

THE
NAZARENE
PREACHER

APRIL 1971

BUILT-IN RESOURCES

General Superintendent Young

THE SECRET OF CHURCH GROWTH

The Editor

THE PREACHER'S TARGET

Gordon Chilvers

WATER BAPTISM

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Sermon of the Month

ROCK OF AGES

Mark F. Smith

proclaiming Christian Holiness



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APRIL, 1971

Volume 46 Number 4

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Built-in Resources

By General Superintendent Young

IN THE RIGHT SENSE the man of God is like a layman in business for himself—he can work as hard as he wants or be as lazy as he dares. But in the deepest sense, the real peril of the minister lies in the realm of the spirit and in the moral tone of his life. Here it is not enough to contend for moral purity. The man of God must also afford the contagion of radiance if his message and service are to be attractive. Who wants to hear a sourpuss, and who will continue to pay tithes and give offerings in return for the display of pessimism from the pulpit Sunday after Sunday? One man observed to the writer recently, “I don’t have to go to church to be depressed. I can be depressed at home alone.”

Discouragement is Satan’s “solar plexus” blow. It often puts the man of God out of commission, at least for a time. But David in his day discovered how to cope with it when he “encouraged himself in the Lord his God” (I Sam. 30:6). Surely our light today is brighter than David’s!

Discouragement is often a mood born of battle fatigue. Even the man of God should avoid serious decisions or changes when he is both hungry and tired. A sleep may be as necessary as prayer and fasting.

But discouragement sometimes rises out of bewilderment that comes from a sudden pileup of things. Then the mature individual needs to sort out the next thing(s) he must do. He must rely on the constant availability of God as well as on His power. Maybe he must slow down to a walk, but if the road is one of obedience, he can afford to trust. Then he confesses, “This I know, that God is for me.” Soon his courage and faith spill over again on that people whom he serves.

The Secret of Church Growth

THE CERTAINTY of the Resurrection combined with the baptism with the Spirit is an unbeatable combination. It is a fusion of two distinct sources of power, and the union increases the power exponentially. This is what made the Early Church so dynamic. It was God's "fusion bomb" in a pagan world.

But part of their secret was in their method as well as in their message and their inner motivation. Their method was governed by one simple principle: diffusion. Jesus had said "all the world"—and to all the world they went, as rapidly as possible. When they bogged down in merely intensive evangelism, and began to build big centers, as at Jerusalem, they were either mercifully scattered by persecution or died. As long as they kept going, to the next towns and to the next countries, the churches grew, in both number and strength.

This was Jesus' method before them. He refused to confine himself to saturation evangelism. No town in Israel had a right to a monopoly on His ministry as long as there were other towns that had not had His ministry at all. He exposed himself to as many as possible. In this constant lateral extension He was followed by his greatest missionary and church-planter, Paul.

But this was the method of our own forefathers also. They kept planting churches, not because they were trying to build a denomination or reach goals, but because they were moved by a conviction that the holiness message of full salvation was needed everywhere. Every town should hear. They were not even trying to start churches, per se. They were trying to spread "scriptural holiness," and churches were the result. This is the drive of powerful doctrinal conviction combined with burning love. Here too is the magnificent fusion: a risen Lord, the mighty Saviour, and the indwelling Spirit, the mighty Sanctifier.

Is it not, therefore, a symptom of decline when we become builders of institutions rather than restless heralds of the message? When we begin to consolidate inward and cease to branch outward? When bigness of churches becomes our aim rather than multiplication of churches? When as long as there are unsaved people in my town I can forget the hundreds of towns with no holiness witness at all? Thorough community evangelism is good. But let us not forget the next towns. There are "other sheep," too, which must be brought in.

Do we get the point? We are grateful for new plans, whether in home missions or in world missions. But the dynamic is not in the plan, but in the re-fusing of the old passion—to take the message of Christian holiness to every hamlet and every town and country in the world. We have something good. We aren't interested in building museums for its sanitized preservation. We want to share it with the whole world.

Guarding Our Theological Trust

THE SCRIPTURE SAYS that we have been given a deposit which we as ministers are to guard (II Tim. 1:14, Berkeley). The deposit is not only ecclesiastical and experiential, but also doctrinal. If we are not careful we will be like the man in the Old Testament who was given the responsibility for guarding the prisoner, but later had to confess: "While I was busy here and there, behold, he was gone." We may be ever so busy in the ministry and in our very busyness become heedless of doctrinal drifts, until by and by our integrity as a holiness denomination is gone. In the Old Testament account the man's carelessness cost him his life. In our case our carelessness may cost our souls personally, and our corporate carelessness will certainly cost our health denominationally, as a viable holiness church.

It would be easy for all of us to check on our alertness by asking a simple question: Have we carefully, and with genuine interest, followed through the course of articles by Ross Price on the nature of the "old man" and God's provision for it? I am afraid that, if the truth were known, too many of us not only failed to follow through with an intelligent grasp, but were thoroughly disgusted and bored, and wondered why so much space should be taken up by such a series. Yet the truth of the matter is that our future as a holiness denomination depends more on the issues discussed by Dr. Price than on the implementation of most of the articles in the front half of the magazine—which were probably read with keen interest.

And what shall be said in reply to the complaint, "I couldn't understand them"? No one would be too favorably impressed with a doctor who said about an article in the medical journal on the early diagnosis of tuberculosis, "I didn't bother to read it clear through because I didn't understand it." In reply it would be necessary to ask him the pointed question: "How did you get your sheepskin?"

Most of us are ordained elders. In order to be ordained we had to pass the study course, as a minimum. Then we don't have to know Greek in order to be able to follow such a series of doctrinal articles with basic understanding and benefit. As ministers, busy though we may be, let us not default our involvement and responsibility in the ongoing theological integrity of our church.

If preaching is to be healing
it must present Christ

The Preacher's Target

By Gordon Chilvers*

WHEN WE THINK of next Sunday's sermons at church, our first thought is: What shall I choose for my theme? No sermon is likely to be effective unless it has a theme which we can state clearly and concisely. This theme needs to be plain enough for our hearers to grasp easily.

We have a compelling motive to make our sermons the best we can as we recall our Lord's words to Peter: "Feed my lambs . . . Feed my sheep" (John 21:15-16). These words have a contemporary ring about them. For pastors are the shepherds God has appointed that they may "feed the flock" which is among them (I Pet. 5:2).

As the people gather for the worship service in the sanctuary, they are the sheep waiting to be fed. They are looking up to the shepherds for the spiritual food which will nourish their spiritual life. Only this food will enable them to fight life's battles successfully. For the past six days they have lived in a world which created this hunger. It has sapped their strength and tried to squeeze them into its mold by urging on them its own motives and ambitions.

No one can live as a Christian in a world that "lieth in the power of the evil one" unless he is sustained by

adequate spiritual nourishment. Often the sheep have no energy, little time, and scarcely any inclination to search for their own food. They depend, possibly too much, on their shepherds to give them what is essential to keep them living for God today. Present conditions in the world increase that hunger. Life today is more exacting than it was even 10 years ago. Pain and grief become more intense. Strain advances side by side with increased physical comfort and security. Says one acute observer: "Civilization only internationalizes the trouble. We have fewer wounds, but more weariness. We are better cared for, but we have more care. There is less agony, but more misery."

When worshippers meet in the sanctuary they seek authentic answers to these problems. They are tired of man's mistaken guesses and want what is reliable and certain. Only from the Bible can we get these authentic answers.

Knowing the situation of the worshippers will point the way as we seek our theme. Great preachers of the past have made a consistent emphasis that is still contemporary. Dr. Parker repeated again and again: "Preach to broken hearts!" The testimony of Ian Maclaren is: "The chief end of preaching is comfort . . .

*Norwich, England.

Never can I forget what a distinguished scholar, who used to sit in my church, once said to me: "Your best work in the pulpit has been to put heart into men for the coming week!" Dr. Dale, the famous British minister, urged: "People want to be comforted . . . They need consolation, really need it and do not merely long for it."

For adequate comfort, for satisfying answers to life's problems, we shall need to go to the Bible and handle its big themes. For that reveals the grace of God that can master every situation and triumph in every trial. The preaching of the apostles gripped their hearers' hearts far more effectively than ours does today. As we examine the few sermons that have been preserved, we find these preachers concentrated on the major themes of the Christian faith.

To handle great themes adequately requires hard digging and many hours of work. Here is the preacher's temptation. He can decide that for lack of time or inclination he will take an easier approach. He will confine his attention to side issues such as some local incident or what is then exciting the interests of the press. But these days are too serious for us to spend our hearers' time on what is as irrelevant to them as the building of the pyramids. In any event, as J. H. Lowett put it so well, "You cannot drop the big themes and create great saints."

