodd concludes "that for Paul faith is that attitude in which, acknowledging our complete insufficiency for any of the high ends of life, we rely utterly on the sufficiency of God. It is to cease from all assertion of the self, even by way of effort after righteousness, and to make room for the divine initiative. . . It is an act which is the negation of all activity, a moment of passivity out of which strength for action comes, because in it God acts."<sup>13</sup>

#### CONCLUSION

Paul is proud to proclaim the Good News for Christ, for the Gospel is God at work bringing His salvation to all who are putting their trust in Jesus. The Jew is first in

line and then the Gentile. For in the Gospel, declares the apostle, God is openly realizing His purposes of right in the world as He frees man from the grip of the wrong. The principle of God's action in the Gospel is faith, for when any puts his trust in Christ, he is taken up into the saving activity of God.

<sup>10</sup>H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 137.

<sup>11</sup>William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 318.

<sup>12</sup>Dana and Mantey, p. 78.

<sup>13</sup>C. F. D. Moule, *An Idiom-Book of New Testament Greek* (2nd ed., Cambridge: at the University Press, 1956), p. 70.

<sup>14</sup>*Ibid.*, pp. 67 f.

<sup>15</sup>Arndt and Gingrich, p. 808.

<sup>16</sup>For a helpful study of this word in the New Testament, see Wm. Barclay, *A New Testament Wordbook* (London: SCM Press, 1955), pp. 114-21.

<sup>17</sup>Gottfried Quell and Gottlob Schrenk, "*dikaïosune*," TDNT, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), II, 203.

<sup>18</sup>C. H. Dodd, *The Epistle of Paul to the Romans, The Moffatt New Testament Commentary* (London: Collins, 1959), p. 40.

<sup>19</sup>*Ibid.*, p. 41.

<sup>20</sup>F. E. Bruce, *The Epistle of Paul to the Romans, The Tyndale New Testament Commentaries* (London: The Tyndale Press, 1963), p. 78.

<sup>21</sup>John Murray, *The Epistle to the Romans, Vol. I, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), p. 32.

<sup>22</sup>Dodd, p. 43.

## SERMON OF THE MONTH

### The Sabbath— A Holiday or a Holy Day?

By H. M. Griffith\*

The Bible says that God blessed the Sabbath day, and sanctified it, and commanded, "Remember the sabbath day, to keep it holy." The first day of the week is the Christian Sabbath. It was on this first day of the week that the Holy Ghost was poured upon the waiting ones in the Upper Room.

Why did God give us a Sabbath? Is it to be a holiday or a holy day? Is it to be a

\*Kentucky Mountain Bible Institute, Vanleve, Ky.

day of recreation or of rest? God's authoritative Word alone can truly answer.

### A DAY OF REST

God instituted a day of rest following His creative acts. He rested from all His works. This was not a refreshing from the weariness of labor. Our God is never weary. He never slumbers nor sleeps. His was not a rest of inactivity. The rest that God engaged in was that of a higher form of activity. He delighted in His perfected creation. The Sabbath was not instituted for idleness. It is a day, following six days of labor, in which we are to rest from *our* works in order to engage in that higher activity of delight in God and His perfections.

The command in Exodus 20 is clear: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all *thy* work." We need this command for our physical good as well as our spiritual good. The need of rest is interwoven in our very beings. This is a scientific fact. Many people have driven themselves beyond their limits. They have worked a seven-day week for years and finally staggered into a doctor's office. He has looked them over \$15.00 worth and prescribed rest. Yes, they got three or four months of Sabbaths all at once.

Do you know that in a 24-hour period your heart beats 103,689 times, your blood travels 60,000 miles of blood vessels, you breathe 23,040 times, and you exercise 7 million brain cells. You need a rest—not a legalistic Sabbath, but a day to rest your body from the ordinary six days of labor, a day to enrich your soul by engaging in that higher activity of delight in God.

### A DAY OF REMEMBRANCE

The Sabbath is a day of remembrance, a sign to us that we are a people of a covenant. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). "I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:12).

The Christian Sabbath is a remembrance that Jesus Christ has provided for all a deliverance from the Egypt of sinning, and a deliverance from the life of self-wander-

ings. Jesus delights to call us brethren, for "both he that sanctifieth and they who are sanctified are all of one." Who would not want to keep this remembrance!