Especially we shall concentrate our attention on the central theme of the Bible, God's work of reconciliation in the death of Christ on Calvary. The Early Church knew that it was commissioned for what was more vital and incisive than vague talk about topical problems. It was sure it held something far more dynamic and effective than to propagate interesting ideas or to foster a new type of ethics.

We are commissioned by God today to confront men with God, to announce that in the life and death of Christ God has bridged the gulf between two worlds. He has shattered the massive tyranny of the powers of darkness. By bringing to light immortality, He has completely and permanently raised human hopes and the future of the world.

We must preach the Cross because of its power to draw men to the Lord. Jesus made this prediction: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Paul made the Cross the center of his preaching. "Christ died for our sins" (I Cor. 15:3), he assured men. He asserted that he was determined to know nothing among men save Jesus Christ and Him crucified (I Cor. 1:23). Courtland Myers used to say that the ideal sermon was one that began at the level of the people and always led them to the foot of the Cross.

Why this emphasis on the Cross? We must preach the Cross because that is the only way we can preach good tidings to the poor, heal the brokenhearted, preach deliverance to the captives, recovering of sight to the blind, and liberty to them that are bruised.

James S. Stewart explains: "God's deed in Christ touches life at every point. It speaks to every aspect of the human predicament . . . It burst through the narrow orbit of habitual thought-forms, hackneyed social attitudes, doctrinal predilections. There is no plummet that can sound its ocean's depth; no yardstick that can measure the length and breadth of this Jerusalem. And the surest way to keep your ministry living and vigorous and immune from the blight of spiritual lassitude and drudgery is to draw continually upon the unsearchable riches which in Christian doc-

trine are lying to your hand; and to remember that you—no less than the New Testament preachers—are commissioned for the purpose of *kerygma*, the proclamation of news, the heralding of the wonderful works of God.”

With the Cross we shall couple the complementary truth, Jesus’ resurrection. Peter preached it this way. You have taken Jesus “and by wicked hands have crucified and slain” Him. “God hath raised [Him] up, having loosed the pains of death: because it was not possible that he should be holden of it” (Acts 2:23-24). Men preached “Jesus, and the resurrection” (Acts 17:18).

Paul said that the gospel he preached was: “Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (I Cor. 15:3-4). He adds: “So we preach, and so ye believed.” When Paul was indicted before Festus and Agrippa, the main accusation brought by the Jews against Paul was this: “One Jesus, which was dead, whom Paul affirmed to be alive” (Acts 25:19). The resurrection of Jesus was an essential part of the Christian message which the first

preachers gave to the people.

Preaching the Cross and the subsequent Resurrection does not mean that we shall say much the same thing each week. There are various aspects of this truth and one sermon gives the preacher no more time than he can use to develop one side of this truth. These aspects will all be branches coming from the same trunk of the tree, though branch will differ from branch.

From these twin truths of death for sin and resurrection spring the great doctrines of the Christian faith. These themes include the forgiveness of sin and its peace with God with restoration to the divine favor and fellowship; the gift of the Holy Spirit as He enlightens, guides, and purifies our hearts; the grace of our Lord Jesus Christ that enables us to live for Him in today’s world; the power of God that enables us to serve Him and overcome temptation; the hope of Jesus’ return; victory over death and the certainty of entering our eternal home that Christ is now preparing for us.

When we preach on one aspect of these great themes we can expect our hearers to see additional evidence of God’s greatness, a fresh view of Christ’s love, and have another revelation of their personal need as the Holy Spirit shows them their own hearts and the Bible’s message.

Will not such doctrinal preaching be dull or monotonous? “We may call that doctrine exhilarating,” writes Dorothy Sayers, “or we may call it devastating; we may call it revelator or we may call it rubbish; but if we can call it dull, then words have no meaning at all.”

Our difficulties are great as we prepare to preach on such themes. What help is available to us? We can go to the throne of grace in importunate prayer and find help in our

GIVE

**FROM YOUR HEART;
CHRIST DID!**

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CHURCH of the NAZARENE

need. There we shall be assured that the Trinity has all that is necessary for us to preach Christ. The grace of our Lord Jesus Christ will enable us to exalt Him. The love of God will enable us to see the greatness of Christ. The fellowship of the Holy Spirit will prepare the hearts of the listeners to receive the message of Jesus, who is both Lord and Saviour.

We shall not forget the newspaper as we prepare our sermons. But we shall not take our themes from it. We shall restrict its use to our application of the truths which we draw from the Bible. In this way, we shall try to see every situation from the throne of God, rather than from the minds of men.

We shall make a point of being relevant to the contemporary scene. Yet we do not have to make the Bible relevant; it is always so already. Our task is to show to men how the great themes of the Bible are relevant to their present position.

The Scottish preacher, Dr. Alexander Whyte, used to go for regular Saturday afternoon walks with Dr. Marcus Dods. He declared: "Whatever we started off with in our conversations, we soon made across country, somehow, to Jesus of Nazareth, to His death, and His resurrection, and His indwelling." We start with different texts each Sunday, but before we have finished our sermon we shall have arrived at Jesus Christ.

True, we need to be alert to the needs of the moment. We must catch the interests of men. Yet it is not by sensationalism, but by preaching Christ, that we shall feed our hearers today.

When a Christian visitor came to England, he was not particularly impressed with C. H. Spurgeon's oratory. But as he left the tabernacle he said: "What a wonderful Savior we have!" May that be said of each

of us when we preach Jesus Christ next Sunday!

**Practical
Points**

*that make
a difference*

He Used His Head—and Won Some Young People to Christ

Dear Son:

We have just closed a revival and Jim, one of our finest Christian men and the high school football coach, had his "big" game last Friday at 8 p.m. He attended every service—even the noonday Bible studies and prayer fellowship.

I wondered what our evangelist would do, since most of our people followed our Christian coach, who meant so much to the community and the teen-agers of the city. Should an evangelistic service be changed for a football game? One evangelist "panned" the congregation for attending and ended up with a handful of people in service.

But you know what that wise evangelist did? He started the Friday evening service 30 minutes early. He promised a service of one hour and encouraged the people to go with him to the last half of the game.

Son, do you know what the results were? That evening saw the largest attendance of the week with the auditorium nearly full. When the invitation was given, there were more seekers than in any other service.

Yes, the evangelist used his head, and God honored his wisdom with souls!

I pray constantly that God will give you wisdom. For you see, the method is not the end, but *winning men to Christ is the superlative end!*

Love,
Dods

Does the spiritual rule
out the sacramental?

Water Baptism

By Arthur W. Fisher*

WHILE WE HAVE RETAINED IT in our church *Manual* and in our theology books, we are drifting away from water baptism in *preaching, teaching, and practice.*

A recent survey of catalogs from all the major holiness publishers reveals a dearth of literature on this subject. How long since you have heard a sermon on Christian baptism? How long since your church has had a baptismal service? There are several reasons why the fundamentalist churches tend to ignore a doctrine so prominently featured in the New Testament.

1. Because of reaction against *baptismal regeneration.* This is the belief that baptism has a saving power; or that if you have been baptized, you are saved, and that without baptism, you cannot be saved.

2. Because of fanaticism about the *mode* of baptism. There has been much emphasis on the *mode* at the expense of the baptism itself. Many would sacrifice the practice altogether rather than see it administered by a method differing from their own shibboleth.

Winds concerning the mode of baptism have been both contrary and violent. Among the modes are: immersion in Jesus' name only, immersion in the name of the Trinity, immersion three times in a forward motion (once for each of the Trinity), sprinkling, pouring, combination of sprinkling and pouring. To some, no mode is valid unless it is administered by a priest of apostolic succession.

There has been less tolerance exercised here than at any other point of our evangelical faith.

The *Manual* of the Church of the Nazarene states that water baptism may be administered by immersion, sprinkling, or pouring *according* to the choice of the applicant.

There is no room for intolerance about the mode of baptism in a church where each person may have the mode demanded by his own conviction. Many of us are prone to expand our personal conviction into a universal law.

3. Because of the *inconvenience* of an outdoor baptismal service, with its lack of adequate dressing quarters, as well as the embarrassment of wet, clinging, and suddenly transparent garments. However, many churches with beautiful baptistries have not used them in several years.

Since baptism is not a *saving* ordinance, many have come to believe that it is not necessary—this in spite of the fact that in the 14 recorded cases of salvation (after Pentecost) none are without water baptism.