The Sabbath has another remembrance. If you read carefully the Genesis account of creation, you note the expression, "The evening and the morning were the first day . . ." And so it reads for each of the six days of creation. There is no such statement with reference to the seventh day. "For if Jesus had given them rest, then would he not afterward have spoken of *another day*" (Heb. 4:8). There is an eternal-day rest. The Sabbath is a remembrance to us of a day where there will be no evening and no morning. It will be high noon forever. There will be no lingering shadows of sorrow, of suffering, or of death. There will be nothing to hurt or to destroy. The Sabbath is a seal of a perpetual covenant. We will with Jesus reign in holiness for ever and ever. If a spiritual Sabbath or holy day here is a weariness to you, how will you enjoy this eternal-day rest?

### A DAY OF REWARD

"Blessed is the man that . . . keepeth the sabbath" (Isa. 56:2). God has promised reward for Sabbath keeping. If we will honor God, not doing our own pleasures, He will honor us (Isa. 58:13). Jesus said the Sabbath was made for man. That is, for man's good, for man's benefit and reward. All through history God has rewarded Sabbath keeping and punished Sabbath desecration.

Israel knew God's anointing and blessing and increase while she kept her Sabbaths. She became a scattered people through Sabbath desecration. "Thou hast despised mine holy things, and hast profaned my sabbaths. . . therefore . . . I will scatter thee among the heathen, and disperse thee in the countries" (Ezek. 22:8-15). Today Israel as a political state keeps the Sabbath. Every Friday the traditional Sabbath candle is lighted. Trains, buses, and taxis do not run even for tourists. Is this because she has read her own history? And is this part of the why of the victory of June, 1967?

Early Christians were identified by Sabbath keeping. During Nero's persecutions the method for determining guilt was to ask, "Have you kept the Lord's day?" To this, the answer came as a sunbeam, "I am a Christian; I cannot omit it." *Reward?* you ask. Yes, an abundant entrance into

the eternal-day rest! But more, the number of Christians grew. The blood of the martyrs was the seed of the Church.

The blessing on our own national beginning was due to Sabbath keeping. Our Pilgrim fathers, who landed at Cape Cod on Saturday, November 21, 1620, kept the first Sabbath aboard the cramped little boat. Without a dissenting voice they thanked God. On Monday they began house building and the rush against the fierce winter of a New England shore.

Today, America's Sabbath breaking is bringing desolations. The noted French infidel, Voltaire, was once asked, "How can Christianity be destroyed?" His answer was, "By destroying the Christian Sabbath."

France, by government order, made this experiment for 14 months. The result—lawlessness and licentiousness swept the land. In the brief period there were 20,000 more divorces than in the previous five years. For her own preservation, France was compelled to restore the Sabbath.

#### A DAY OF REVELATION

The Sabbath is a day to leave the valley of toil, a day to climb the heights of revelation. As we take time to contemplate Jesus Christ and His perfections, we know deeper communion and contentment. "Every one that keepeth the Sabbath . . . will I bring to my holy mountain, and make them joyful in my house of prayer . . ." (Isa. 56:6-7). Keeping the Sabbath will cause us to delight ourselves in the Lord, and He will cause us to "ride upon the high places of the earth" (Isa. 58:14). The literal of this verse is, "I will carry thee triumphantly over all obstacles." The revelations, given in the Sabbath meditations, weaken the influence of sin and strengthen the graces of the Spirit in our hearts. The Sabbath revelations confirm us in our faith, inflame us in our love, and brighten our joys.

Some people never know the heights and depths of the love of Jesus Christ because they never engage in that higher activity of rest. He has promised to manifest himself to all who keep His commandments.

A true Sabbath cannot be a fun-day, a run-day, nor a sin-day. It must be a day of rest, of remembrance, of reward, and of revelation. As we enjoy this covenant blessing, we will "feed upon the heritage of Jacob. The mouth of the Lord hath spoken it."



#### Palm Sunday—

### The Look of Jesus

TEXT: Mark 11:11

#### I. *The Setting.*

- A. Brought the colt to Jesus (Mark 11:7).
- B. Spread their garments and branches in the way (Mark 11:8).
- C. Took palm branches and went forth to meet Him (John 12:13).
- D. At the descent the multitudes rejoiced and praised God (Luke 19:37).