Our English word "baptize" comes from the Greek *baptizo*. This one word has been variously translated to convey the idea of immersion, dip, wash, bathe, and to merely moisten. Cruden defines baptism as "the outward ordinance or sacrament wherein the washing with water represents the cleansing of the soul." Dr. Hodges says, "Baptism is a sacrament or ordinance instituted by Christ, and always consists of two elements: (1) an outward visible

*Taylorville, Ill., recently deceased.

sign, and (2) an inward grace thereby signified." Dr. Pope says, "Baptism is a seal of union with Jesus Christ, and of participation in the Christian covenant." Dr. Shedd says, "Baptism is like a seal on a legal document. The important thing is the document itself, but the seal declares the genuineness of the document." Baptism is a seal, declaring the genuineness of our salvation, or as Dr. Wiley states, it is a "sign and seal of the covenant of grace."

Baptism is a symbol of the death and resurrection of Jesus, as well as of our own passing from death to life (Rom. 6:3-5). It is a pledge of fidelity similar to a vow of marriage. What kind of man wants the girl but not the ceremony? An unbaptized Christian has not yet done everything recommended to the early Christians.

By assuming the unimportance of this doctrine, we have failed to develop any literature on the subject. This has resulted in more neglect of the *teach-*

ing, and *practice*, as well as in fostering ignorance about it, causing some to be baptized without realizing the significance of it.

In His great commission Christ commanded the disciples to carry the good news to all nations, and to *baptize* the converts.

Again quoting Dr. Wiley (*Christian Theology*, Vol. III), "Two things concerning baptism stand out clearly here: (1) Its universal and perpetual obligation, (2) its sacramental import."

The "universal and perpetual obligation" is indicated by two things—our Lord's express command (Matt. 28:19-20) and the apostolic practice (Acts 2:38-41; 8:12). Baptism is a solemn ordinance which should be strictly observed. It is clearly evident from the above scriptures that the apostles administered baptism immediately upon profession of faith; and if it was deemed necessary then, it can be no less so now.

Are we as Nazarene pastors—

Bearing Burdens or Casting Stones?

By Samuel L. Hindman*

WEDNESDAY had been a typical but busy day of pastoral activity. With the flu "bug" on the rage, and the hospital and pastoral calls to make, little time was left to prepare mind or soul for the evening service. I gulped down the evening meal and hurried to the study to search through my tattered notes of previous days. Only about 45 minutes until

the evening service, I observed. Whew! I searched and prayed simultaneously. Eureka! A "sermon starter" that had served me well in the past: "Things We Should Do for One Another." Thank You, Lord! I prayed that God would bless it to our hearts, for it contained some lessons that we needed to learn, or at least review.

1. *Pray one for another* (Jas. 5:16)
2. *Confess your faults one to another* (Jas. 5:16)

*Pastor, Dothan, Ala.

3. *Love one another* (I Pet. 1:22)
4. *Bear ye one another's burdens* (Gal. 6:2)
5. *Comfort one another* (I Thess. 4:18)
6. *Teaching and admonishing one another* (Col. 3:16)

I prefaced my remarks with some references to Paul's comparison of the Church to the human body (I Corinthians 12), giving some illustrations from my own experience, and continued on into each point of the outline. I omitted my planned comments on point six because God had seemed to settle down on the service as I came to point four, "Bear ye one another's burdens"; and point five, "Comfort one another." Time had almost elapsed, for the people had responded well in the discussion, and I was grateful that the service had been as successful as it was under the circumstances. I breathed a sigh of relief, had some testimonies and the benediction, turned out the lights, and went home. My thoughts as I left the service were, Thank God for the *Nazarene Preacher*, that has helped rescue this preacher, and for the Lord's presence that made the service complete.

Saturday afternoon came, and again I was in my study attempting to polish those notes for the Sunday services. Suddenly the wail of a siren pierced the still air, and I looked curiously out the window to see if it came from police, ambulance, or fire truck. An ambulance whizzed by with red light flashing, while anxious neighbors filled their lawns to see or learn of the excitement. I'd like to follow that thing, I mused, and settled back to work on my sermons, content—or forced—to wait the news from a neighbor or the evening paper. But my phone rang about that time and my work would have to wait for a while. "Can you come at

once, Pastor? We have found my husband in bed, and he is either real sick or dead—we don't know which yet!"

I went immediately. The doctor and the ambulance personnel were with him as I entered the room. He was dead—an apparent heart attack.

As the events of the next few days unfolded I began to understand better the previous Wednesday evening service. This man's family was in that service. "Bear ye one another's burdens," "Love one another," "Comfort one another." "If any member of the body experiences pain, the whole body is affected." I thought, Now is the time to practice what has been preached. And we did! I witnessed my people experience pain together, weep together, comfort one another, and bear the burdens of the day together. Now I understood and appreciated anew the midweek service. God had, in a measure, prepared us for these events.

But I also witnessed something else in our midst. Questions were asked, "Did he make it?" "After all, he wasn't the most faithful member we had." "He didn't measure up to all the rules of the church." I confess that these same thoughts—as well as others—had confronted me too, for I was his pastor. But I also was left wondering along with others, Did I do my best to bring him back into the fold? How much light had been revealed amidst the thunder? Had I practiced what I had preached? Had my love been all that it should have been?

A member is dead, stricken suddenly, and he died alone. We don't know what his last moments were like; we can only hope. We lost a member, but did we also let a soul slip out into eternity unprepared? Had we been merely casting stones toward him like the scribes and

Pharisees advocated for the woman taken in adultery? Or had we sought to bear his burdens "and so fulfil the law of Christ" (Gal. 6:2)?

Through this experience in my ministry, I have learned that burden bearing brings better blessings when fewer stones have been cast.

This kind of "social gospel" we can endorse!

James Bryan, God's Servant

By Charles Ludwig*

IT WAS A LITTLE LATER than usual when Brother Bryan slipped out of church and headed for home. While he was in the act of crossing a dark alley, a gun was shoved in his face and a rough voice barked: "Hands up!"

Bryan's hands leaped upward. Then quite methodically the bandit stripped him of his watch and what little money he could find. The moment he had finished, Bryant said: "Now, Brother, let us pray." As Bryan prayed, his voice tender with kindness, the gun slowly went down. The thief listened respectfully, and when the prayer was finished he returned the loot and told his victim he could go. Brother Bryan of Birmingham was respected by everyone!

James Alexander Bryan, minister of Birmingham's Third Presbyterian Church for over half a century, was one of the most dedicated men to ever lift his voice in a pulpit. Some have even compared him to St. Francis of Assisi.

Having heard of Brother Bryan for years, I stopped in Birmingham and re-

traced some of his steps. I wanted to know whether or not the amazing stories that have been told about him were really true. Sainthood is remarkably easy to exaggerate!

I started my journey at the church—on the corner of Twenty-second and Avenue G. The building itself is quite ordinary. It seats less than 300, and is quite typical of the smaller buildings with circular sanctuaries built at the turn of the century. But when I stepped into the pulpit, I began to get the feel of this extraordinary man. A brass plate on the pulpit desk said in bold letters: "We would see Jesus." This was indicative of the man!

From the church I went to the *Birmingham News*, and then to a restaurant that he frequented. I talked to another Presbyterian minister and to a church secretary. And their answers convinced me that Brother Bryan had fully lived up to the legends that have grown around his name.

Brother Bryan never attempted to preach a great sermon. He was not interested in the turn of a phrase or the balance of a sentence. His study usually contained only two books: the

*Tucson, Ariz.

Bible and the telephone directory! His goal in life was to be as Christlike as possible and to reach as many people for Christ as possible.

If while out visiting he happened to find a drunk lying in the snow, he took off his own coat, laid it on the man, and then arranged for help.

The pulpit at Third Church was merely the hub of his activity. Sunday morning always found him up—early. After prayer he rushed over to the church to see that everything was in order. Next he went down to Five Points and proceeded to gather a congregation of visitors. Then at about eleven o'clock he led them into the building. If some appeared penniless, he pressed a coin into their hands to place in the offering. And after the sermon, he invited all of them to stay for lunch.

On one occasion a cornered one-legged newsboy sought to excuse himself by saying: "I must go home to see my mother." Knowing this was not really true, Bryan replied: "If you'll come, I'll give you a quarter." The boy started attending Sunday school and church. Soon he was saved. Then he felt his call to the ministry. Bryan then helped pay his way through college and seminary. That lad is now Rev. James Cantrell, and is the present pastor of the church.