#### II. *Jesus weeps over Jerusalem* (Luke 19:41).

- A. The people shout; Jesus weeps.
- B. "If thou hadst known . . . the things which belong unto thy peace!" (Luke 19:42)
- C. "The days shall come . . . that thine enemies shall cast a trench about thee" (Luke 19:43).

#### III. *Jesus "looked round about upon all things"* (Mark 11:11).

- A. Jesus knew their doom (Mark 13:2).
- B. On the morrow He would cleanse the Temple (Mark 13:15).
- C. A type of judgment (Mark 11:14).

#### IV. *If Jesus should look (yea, Jesus does look) at our nation, what would He see?*

- A. Lawlessness
- B. Riots
- C. Broken Homes

#### V. *If Jesus should look at our community—*

- A. Liquor with its destruction
- B. Tobacco, that shortens lives

- C. Multitudes away from the place of worship
- D. Sabbath desecration, pleasures rather than God

VI. *If Jesus should look at our homes—*

- A. Look at our pictures
- B. Look at our songs
- C. Look at our radio and television
- D. Listen to our talk

VII. *If Jesus should look in our hearts—*

- A. Sin, evil passions—
- B. Pride, envy, hatred, etc., or
- C. A heart of deep devotion
- D. A heart fully surrendered to God
- E. A heart glad to give
- F. A heart seeking to save the lost

*Conclusion:* Tomorrow He will come. All sin, all wrong will be driven out. Will we hear His "well done"?

C. T. MOORE

**Communion Message—**

**In Remembrance of Me**

TEXT: Matt. 26:26-29

*Introduction:* Jesus with His disciples prepares to eat the Passover (Matt. 26:17-19). See also Mark 14:12-25; Luke 12:7-22; John 13 and 14. We should keep in mind the distinction between the Passover supper and the Lord's Supper (Matt. 26:26).

I. *Probable order of events—*

- A. Preparation for Passover supper.
- B. Jesus arises from table and washes disciples' feet (John 13:4-17).
- C. Jesus says one will betray Him and points out Judas. Judas leaves (John 13:26, 30).
- D. The Communion, the Lord's Supper instituted.

II. *For 14 centuries the Passover pointed to the Paschal Lamb, our Lord and Saviour.*

- A. Each family to take a male, year-old lamb without blemish, and eat all of it with unleavened bread (Exod. 12:3-16).
- B. Sprinkled blood on lintel and doorposts (Exod. 12:22).
- C. "When I see the blood, I will pass over you" (Exod. 12:13).

III. *Jesus, our Passover Lamb, died at the hour of the slaying of the Passover lamb.*

IV. *The marvel of His knowledge and power—*

- A. Told when He would be betrayed.
- B. Told who would betray Him.
- C. Died at the right time to fulfill the law.
- D. In control of the order of events of His trial and crucifixion.
- E. He laid down His own life, as He said He had power to do, "I have power to lay it down, and I have power to take it again."

V. *The marvel of His love—*

- A. He was not unkind to Judas.
- B. He prayed for forgiveness for those who crucified Him.
- C. "Having loved his own . . . he loved them unto the end."

*Conclusion:* "Do this in remembrance of me." Herein we show forth His death until He comes.

C. T. MOORE

**Funeral for a Child—**

**Weeping Because They Are Not**

TEXT: Matt. 2:16-18; Luke 18:15-17

*Introduction*

- A. Herod, desiring to get rid of Jesus, slew all the children in Bethlehem two years old and younger.
- B. Others who wept for their children—
  1. The Shunammite woman (II Kings 4:27)
  2. King David (II Sam. 12:15-20, 22)

I. *Why must our children die?*

- A. So God can reserve judgment. Until the day of final judgment death must come to any home or any age.
- B. There are worse things than a child's death.
  1. Children are assured of heaven; Jesus said, "Of such is the kingdom of heaven."
  2. Far better the child to die than to live and die without Christ, without hope.

## II. *The grave is dark without Christ.*

- A. In Him we have hope beyond the grave.
- B. David said, "I shall go to him, but he shall not return to me" (II Sam. 12: 23).

## III. *There is hope for all in Christ.*

- A. We can become as little children.
  1. They are sure of heaven.
  2. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).
- B. We should trust in Christ with all our hearts.
- C. In Him we find comfort and assurance, even though we weep because they are not.