By Monday morning Bryan had selected a text for the following Sunday. Then at about 6 a.m. he started on his rounds—preaching it in all the places he had arranged during the years. He had a special love for firemen and would go to all their stations with his sermon. He also called on the police, the hospitals, the depots, the factories, and any other place where he could find a welcome. In addition to this, he would make half a dozen radio broadcasts during the week, publish a message in the *Birmingham News*, and turn out items for several other papers. Frequently during a single week he spoke 30 times.

Bryan was seldom refused the privilege of speaking. The owners or man-

agers knew his message would be short and to the point. Moreover experience had taught them that Brother Bryan would put a song in their hearts—a song that would last.

Calling at a hospital, he visited some streetwalkers who were dying of social disease. He spoke kindly to the outcasts and assured them that they could find pardon from Christ. Years later, one of these women sent an anonymous letter to the newspaper, telling how Bryan's interest had led to her reform, health, and salvation.

Because of its many industries, Birmingham attracted a large foreign population. Bryan felt especially drawn to them, for, as he once explained at a ministers' meeting: "Ever since I have been a pastor my work has partially been among the needy folk. If there are no poor in the congregation, my humble advice is to get another charge or shut your doors. Social service alone will not solve the problems of the poor and hungry, nor can it fill the need of the breadless and bedless and jacketless . . ."

Bryan's notebooks reveal that he worked with 27 language groups. Many of these could not understand English. But all of them understood helpfulness and *agape* love. After preaching the funeral of a Hungarian's wife, he showed the man the way of salvation. Then he asked if he understood. Through hot tears, the brokenhearted man replied, "Mr. Bryan, I understand; sure, Jesus is Boss." And after this, whenever Bryan passed his fruit stand, he insisted that he take a bit of fruit.

When the depression settled on America, the industrial centers were especially hard-pressed. In Birmingham tens of thousands were out of work. Many were cold and hungry. Brother Bryan established missions to care for the needy. When asked where he would get sufficient money for his projects, he replied: "God will send it."

Businessmen and anonymous donors helped. But Bryan often found himself completely out of funds and with hundreds of people to feed and clothe. Fre-

quently on such occasions he would sink to his knees and pray for a wedding. And usually after such a request, a happy couple would show up in a matter of minutes.

Altogether, Bryan had around 10,000 weddings and even more funerals. But he didn't marry just anyone who came along. If he had any suspicions at all, he would say to the groom: "Do you drink?" If the nervous young man answered that he did, Bryan would reply: "You'll have to call on someone else, for I won't marry a girl to a whisky jug!"

His wedding fees varied from an all-time low of a soup bone through 40 cents, a dozen eggs, and up to \$50.00.

Everyone in Birmingham loved this busy man, and many groups claimed him as their own. Once a year the firemen arranged to "kidnap" him. By careful planning he would be seized, led to a crimson car, and with sirens wailing, rushed uptown to an exclusive clothing store. There he would be completely outfitted with a new suit, shirts, shoes, and all that he would need. If there was any money left over from the amount the firemen had raised, it would be presented to Mrs. Bryan. The men knew that if Bryan got hold of it he would give it to the first needy man he met.

In 1934 the PWA commissioned the

(Continued on page 16)

Bottleneck or Channel?

By Wilson R. Lanpher*

Sometimes a pastor feels that if he can protect his people from legitimate church appeals he will strengthen his local program. But just the opposite is the usual result. When he subtly down-plays the great missionary offerings, the needs of his own college, the home mission program of the district, somehow hoping that by giving these avenues of outreach a light touch he may increase his local resources, he in the end has the exact opposite effect—and this by the simple law of sowing and reaping.

It has been proven that trust and confidence throughout our denomination has resulted in vigorous growth, evangelistic outreach, heartwarming missionary enterprises, and an educational system succeeding in the face of national trend.

It is possible to present a church-wide project with such lack of enthusiasm that it is given the "kiss of death," or it is possible to present it with enthusiasm and warmth and thereby convey approval and support. Over a period of time, congregations learn to interpret a pastor's enthusiasm or lack of it; but what the pastor forgets is that the law of sowing and reaping, and the way God has ordained that life should be an echo, usually come back to haunt him in his local program. Eventually a congregation comes to believe a pastor when he talks or acts small and overprotective.

On the other hand, an average congregation with limited resources can grow in vision and liberality as they sense the vision and liberality of their own pastor. And inevitably, this generosity and liberality will reflect itself in his support both in spirit and in salary. How many of us have used the illustration of the Dead Sea being lifeless and sterile in contrast to the Sea of Galilee being productive and useful? If we as pastors drift into the lure of holding down, holding back, and becoming a bottleneck for legitimate vision and outreach, we too will become sterile and unproductive. But if we stretch our hearts and minds to be channels of information, blessing, and growth, it will be amazing how our people will grow to our estimate of them just as they will shrivel to match our protective, dwarf-producing spirit.

World missions, college appeals, seminary offering, district projects need not "die on the desk." They can be open-door channels to bless others, and in the process, bless us.

*Superintendent, Kansas City District.

Facing the problems
of the megalopolis

Geographical Grouping for Outreach

By Robert W. Crew*

MODERN CIVILIZATION is challenged by the phenomenal growth of the world population. This growth is dramatized most keenly in the United States of America, where present-day methods of travel and communication keep us informed of the great masses of people that are on the move. The great shift in our population from rural life to urban life is being measured by politicians, industrialists, businessmen, educators, and churchmen every year. The fact that we are experiencing a geographical revolution within our country need not be debated.

The book *The Challenge of the Megalopolis*, by Wolf Von Eckardt, is a graphic presentation of the urbanized northeastern seaboard of the United States. August Heckscher, director of the Twentieth Century Fund, the sponsor of the original study, says: "Megalopolis—meaning the huge string of central cities, suburbs and satellite areas that stretches along the eastern seaboard of the United States from north of Boston to south of Washington is the largest, wealthiest and most productive urbanized region on Earth." The report further states: "No other region of the United States has such a large concentration of people, living so close to-

gether, spread over such a large area of land." The region is the most densely populated area in our country. The study revealed that: "In 1960 the average population density of the area came close to 700 inhabitants per square mile. The national average was 51. Even the crowded western half of California approached only 210."¹

In the spring of 1967, I answered the call of God and the church to move from a city of 34,000 in eastern Kansas to the southern part of the megalopolis, better known as Washington, D.C., with a metropolitan population of 2,750,000. I soon discovered several important facts: (1) that the constituency of the church covers a radius of 40 miles, (2) that the active membership resides in Maryland, Virginia, and the District of Columbia, (3) that the metropolitan area is increasing in population at the rate of about 100,000 annually.

What a challenge for the Church! Convinced that the Church can have an efficient and effective outreach in such an urbanized community, I want first to outline the distinct purpose, objectives, and goals of the Church as follows:

I. *Purpose*: To set forth the evangelistic mission of the Head of the Church—Jesus Christ.

*Pastor, First Church, Washington, D.C.

II. *Objectives*: To translate into action the evangelistic mission of Christ through preaching the Word, teaching the Word, and witnessing in a dynamic personal way to the Word.

III. *Goals*: To bring sinners to Christ, and to provide meaningful ways of channeling the optimum potential of the constituency into the total evangelistic mission of the Church.

To achieve our stated goals meant that we had to mobilize for maximum outreach with a minimum of time in travel. After many hours of work the entire constituency of the church was divided into 26 geographical areas which were labeled Centers of Evangelism. The Centers were established by the following criteria: (1) geographical location, (2) numerical strength, (3) potential for spiritual development.

The geographical size of the Centers ranges from three to 10 miles across. The numerical strength averages 25 persons per Center with no Center exceeding 30. When a Center grows beyond 30, a division is made. Each Center is so organized as to have the following types of the constituency involved: (1) active church members, (2) semi-active church members, (3) Sunday school enrollees, (4) prospects for the church. Each person within the group is also identified with the different organizations within the church: young adults, missionary chapter, etc.

The broad functions of the Centers of Evangelism are numerous, such as:

1. Visitation (lay and ministerial)
 - a. Absentee
 - b. Personal evangelism
2. Prayer cells
 - a. Church-wide cottage prayer meetings
 - b. Specific needs of the Center
3. Bible study
4. Transportation sharing
 - a. Bible school
 - b. Teen activities
 - c. Other church programs
5. Fellowship within group
6. Area church meetings
7. Possible nucleus for new church.

Some specific examples of the functioning of the Centers are:

1. *Communication*. One of the most noted improvements has been in the area of communications. This improvement was dramatized during the April, 1968, riots that brought looting and burning within two blocks of our church facilities. When advised by the police precinct captain that church services should be canceled, the entire constituency was notified of the decision and given alternative location for worship in about one hour. Three Centers involving about 50 gathered for Sunday school and an abbreviated worship service at the parsonage.