Conclusion: Jesus assures us that if we become as little children we can enter the kingdom of Heaven. They are there, so in Christ we can again be with them in His kingdom forever.

C. T. MOORE

## Another Funeral Meditation—

### Blessed Are the Dead

TEXT: Rev. 14:13

#### Introduction

1. It makes a difference when we die how we have lived.
  2. Those who die in the Lord have a divine relationship with Him. Such are blessed because—
- I. "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32: 1).
  - II. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).
  - III. "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6).
  - IV. "The memory of the just is blessed" (Prov. 10:7).
  - V. They are "blessed," for they shall "rest from their labours" (Rev. 14:13).
  - VI. They are "blessed," because "their works do follow them" (Rev. 14:13).

C. T. MOORE

# MY PROBLEM

## PROBLEM: How can I get my board members to attend board meetings regularly?

### AN ILLINOIS PASTOR REPORTS:

The church I am now pastoring had quite a history of bad board meetings. Those who came had tensions built up just coming to the meeting place. Others stayed home, hoping to avoid the trouble. Church members did not want to serve on the board.

My wife and I took the challenge and decided to do something about it. We are having the board meetings in the parsonage. Changing the meeting place did away with those tensions before the meeting. Then I have everything planned and stick to the order of business to get done in record time. After the meetings my wife serves refreshments. Now they ask, "When is the next board meeting"? They stay after the meeting and fellowship with one another. They all talk about the unity now. We no longer have problems with attendance; they want to come.

### ANOTHER ILLINOIS PASTOR WRITES:

Over the past 25 years of my ministry, it has been my policy when organizing the newly elected church board to counsel with them as a group, relating the fact that they have been elected by the entire church to represent them on the board.

The church expects them to be present at each monthly meeting and any special meetings which may be called. I have asked them to call and let me know in case of absence due to unusual circumstances. I always like to have a quorum in attendance to carry on business. If this cannot be done, I would then postpone the meeting until they could be present.

If a member consistently was absent, I would have a talk with him. If he

continued to be absent himself, neither representing his church nor performing the duty for which he was elected, his position would then be declared vacant, and at a duly called meeting a new member would be elected to replace him on the church board.

#### A PENNSYLVANIA PASTOR ADVISES:

According to the *Manual* of our church, we are to elect to our boards "only such persons as are clearly in the experience of entire sanctification." Such people, I believe, will attend board meetings regularly because they are responsible people.

However, sometimes it is the fault of the pastor in his conduct of the board meeting. In my ministry of some 20 years of pastoring, I have endeavored to always have something to set before them in every service—and board meetings are no exception. We dare not

waste a night, as some board meetings might appear to members. We must plan a schedule, know where we are going, and lead in that direction—not hit-or-miss. I distribute a typed, mimeographed copy of the agenda for each member of the board to follow. He gets a printed treasurer's report also. Then I give time for discussion, both pro and con, for every matter presented. If I meet with even a minimum of dissension, I either have it tabled and prayed about until the next meeting, or decide it wasn't such a good idea after all.

Then, too, I set a night for board meetings to be held regularly each month and never hold them longer than one hour and a half. Everyone on our board feels he is needed and wants to be there to do his share. Almost never do we have more than two absentees with a board of 20 members.

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## Hymn of the month

### 'Tis Midnight

No. 111. *Praise and Worship* hymnal

When the author of this song, William B. Tappan (1794-1849), was in his teen years, living in Boston, people called him a wild boy who would surely disgrace his Christian mother. William's father had died when the boy was 12 and he was apprenticed to a clockmaker. He did not like the trade but was obligated to stay with it until he became of age. His dream was to become a writer.

When he was 21 he went to Philadelphia. For a time he had to depend upon his trade for a living, but he spent his spare time writing; and in spite of the fact that he had very limited education, he soon became successful enough to have his first book published.

At some time during this period he must have experienced a conversion experience, for only the influence of Christ's love could have inspired him to write "There Is an Hour of Peaceful

Rest," "'Tis Midnight," and others by which he will be remembered.

From 1826 to the end of his life Tappan served the American Sunday School Union as a Sunday school missionary.

Composer William B. Bradbury (1816-68) was a well-known writer of church and Sunday school music. His Music Festivals for children conducted in the Baptist Tabernacle, New York City, brought him before the public and the churches. He was able to stir the entire city to the need for musical instruction in the public schools, a subject heretofore considered unimportant.

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#### THOUGHT TO PONDER

*For there to be a river there must be—*

- a. A riverbed—including its banks
- b. Water
- c. An unimpeded flow

*Corresponding to—*

- a. Organization—the riverbed
- b. Truth—the water
- c. The Holy Spirit—the secret of truth's flow.

—Author unknown



# IDEAS THAT WORK

## A Possible Calling Folder

To Be Left When Canvassing a New Area

I am not a **BANKER**—so cannot lend money.

I am not a **DOCTOR**—so cannot prescribe medicine.

I am not a **TRADESMAN**—so cannot mend leaky roofs or stalled cars.

I am not an **EMPLOYMENT AGENCY**—so cannot guarantee a job (though I would be glad to help).

I am not a **SALESMAN**—I have nothing to sell. But I do have something to **GIVE**.

I am a **MINISTER OF JESUS CHRIST**, whose calling is to help men find God.

I can pray with you; and sometimes we need prayer more than either money or medicine.

If you already know God, and if you are happy in your own church and with your own pastor, please do not call me. In time of special need call your own minister. He will be glad to help you.

But if you do want God and do not know how to find Him, and do not have a minister of your own to call, please do not hesitate to allow me to be your minister.

There will never be any fee charged for any service I give, whether it is a visit, or aid in time of bereavement and sorrow. My church pays me a salary in order that I may spend my time preaching the Gospel and ministering to the spiritual needs of the people in this community.

My telephone number is . . . . .

NAME:

Church:

Address:

R. S. T.

IRA E. FOWLER

The Nazarene Preacher

share their enthusiasm, but they spent hours playing with them—and in time they outgrew the interest and discarded the caps.

Another fault to avoid is comparing our children with a successful cousin or big brother, pushing them to do better than we did or to fulfill our shattered ambitions. If they feel they are not accepted or are a constant disappointment to their parents, a sense of false guilt and self-condemnation may warp their personalities and hinder companionship between parent and child for life.

We can further hamper companionship with our children by trying to mold them into the fashions and customs of our youth. We must help our children find their way in their own generation. It is our task to give them basic concepts of right and wrong and sound rules for defining right and wrong that they may apply to their day. Point them to the Bible and our church *Manual* rather than to personal, outdated notions. Teach them to distinguish between customs and morals, between sin and change. This is not easy, for tendencies toward looseness can easily lead to sin.

(To be concluded next month)

BULLETIN



BARREL

### LEAN CHRISTIANS

**They own Bibles, but feed on newspapers. They wear crosses, but shrink from bearing them.**

**They believe in church, but attend seldom. They sing about peace, but won't surrender to the Prince of Peace.**

**They listen to sermons on sacrifice, but pamper self.**

**They pray, "Thy kingdom come," but labor for the kingdom of this world.**

**They talk about heaven, but more than likely won't ever go there.**

## FROZEN CHURCH MEMBERS

At the wreck of the "Larchmont" off the Rhode Island coast, a father and son managed to get in a boat together. Refusing to allow the boy to help in the rowing, the father took the oars, and with the boy on the back seat the battle to reach shore began.

Finally they touched land, but when the father attempted to help the boy out, he found him frozen stiff. Had the son been permitted to help with the oars, the activity would have saved his life.

Many persons in the church today are dead, "chilly propositions" because they haven't anything to keep them busy. They refuse responsibility. Time for everything but God and the church.

*Informer, Indio, Calif.*

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## THE SUCCESS FAMILY

The father of success is **WORK**.

The mother of success is **AMBITION**.

The eldest son is **COMMON SENSE**.

Some of the older boys are **PERSEVERANCE, HONESTY, THOROUGHNESS, FORESIGHT, ENTHUSIASM, AND COOPERATION**.

The eldest daughter is **CHARACTER**.

Some of the sisters are **CHEERFULNESS, LOYALTY, COURTESY, CARE, ECONOMY, AND SINCERITY**.

The baby is **OPPORTUNITY**.

Get acquainted with the head of the house and you will be able to get along with the rest of the family.