2. *Videotape*. Another example of evangelistic outreach was portrayed when a recent convert, Mr. C. G. McGraw, while convalescing, opened his home for several to gather and view a 30-minute videotape of the evangelistic service. Mr. McGraw was strengthened spiritually and the gospel was proclaimed to the unsaved.

3. *Vacation Bible school*. After several years without a vacation Bible school, the decision last year to conduct a school was strengthened by the needs revealed in our Centers of Evangelism. The Centers organization greatly increased the efficiency of the school. For instance, over 25 car pools were organized, prospects were easily identified, many people became involved. The school was a success.

4. *New families*. New families moving into the area are immediately identified with a Center of Evangelism. The family is visited by a pastor or layman within the Center. Information is given about the church, and the family is assured that they are needed by the church. The importance of the individual is paramount.

5. *Home for Incurables*. There is also a Center within a Center. Once a month an evangelistic service is held at the Home for Incurables. The name of the home clearly indicates the patients' prerequisite for admittance to the home. From 12 to 25 invalids are brought into the parlor for a service aided by video-

taped church services and special programs of evangelism. Groups from the church help by singing and testifying. This ministry is totally administered by laymen. One woman paralyzed from the neck down has been saved and united with the church by profession of faith.

Future plans for the Centers include increased personal evangelism. Center captains will assume the responsibility for promoting and training for personal witnessing within the Center. The future usefulness of the Centers of Evangelism is limited only by our imagination and willingness to work.

We are not "home free" with our Centers of Evangelism, but I believe we have found an organizational tool that is helping us to reach people for God and the church. In the first 24 months of operation 53 people have united with the church by profession of faith and a good-sized class is now ready to join our fellowship.

The Church has been tempted to "Idealize Suburbia" and to "Evilize the Core" of the great metropolitan areas of

our nation. We need to be reminded that rebels to God and the Church reside in both places. Jesus came to seek and to save the lost, and we can do no better than to follow His example. The Church is "God's plan" for presenting the gospel of Jesus Christ to needy men. I suggest to you that the city has become the "frontier" in our society. The Church of the Nazarene can and must find ways of advancing the kingdom of God in this "frontier" with its teeming millions of unsaved. In the great cities of our nation we must have strong holiness churches to provide centers of evangelism. The kingdom of God has never been advanced by men's convenience but by men of conviction—conviction that is shot through with the redeeming love of our Saviour—redeemed men who will face the facts and be faithful. St. Augustine said: "It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds."

¹Wolf Von Eckardt, *The Challenge of the Megalopolis* (New York: The Macmillan Company, 1964), pp. 3-8.

James Bryan, God's Servant

(Continued from page 13)

sculptor George Bridges to create a work of art for the city. After long and sometimes heated discussion, it was decided to make a statue of Brother Bryan—even though he was still alive. In order to get the right motif, the sculptor attended the Third Presbyterian Church and studied the pastor. His conclusion was that Bryan's most characteristic pose was that of prayer.

He chiseled the statue out of fine white marble and placed it at Five Points for all to see. But today the statue stands in an even more important place. Thankful friends carried it to the top of Red Mountain and placed it in the shadow of Birmingham's gigantic monument to Vulcan. There—

at Prayer Point—it broods over the city. Each year it is visited by thousands who come to meditate, to think, to remember, to pray.

When Bryan first came to Birmingham, fresh out of Princeton, he was Mr. Bryan. A little later he was Rev. Bryan. And then he was Dr. Bryan. Finally he became Brother Bryan—and this was the title he loved most.

Brother Bryan, born in South Carolina in 1863, gave his entire life to Birmingham—his adopted city. He passed away in 1941 while still in the harness.

Characteristically, at the time of his death, his bank balance was only \$180. He lived for others, and he lived well—extremely well!



The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee **Bennett Dudney, Editor**

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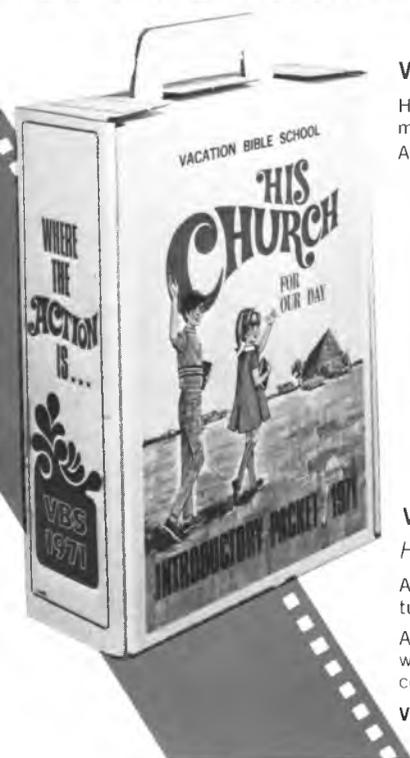
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_____	V-5571 Young Teen Teaching Aid Packet* \$1.95 _____
_____	VBS—Why, What, How? \$1.50 _____
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Two ways: (1) By annual subscription—\$2.50. Individual or church. There will be no annual subscription drives, so subscribe any time of the year.

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If every member of our church (not including those on World Mission fields) gave the price of one coffee break a day (10c) for 100 days, we could go over our Easter Offering goal with \$1,213,830 to spare!



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\$2,750,000

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PERCENT PAID ON THE 2% NMBF PROGRAM*

Assembly Year 1969-70

DISTRICT	PERCENT	DISTRICT	PERCENT
1. Hawaii	104.45	39. Kentucky	90.98
2. Minnesota	100.38	40. Southwestern Ohio	90.87
3. Arizona	99.66	41. Upstate New York	90.64
4. Southwest Indiana	99.44	42. Illinois	90.59
5. Alaska	98.16	43. Chicago Central	90.58
6. Virginia	97.16	44. Northeast Oklahoma	90.51
7. Kansas	97.03	45. Southeast Oklahoma	90.51
8. Dallas	96.78	46. San Antonio	90.44
9. Pittsburgh	96.55	47. Canada Atlantic	90.35
10. Sacramento	96.35	48. Canada Pacific	90.21
11. Washington	96.11	49. Rocky Mountain	90.06
12. Northwestern Ohio	96.10	50. Akron	90.02
13. Philadelphia	95.62	51. Joplin	90.01
14. Southwest Oklahoma	95.56	52. South Arkansas	90.01
15. Nebraska	95.06	53. South Carolina	90.01
16. Idaho-Oregon	94.66	54. Canada Central	90.00
17. Southern California	94.36	55. Colorado	90.00
18. Louisiana	94.30	56. Indianapolis	90.00
19. Dakota	94.26	57. Iowa	90.00
20. Mississippi	94.19	58. Nevada-Utah	90.00
21. Northwest	94.13	59. North Carolina	90.00
22. Kansas City	94.07	60. Northwest Indiana	90.00
23. Northwest Oklahoma	93.89	61. Washington Pacific	90.00
24. Central Ohio	93.43	62. West Virginia	90.00
25. Missouri	93.10	63. Central California	83.48
26. Houston	92.93	64. Florida	82.97
27. New England	92.36	65. Eastern Kentucky	80.63
28. North Arkansas	91.87	66. Wisconsin	80.53
29. Canada West	91.82	67. Eastern Michigan	79.53
30. Oregon Pacific	91.68	68. Georgia	79.06
31. New Mexico	91.58	69. Los Angeles	78.10
32. Alabama	91.55	70. Northern California	77.94
33. Michigan	91.47	71. Maine	76.85
34. West Texas	91.32	72. Northwestern Illinois	75.46
35. Northeastern Indiana	91.28		
36. East Tennessee	91.11		
37. Tennessee	91.03		
38. New York	91.01		

Denominational Average—90.60%

*The "2%" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2% of the sum of Column 25, less Columns 1 and 2, in the pastor's annual church financial report.)