*Nazarene News, Clovis, N.M.*  
**GEORGE M. LAKE**

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## GROWING OLD GRACEFULLY

*Do you know how I know*

*My youth is fur spent?*

*'Cause my get-up-and-go*

*Has got up and went.*

*Still I can grin*

*When I think where it's bin.*

—Selected

*When opportunity knocks, about all some folks do is complain about the noise.*

\* \* \*

*Life is what happens to you while you're making other plans.*

\* \* \*

*When a woman refuses to tell her weight, you can be sure she weighs 100 and plenty.*

\* \* \*

*A careful driver is one who just saw the driver ahead of him get a traffic ticket.*

\* \* \*

*Most people hate any change that doesn't jingle in their pockets.*

\* \* \*

*From Clearview News*  
**J. K. FRENCH**

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## WHAT TO GIVE UP DURING LENT

**GIVE UP**—grumbling. "Do all things without murmurings and disputings" (Phil. 2:14).

**GIVE UP**—60 extra minutes of sleep on Sunday mornings and come to men's prayer meeting.

**GIVE UP**—your worries. In their place begin to fully trust God and His Word. "Be careful [anxious] for nothing" (Phil. 4:6). If you want to start worrying again after Easter, go ahead.

**GIVE UP**—listening to gossip. Instead, ask for some good word about another or urge the conversation to cease. You may end up with a few less friends, but you will feel better.

**GIVE UP**—some personal purchases toward more clothes for Easter. Put the money for these extras in the Easter Offering.

**GIVE UP**—excuses that keep you from the prayer meeting.

**GIVE UP**—the fear that keeps you from being witnessing Christians.

*From Fullerton Fellowship*  
*Fullerton, Calif.*  
**JOHN PRICE, pastor**



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### Perspectives in Bible Holiness

By Leslie Parrott (Kansas City: Beacon Hill Press of Kansas City, 1968. 143 pp., paper, \$1.50).

Leslie Parrott, the dynamic pastor of the First Church of the Nazarene, Portland, Ore., has set his fertile, homiletical, and psychology-trained mind to the task of explicating two major portions on the Holy Spirit, namely, John 14-17 and the Book of Acts, particularly chapters 2, 4, 8-10, 19. In approaching his study, Parrott writes: "This study is based on the conviction that Bible holiness is best understood when the Scriptures are allowed to speak for themselves. It is written also from the conviction that Bible holiness is most convincing when discovered in consecutive, broad passages of scripture."

In the 16 sermonettes, the author succinctly explores the variety of problems relating to the two model passages he has chosen. He knows the "mainline" of interpretation of these biblical segments and puts that interpretation in lucid and well-organized paragraphs. While major attention is given to the biblical material, the author does not overlook the need for specific application of the biblical word to life. Throughout the book are some choice, carefully honed sentences, which strike deeply into crucial areas of the needy soul. For example, "Self-centeredness, or narrow concern with one's own self, leads to a restriction of energy and an impoverishment of meaning in one's life." "Love does away with the need for perpetuating any false illusions about oneself." "Faith, in a way, is acting on an assumption, albeit a well-founded assumption. If we assume the law of gravity to be true, we then act upon this assumption. Thus our actions and our attitudes prove or disprove our confidence in what Jesus said." "Spirit-filled men do not arrive at the same conclusions in matters of opinion, but they do develop attitudes consistent with the mind of Christ." "Christ may or may not be glorified in cor-

rect theological statements and in well-formed rules of conduct, but He will be glorified before all men through the attitudes and behavior of those who have been filled with His presence."

Laymen and preachers will find this book a rewarding venture in reading. The former, especially, will be gratified with the "Helpful Scripture Passages" (at the end of each chapter) as well as "Guidelines for Discussion." The latter will discover their sermonic mills automatically set into motion by Parrott's delightful propensity for putting into logical outlines thoughts which for some people only suggest confusion. Parrott's pen and ink have produced another valuable work for our growing list of study volumes on holiness. Indeed it does offer "Perspectives on Bible Holiness."

WILLARD H. TAYLOR

### John Wesley: The Burning Heart

By A. Skevington Wood (Grand Rapids: Eerdmans Publishing Co., 1967. 302 pp., cloth, \$4.95.)

Dr. Wood is a Methodist pastor in York, England. He is also a scholarly and distinguished historian. He authored one of the seven volumes which make up the series entitled *Advance of Christianity Through the Centuries*. His area of concentration in this famous historical series is the evangelical renewal and advance related to the Wesleyan revival and other evangelistic movements of the eighteenth century. In the book under consideration he returns to his first love, namely, John Wesley as an evangelist with a burning heart.

He gives biographical materials which allow fresh and provocative insights into the life of Wesley. He interprets the activities of Wesley as a mighty evangelistic thrust into the religious life of his century. As a reinforcement to this thesis the author has combed all of the writings of Wesley, gleaned from them an overwhelming mass of evidence which proves that Wesley was constantly gearing everything toward evangelism.

\*Professor of Biblical Theology, Nazarene Theological Seminary.

Each chapter begins with a choice quotation from Wesley's pen, and the chapter title is always contained in the quotation. Thus, using a classic statement as a springboard, the author moves into a captivating account of the various phases of Wesley's evangelistic accents.

The 25 chapters that make up the format of the book are classified under three divisions: (1) The Making of an Evangelist, (2) The Mission of an Evangelist, (3) The Message of an Evangelist.

In spite of the countless volumes which have been written about Wesley, there is certainly room for this volume as a source of new ideas and stimulating concepts for properly evaluating Wesley's contribution to militant Christianity.

MENDEL TAYLOR

### Protest and Politics

By Robert G. Clouse, et al., eds. (Greenwood, S.C.: The Attic Press, 1968. 271 pp., cloth, \$5.95.)

It was the highly articulate William Hordern who acknowledged with some appreciation the "new face of conservatism" in theology, even though he would not class himself as such. The facts of the case are there is considerable thoughtful writing being done by conservatives not only in theology but in other areas of academic study. This book is a clear-cut example.

In the face of "a rising tempo of protest against political, economic, and social injustice" in our day, three young evangelical scholars, Robert G. Clouse, Robert D.

Linder, and Richard V. Pierard, along with seven other men (seven historians and four political scientists, all closely associated with the academic community) have produced this volume of individual essays dealing with current social issues, including war, the welfare state, the civil rights movement, public schools, Communism, and politics.

Some conservatives will be upset, rightly or wrongly, by the stance which these men take. First, they identify themselves as of "moderate persuasion in the evangelical movement" and refuse to be categorized as "doctrinaire political conservatives." They accept a *Christianity Today* definition of "evangelical"; namely, "belief in biblical authority and in individual spiritual regeneration as being of the very essence of Christianity." But they present themselves as "concerned citizens and practicing scholars."

Second, unhesitatingly, they indict evangelicals because too many of them are "more concerned with their own status in society" than with the political, economic, and moral health of society, and they either oppose social change or ignore it. "For these people," they write, "adherence to such traditions as the laissez-faire free enterprise system, the principle of racial segregation, armed intervention in the internal affairs of other states, and the deep-seated fear of any expansion of the activities of the federal government comes to occupy a prominent position in the body of Christian dogma."

The departure of some of their friends

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## The Ministry and the Social Movements of the Times

The great expositor Alexander Maclaren believed that the minister best influenced the broad movements of his day by concentrating on preaching. When his portrait was presented to the city of Manchester he said: "I have been so convinced that I was best serving all the varied social, economical, and political interests that are dear to me by preaching what I conceived to be the gospel of Jesus Christ, that I have limited myself to that work. I am sure, with a growing conviction day by day, that so we Christian ministers best serve our generation . . . So, not because my sympathies are narrow, but because I believe I am best promoting the broadest interests, I say this one thing I do."

Quoted by Pattison, *The History of Christian Preaching*, p. 344

from the evangelical ranks and the fear of a repeat of the indifference of the evangelicals in Germany before the last world war compel them to speak out of their consciences to this confused state of affairs among their fellow believers. Thus they hope to create a genuine ferment of concern by the publication of this volume.

Mark O. Hatfield, the eminent United States senator from Oregon, writes the lead essay, "How Can a Christian Be in Politics?" Historical, sane, scriptural, this article ought to be read by all Nazarenes. Likewise the second essay, "The Responsibility of the Christian Voter," by Walfred H. Peterson, professor of political science at Washington State University. Without a doubt, the thoughtful Christian will argue with some of the conclusions of these young scholars. The reviewer found himself at variance in several places. Nevertheless these honest and provocative treatises merit attention and analysis, hopefully to the end of bringing about deeper concern for these issues which persistently plague our society and our world today.