1970 LEADERS

Sixty-four percent of the districts increased home missions budgets in 1970. We are committed to an eventual goal of 5 percent of total raised for all purposes as a fair budget for district home missions. The leading districts in each category, based on total raised for all purposes, are shown below:



	<i>Raised 1970</i>	<i>Assigned H.M. Budget 1970</i>	<i>%</i>
GROUP I			
Middle Europe	\$ 58,846	\$ 2,934	5.0
Can. Atl.	159,100	6,024	3.8
Can. Pac.	200,737	6,500	3.2
Australia	90,316	2,709	3.0
GROUP II			
Maine	579,990	23,665	4.1
Can. Cent.	578,000	17,672	3.0
Wisconsin	498,569	14,540	2.9
GROUP III			
Can. West	670,297	22,500	3.4
S. Arkansas	757,187	21,868	2.9
GROUP IV			
Iowa	1,366,952	43,620	3.2
Sacramento	1,177,524	35,982	3.1
New England	1,236,616	33,506	2.7
GROUP V			
N. California	1,512,293	52,828	3.5
N.E. Indiana	2,166,762	56,089	2.6

A FAIR GOAL FOR DISTRICT HOME MISSIONS BUDGETS IS . . . 5 PERCENT OF TOTAL RAISED

HOME MISSIONS

Fifty-two districts have organized new churches in the period July 1, 1968, to December 30, 1970. We are hopeful that in 1971 153 additional churches may begin. Leaders to December 30, 1970, are shown below:



5 NEW CHURCHES ORGANIZED

Alabama
Colorado
Florida
Kansas City

TWO to FOUR NEW CHURCHES ORGANIZED

Arizona—2	Kentucky—3	N.W. Ohio—2
Canada Central—2	Maine—2	Oregon Pacific—2
Central Ohio—4	Michigan—3	Philadelphia—2
Dallas—2	Mississippi—2	Tennessee—2
East Tennessee—4	Missouri—2	Upstate New York—2
Georgia—2	New England—2	Virginia—2
Houston—3	N. California—2	Washington Pac.—2
Joplin—3	N.W. Illinois—2	Wisconsin—2

ONE NEW CHURCH ORGANIZED

Alaska	Iowa	South Africa
Australia	Kansas	South Arkansas
British Isles N.	Los Angeles	South Carolina
Canada West	Louisiana	S.W. Indiana
Chicago Central	N.E. Oklahoma	S.W. Oklahoma
Eastern Kentucky	N.W. Oklahoma	S.W. Ohio
Illinois	Pittsburgh	Washington
Indianapolis	Sacramento	West Texas



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1. They have a sense of being *called* to full-time evangelism.
2. They have *prepared* themselves for full-time evangelism.
3. They are *acquainted* with the latest evangelistic means and methods.
4. They are *commissioned* by the district assembly and *approved* laborers in full-time evangelism.
5. They offer *specialized* skills in soul winning.
6. They *understand* pastoral responsibilities.

Support your *full-time* evangelists this year!
 Contact your district superintendent for an
 "Open Date Listing" of evangelists.

CHURCH SCHOOLS

May 2 is more than just another date on the calendar. It is BABY DAY, and your opportunity to reach young couples, widen your church's ministry to families, and improve your church and Sunday school potential now and for the future. Moms and dads are being won by pastors with a concern for homes where there are babies and young children.



If you need help in planning a Baby Day emphasis, order *Baby Days in the Church*, Number 2 (MP-2, 75c), or write Mrs. Betty Bowes. 6401 The Paseo, Kansas City, Mo. 64131.

NAZARENE INFORMATION SERVICE

It Happened This Way

IN A CITY of 100,000 population, the pastor of the lone Church of the Nazarene showed understanding for the task of the church editor. When ministerial brethren criticized, he spoke in the newsman's behalf.

In almost weekly visits to the newspaper office with news items, the pastor struck up a warm friendship with the church editor, who was a Christian. The pastor met other reporters and even the managing editor.

The church editor attended several Nazarene services while remaining active in his own church. The newsman became associate director in the downtown Teen Challenge Center, a gathering place for youth. He was used by God to lead two reporters to Christ.

Time came for the pastor to accept a call last year to another Nazarene church in a neighboring state. The

church editor, as a token of esteem and friendship, arranged to have a picture taken in the Nazarene church.

It showed the pastor's three small children kneeling in thanksgiving with a painting of "Christ at the Door" on the wall as background.

The picture and caption covered a quarter-page and ran on page 1! The pastor wrote:

"It pays to cultivate news contacts, but only if you cultivate them honestly and sincerely for Christ and the Kingdom in the best and truest sense. Obviously this has had the by-product of great local newspaper coverage far out of proportion for this 45-member church.

"Thanks for telling us at the seminary to pay frequent calls on the newspapermen. My life has been enriched."

O. Joe Olson

Choral Choir Arrangements for

PENTECOST SUNDAY
May 30



No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this anniversary day?

Any of these 9 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

AN-1149	LET THE FIRE FALL	By Floyd W. Hawkins	15c
AN-1130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	20c
AN-1145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	20c
AT-1001	OLD-TIME POWER	Arr. by Jerry Kirk	25c
AT-1002	PENTECOSTAL MEDLEY	Arr. by Hope Collins	23c
AN-1602	THE COMFORTER HAS COME	Arr. by Eleanor Whitsett	25c
AN-2221	THE DAY OF PENTECOST	By Floyd W. Hawkins	30c
AN-1129	WAITING ON THE LORD	Arr. by Harold J. Smith	20c
AT-1017	YE SHALL BE WITNESSES	By Jerry Kirk	25c

Examination copies are available to any choir leader requesting them. Send for them **RIGHT AWAY**, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both morning and evening services.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

The Canaries Teach

By Anne P. Root*

AS USUAL I had already plumped into my favorite rocker. It wasn't exactly fatigue—just sheer nervous exhaustion from hauling around an oversize load of worry. It is much better to sit down when one worries. If one is doing a good job of fretting, nothing will get done anyway, so why wear out already over-tired feet?

Well, there I was, and I was heavy with child, and the chair was low, and getting up was such an effort. My birds were twittering anxiously again. I should have fed them yesterday or had one of the children do it. There would be no danger of forgetting—the way they were complaining tonight. I took time out to watch them.

She was a nearly weightless ball of yellow fluff, but she was certainly having her "say." Every millimeter of her was the picture of righteous indignation as she stood with wings akimbo and mouth wide, berating her mate.

How I did enjoy hearing him sing! It had never occurred to me that it was possible to hear golden sunshine. He looked it too. Yellow sunbeam with distinctive black markings. At the moment,

though, he was not singing. He was being henpecked.

And only then could I rouse myself. Uumph! I must get out of my chair. No way out of it. Let's see, regular mix and conditioner today. Oh, yes, my little birds, fresh water too . . . Now the only sound is the high-speed clicking of bills expertly shelling seeds—millet, sesame, oats, rye. I can read in peace.

How foolish you are, little biddy! Your pretty little mate didn't provide for you at all. You are my captives and that makes *me* responsible.

Captives? Love captives. We are *His* love captives. *He* is responsible. "But my God shall supply all your need according to his riches in glory by Christ Jesus." That was the way Paul's God did things. And that is the same God I love and am trying to serve.

Foolish mother, then. Bird-brained mother, to have no more sense than to fuss and worry at your pastor-husband! "Are not two sparrows sold for a farthing?" (Matt. 10:29), and ". . . five sparrows for two farthings, and not one of them is forgotten before God? . . . Fear not therefore: ye are of more value than many sparrows" (Luke 12:6-7).

How often do I have to be reminded? As often as those musical, minute canaries need food.

*Pastor's wife (and mother of 10), Appleton, Wis.

IN THE STUDY



SERMON OF THE MONTH

Rock of Ages

By Mark F. Smith*

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Phil. 1:10).

“Upon this rock I will build my church” (Matt. 16:18).

While I was pastoring in Louisville, Ky., Roy Keram George, aged 24, was facing trial on a charge that he had raped a 12-year-old child. His three attorneys started their defense by asking Criminal Court Judge Frank Rapke to remove a framed copy of the Ten Commandments from the courtroom wall. They said, “They should be honored and respected, but they do not belong in a courtroom; it’s prejudicial. Religion is a wonderful thing, but it belongs in the church, synagogue, or chapel.”

The same lawyers in a previous case had objected unsuccessfully to reference to God in the oath given by witnesses. They stated that they had nothing against religion . . . “We just object to its being used in the courtroom.” The smiling judge overruled their motion to have the Ten Commandments removed, saying, “The Ten Commandments have been on the walls of the two criminal courtrooms of this city for more than 40 years, and I feel that the people believe in them.”

In this hour when many people cast aside the Bible, the Ten Commandments, the teachings of salvation, the doctrines of heaven and hell, and the roles of their church, I come to give a message on what I believe our church believes.

1. *We believe that the Bible is the Word of God.* The word used in the Articles of Faith is “plenary [complete, full] inspira-

tion of the Holy Scriptures.” Every word of them. All 66 books. We don’t understand it all, but we believe that “holy men of God spake as they were moved by the Holy Ghost” (II Pet. 1:22), and that “all scripture is given by inspiration of God” (II Tim. 3:16).

It does not need our vindication, defense, protection—or even the archeologist’s spade—to prove its statements, though we welcome them. God’s Word is able to take care of itself. About the time mankind gets it buried, the corpse has a way of coming alive again, much to the surprise of everyone. The Bible is not a myth, but a miracle. On this Rock of Ages, I stand.

2. *We believe that Jesus Christ is the Son of God,* and that He was virgin-born and that He made full atonement, sufficient for every individual of Adam’s race who will come to Him in repentance and faith. He is more than a teacher, example, or martyr. He came as a Redeemer, a Saviour. “If we confess our sins, he is faithful and just to forgive us our sins” (I John 1:9). On this rock, I stand.

3. *We believe that Christ died for our sins.* “He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (I John 2:2).

Our main problem is sin. One may go to the U.N. in New York and listen a long time and not be told what man’s main problem is. One may go to Washington, D.C., and attend sessions of Congress a long time and not learn what man’s main problem is. They are all trying to get rid of the cobwebs, but no one says anything about the spider. Christ died to save men

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from their sins. Many people want church-ianity. Just to belong to a church means absolutely nothing, so far as man's personal salvation is concerned. Men must be born again (John 3:7). We believe in a converted church membership. On this rock we stand.

4. *We believe in the Holy Spirit, the Third Person of the Trinity.* That He is active in the world today, convicting unsaved men of their sinfulness and need of a Saviour; regenerating those who turn to Christ in repentance and faith, and guiding believers in daily Christian living. He came on the Day of Pentecost to cleanse the heart of believers who seek a deeper spiritual life and who desire a life of holy living. He eradicates the sinful nature of men, bringing them into a state of entire devotion to God and full obedience. His abiding presence empowers believers for service and action.

Dr. Andrew Bonar of Scotland once was asked, "Is conscience a safer light than the Holy Spirit?" Bonar replied, "Is a sundial better than the sun?" The sundial is made for the sun—not the sun for the dial. Suppose we look at a sundial by moonlight. It might read ten o'clock when the time was actually two in the morning. If we hold a candle or a flashlight above the dial, it may be made to tell any hour at the whim of the one who holds the light. Conscience is reliable only when it is illumined by the Holy Spirit. On this rock I stand.

5. *I believe in the bodily resurrection of Jesus from the grave.* The world knows that He died. Herod and Rome saw to that. The Hebrew church saw to that. Earthquake and darkness testified to more than 2 million people gathered for the Passover Feast from all parts of the world. This thing was not done in a corner. The world knew that He died.

The Church knows that He arose. He could have put on a tremendous, fantastic demonstration for Pilate, Herod, and the Temple priests, but He chose to reveal himself only to the Church, who are to live in the power of His resurrection.

6. *We believe that Jesus is coming back personally to reign on the earth.* Man has made a hopeless mess of government. Christ will provide divine leadership. The Jews say the Shekinah was once here—it will return. The Protestants say Christ was once here and He will return personally. "Even so, come, Lord Jesus." On this rock I stand.

7. *We also believe in water baptism, the Lord's Supper, divine healing, the judgment, hell and heaven.*

Shall we do away with the code of rules in the church today? The old Hebrew church had more than 600 rules in the day of Christ. In our day of situation ethics and permissive morality, some would dissolve all codes and let every person do that which seems pleasing to himself.

I find it wholesome, happy, and satisfying to have codes that have guided people across the centuries. History has shown some help along this line to be valuable. Mankind needs guidance and wisdom, available from the past, that he may choose wisely. A river that has no banks or channel becomes a swamp. To abandon boundaries means anarchy. My church provides for me a code of seven general rules to help me avoid evil of every kind and seven general rules enabling me to embrace faith and positive practice.

Ezek. 46:9 has a worthwhile word for us, "When the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate where-by he came in."

On the south, warm side are the flowers of love; on the north, shaded, cool side is the justice of God. To see both sides makes for balance and thoroughness. I know this is old-fashioned, but so is the sun. Without it, men grope in darkness. So is the air. Without it men gasp and die. So is water. Without it men go mad.

Recently in New York there was a power failure. People sat up all night and waited for the sun to come up. In Los Angeles an unusual spell of smog occurred and millions coughed and sneezed, just waiting for the wind to blow. Drought came to the Midwest and multitudes wondered just when it would rain. With all of man's gimmicks, man is helpless, still dependent on sun and air and water.

Old-time religion is good enough. Joseph Parker once preached a sermon on "The Stupidity of the Specialists." His text was, "The stone which the builders rejected, the same is become the head of the corner" (Matt. 21:42). "If the foundations be destroyed, what can the righteous do?" "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). On this Rock, I will stand.

GLEANINGS

from the Greek



By Ralph Earle*

II Tim. 2:16-26

“Vain Babblings” or “Empty Chatter”?

The noun *kenophonia* (v. 16) occurs only here and in I Tim. 1:16. It is compounded of *kenos*, “empty,” and *phone*, “sound.” So it literally means “empty sounds.” Perhaps the best translation is “empty chatter” (NASB).

In both passages where the word is found it is preceded by *bebelos*, “profane.” Arndt and Gingrich would combine this adjective with the compound noun and translate the whole expression as “godless chatter.” This is what we are told to avoid.

“Canker” or “Gangrene”?

The word *gangraina* (v. 17) is found only here in the New Testament. Thayer defines it as follows: “A *gangrene*, a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones.” Abbott-Smith calls it “a gangrene, an eating sore.” Arndt and Gingrich say, “*Gangrene*, cancer of spreading ulcers, etc. (medical term since Hippocrates).” They note that it is used figuratively here, as in Plutarch. The one-volume Hasting’s *Dictionary of the Bible* (rev. ed., 1963) defines *gangraina* as “a medical term for spreading ulcers.” Since it is not a doctrinal term it is not discussed in Kittel’s *Theological Dictionary of the New Testament*.

The moot question is: “Can we translate this term as “cancer”?” In spite of Arndt and Gingrich’s use of that word, it seems that the safer rendering is “gangrene.” This appears to be the correct medical term today.

“Sure” or “Solid”?

The word is *stereos* (v. 19), which has been taken over into English for stereo records and record players. The original meaning is “firm, solid, compact, hard, rigid,” and as used here to describe a founda-

tion it means “strong, firm, immovable” (Thayer). The correct translation here is “firm” or “solid.”

“Earth” or “Earthenware”?

The adjective (“of earth”) is *ostrakinos* (v. 20), found only here and in II Cor. 4:7. It means “made of clay.” Today we speak of “earthenware” dishes. The plural noun *ostraca* has been taken directly over into English for potsherds, or broken pieces of pottery that are found in archaeological excavations. The last clause of this verse is best translated, “some for great occasions and some for ordinary use” (Goodspeed).

“Meet for Use” or “Useful”?

The adjective *euchrestos* (v. 21) occurs only here, in 4:11, and in the eleventh verse of Philemon. It means “useful, serviceable.”

“Follow” or “Pursue”?

Timothy is admonished to flee from youthful lusts but to “follow” good things. The Greek word *dioko* (v. 22) literally means “pursue.” Furthermore, it is in the continuous present. So it means “keep on pursuing” (cf. “go in pursuit of,” Goodspeed).

“Unlearned” or “Ignorant”?

The adjective *apaideutos* (v. 23) is found only here in the New Testament. It comes from *a*, negative, and the verb *paideuo*, which means “train a child” (*pais*). So the adjective means “without instruction and discipline, uneducated, ignorant, rude” and here indicates “stupid questions” (Thayer). Arndt and Gingrich translate the phrase stupid speculations. Probably “ignorant” (ASV, NASB, NEB) is better than “unlearned.”

“Gender Strifes” or “Breed Quarrels”?

The KJV rendering of *genosin machas* is certainly correct. But “breed quarrels” would be more contemporary. The KJV is also right in using “strive” in verse 24 for *machesthai*, since the noun and verb have the same root. “Be quarrelsome” (v. 24) would fit better now.

“Patient” or “Forbearing”?

Paul says that the Lord’s servant must not be quarrelsome, but “gentle” (or “kind”) and “apt to teach” (or “skillful in

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teaching"; see I Tim. 3:2), and "patient."