Mature young adult groups, who are willing to face these problems with openness and a desire to learn and to sharpen their own thoughts, could profitably use this volume for a series of studies.

WILLARD H. TAYLOR

### I Will Come Again

By G. Franklin Allee (Kansas City: Beacon Hill Press of Kansas City, 1968. 79 pp., paper, \$1.00.)

The emphasis of this stirring little volume is not on any particular theory of millennialism or dispensationalism, but on the biblical reasons for believing that the second coming of Christ is at hand. In the achievement of this aim, the author is convincing. He begins by clearly distinguishing the prophecies which refer to the destruction of Jerusalem in A.D. 70 from the signs relevant to the time of the end. In both areas he has amassed fresh materials, reflecting careful research, and he uses them skillfully to make the book both interesting and informative. That he advances no theory as particularly new or unusual is to his credit. Yet this commendation needs to be qualified by one observation. He believes that the destruction of the earth and its inhabitants will be brought about by man in his unbridled wickedness and warfare after the rapture of the saints, and be consummated within a relatively short time. This leaves the question of a subsequent millennial "reign" on this earth very am-

biguous, to say the least. The amillennialist would see in the book support for his position; the premillennialist would be left wondering. But whether this is reviewed as a weakness or a virtue, the fact remains that the tone is urgent, without undue speculation, and evangelistic as well as scholarly, so that preachers who want grit for their preaching mill on the Second Coming and inspiration for their souls should have this book.

R. S. T.

## Preachers' Exchange



WANTED: A copy of *Preachable Sunday Evening Sermon Outlines* and also *Preachable Sunday Morning Sermon Outlines*, both by Norman R. Oke; also copies of the *Nazarene Preacher*, from 1964 back. Write Rev. Ronald Thompson, 608 North Third Ave., Siler City, N.C. 27344.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms.

## CALENDAR DIGEST

### MARCH

- 1 Beginning of three-month Evangelistic Crusade for Children and Youth
- 30 Palm Sunday

### APRIL

- 4 Good Friday
- 6 EASTER—Offering for World Evangelism
- 20 National Christian College Day

### MAY

- 1 Final postmark date for Stewardship Article Writing Contest
- 4 Baby Day
- 11 Mother's Day  
National Family Week
- 13 Seminary Commencement
- 25 Pentecost Sunday
- 30 Memorial Day
- All month—Other Sheep Emphasis

# AMONG OURSELVES

The *Herald of Holiness* should be read . . . The people are more apt to do it if they know their pastor does . . . It seems a long while ago now, but I'm still thinking of Grant Swank's article, "This Is the Last Straw!" and "When Families Worship Together," by Fletcher Galloway . . . Isn't it rather incongruous for the church—of all institutions—to so proliferate its groupings and activities that it contributes to the fragmentation of the family rather than its unity? . . . And in so doing widens the generation gap? . . . But I'm wandering again from the *Herald* . . . What would happen if every Sunday the pastor would make reference to the *Herald*, in one of a half dozen possible ways? In his announcements: "Did you read the article in the *Herald* on how to handle money in a Christian way?" . . . Or in his sermon he could illustrate or support a point with: "I saw in the *Herald* last week . . ." If the people hadn't read it, their curiosity would be aroused. The *Herald* would go up a notch in their thinking. Such casual weekly reminders would multiply weekly readers . . . And if they *had* read it, their eyes would brighten with recognition, (and straying minds be brought back to the sermon) . . . Whenever a listener feels that he is on the "inside" with his pastor—that he shares a common knowledge, which now is being advertised as being important—he feels a glow of pleasure . . . He is being subtly complimented that he had the good sense to have read it too . . . This is just the way folks are . . . Another way folks are these days is as receptive as a sponge to visual propaganda . . . In some areas we should help our people cultivate thick hides of resistance . . . Yet perhaps we should also more systematically take advantage of this receptivity for our own holy ends . . . Apparently the army uses films constantly for preparing men for war. Aren't we in a war too? . . . NAVCO reminds us (p. 29) that we can "project" the message of holiness with a projector . . . There are real perils in overuse—but perhaps some churches are "missing the boat" by under-use . . . It is still under-use if such helps as described on p. 26 are not utilized avidly . . . Go north, young man, go north! (p. 32)

Until next month,

BT

# Easter

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