The last word is the rendering of *anexi-kakos*, found only here in the New Testament. It is compounded of *anecho*, "hold up," and *kakos*, "bad" or "evil." So it means "holding up under wrong." That is something more than just being patient. Thayer defines it as "patient of ills and wrongs, forbearing" (cf. RSV). Arndt and Gingrich suggest "bearing evil without resentment" (cf. Goodspeed, "unresentful"). Grundmann (Kittel's TDNT) says it means "tolerant of evil or calamity" (cf. NEB, "tolerant"). The NASB uses a phrase, "patient when wronged." This is needed, perhaps, to convey the full sense of the compound term in Greek.

"Instructing" or "Correcting"?

The verb *paideuo* (v. 25) literally means to "train children." But it is also used in the Septuagint and in the papyri in the sense of "correct." That is the meaning given for it here by Thayer, as well as Arndt and Gingrich.

"Those That Oppose Themselves"

In the Greek this is simply the definite article with the participle *antidiatithemous* (only here in NT). The verb is a double compound, composed of *anti*, "against," *dia*, "through," and *tithemi*, "place." So it means "place oneself in opposition" (Thayer). Arndt and Gingrich would translate the article and participle "his opponents."

"Acknowledging" or "Knowledge"?

The term *epignosis* is a compound of *gnosis*, "knowledge." It means "precise and correct knowledge" (Thayer). For this passage Arndt and Gingrich give "knowledge" or "recognition." Actually, the phrase here in the Greek, *epignosisin aletheias*, "the acknowledging of the truth," is exactly the same as in I Tim. 2:4 and II Tim. 3:7, where it is translated as "the knowledge of the truth." That is the best translation here. It must be admitted that Paul seems to use *gnosis* and *epignosis* interchangeably.

"Recover" or "Come to Their Senses"?

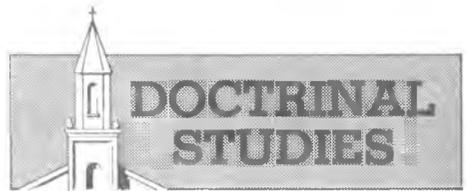
The verb *ananepho* (v. 26) occurs only here in the New Testament. It literally means "return to soberness." Thayer suggests that the meaning of the passage here is: "To be set free from the snare of the devil and to return to a sound mind ['one's sober senses']." Arndt and Gingrich say

the compound verb means "come to one's senses again" and offer this translation: "Come to one's senses and escape from the snare of the devil" (cf. NASB). The addition of "escape" seems necessary for smooth English. However, Bernard (CGT) offers this translation: "And may return to soberness out of the snare of the devil."

"Taken Captive" or "Held Captive"?

The verb *zogreo* is found only here and in Luke 5:10. It is compounded of *zoos*, "alive," and *agreuo*, which means "to catch or take by hunting or fishing" (Abbott-Smith). So it literally means "to take alive." Then it came to have the more general sense of "catch" or "capture." But Bernard (CGT) writes: "*Zogrein* only occurs elsewhere in N.T. at Luke v. 10 where it means 'to catch alive,' as it does here."

Both Bernard and Ellicott (on Greek text) think that "his will" means "God's will." But we prefer the interpretation of Arndt and Gingrich: "*Held captive by him* (the devil) *to perform his* (the devil's) *will*." The fact that the verb *zogreo* is here in the perfect passive participle suggests that "held captive" is more accurate than "taken captive." The devil holds as captive everyone he can.



By Ross E. Price*

The "Old Man" of Ephesians 4:22-24

(Concluding article in a series of 15)

The Apostle Paul knew how to resolve great doctrine into wise and practical counsel. Thus he wrote to the Ephesian Christians saying:

Apohesthai humas kata ten proteran anastrophen to palaion anthropon ton phtheiromenon kata tas epithumias tes apates, ananeousthai de to pneumati tou noos

*District superintendent, Rocky Mountain District, Billings, Mont.

humōn, kai endusasthai ton kainon anthrōpon ton kata theon ktisthenta en dikaiosunē kai hosiotēti tēs alētheias.

“Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness” (Eph. 4:22, RSV).

Apothesthai, put off, is the second aorist middle infinitive of *apotithēmi*, used in a command and commonly called “the imperative infinitive.” *Anastrophēn* is accusative feminine singular of the noun *anastrophē*, meaning “manner of life,” or “conduct.” This noun is derived from *anastrophō*, the verb meaning “to overturn, throw down, turn back, return.” In the middle voice it signifies “to abide, spend time, to live or conduct one’s self.” Hence the noun *anastrophē* signifies “deportment, manner of conduct, mode of life, conduct, a turning about.” The King James Version translates it *conversation*, but the trouble here is the change of meaning which has taken place in this English term over the past 350 years since the KJV translation was made.

Ton palaion anthrōpon, “the old man,” as we have noted in the previous articles, is the key phrase of our concern. We have sufficiently analyzed its meaning. Since the term *anthropos* is a generic term and may cover both of the human sexes, Paul’s definite article and the adjective here narrow the scope to a specific type and nature. Some of the older writers used to say, “This applies to the *old woman* as well as the *old man*.” And, of course, they were right. The apostle now goes on to spell out the nature of this *old man*.

Ton phtheiromenon is an articular participle, in the accusative masculine singular, present middle form of the verb *phtheirō*, “to spoil, to ruin, to corrupt or render morally depraved.” It is what is called an adjectival ascriptive participial, standing in the attributive position and modifying our concept of the old man. Its present tense would indicate a continuation of the process of corruption. It explains for us the fact that the old sin nature moves constantly in the direction of corruption and depravity. Hence the validity of the translation, “which waxeth corrupt” (ASV).

Paul now explains the process of corruption as being *kata tas epithumias tēs apatēs*, “according to the lusts, the deceitful [lusts].” *Kata* is followed by the accusative case and thus its meaning is “with reference to.” *Tas epithumias* is the ac-

cusative feminine plural of the articular noun *epithumia*. This noun is derived from the verb *epithumeō*, “to set the heart upon; to desire, to long for, to lust after or have earnest desire for.” The verb is itself compounded from the preposition *epi*, meaning “upon,” and the verb *thuō* (sometimes spelled *thunō*), which means to “rush or dart along.” Hence the noun, as we have it here, speaks to us not only of “earnest desire, but irregular and violent desire; specifically impure desire or lust.” A simple definition for *lust* is “the ‘I must have it at once’ attitude.”

But our apostle further explains to us the exact nature of these lusts through which the old man waxeth corrupt. They are “the lusts of deceit.” *Tēs apates* is the articular noun in the genitive feminine singular, standing in the attributive position in relation to the aforementioned lusts. *Apatēs* is from *apate*, “deceit, deception, delusion.” Its verb form is *apataō*, “to deceive, to cheat, to seduce into error, to beguile, or to lead astray.” Hence the propensities of the old man which move him increasingly to corruption are deceptive and seductive. Such is the deceitfulness of the sin principle (Heb. 3:13). Its desires are deceptive and the process moves from bad to worse.

Verse 23 opens with *ananeousthai de, And be renewed*. This is the present passive infinitive used as an imperative and exegetical of “the truth as it is in Christ Jesus” (Eph. 4:21). This form is from the verb *ananeoō*, meaning “to make new (young) again.” It is compounded from the prepositional prefix, *ana*, meaning “up, back, again,” and the simple verb *neoo*, “to renew, to renovate, to change.” The passive voice indicates that it is to be on the receiving end of the action. The present tense indicates that it is to be an on-going and continuous process.

Tō pneumati is the dative masculine singular of the articular noun for “spirit.” The case is more properly designated as locative, since it locates the place wherein the renewal is to occur—the human spirit. *Tou noos* is the articular noun in the genitive masculine singular for “mind.” *Nous* is the nominative. Hence our form of it is to be translated “of the mind.” We call this an objective genitive since the noun in the genitive case receives the action. *Nous*, of course, indicates “the intellect” or “faculty of understanding.” Among the ancient Greeks it is a most significant term and has reference to the divine and immortal reason implanted in the nature of

mankind by the deity. "But go on being renewed in the spirit of your mind," says Paul.

Verse 24 opens with another command. *Kai endusasthai* is the conjunction *kai*, followed by the aorist middle infinitive of *enduo* used as an imperative. "And put on once and for all," is the significance of Paul's aorist tense used here. *Ton kainon anthrōpon* is the definite article with the noun for "man" with the adjective for *new in quality* (which might be translated "brand-new"). Hence Paul says: "And put ye on once and for all the brand-new man!"

Ton kata theon ktisthenta is the apostle's clause which defines for us the nature and quality of this brand-new man. The definite article, *ton*, here points backward to the preceding phrase, *ton kainon anthrōpon*, but it also points forward to an entire clause which explains what manner of being or nature this new man really is. He is one "who according to God has been created"—preposition *kata* with the accusative of the noun for "God" (*theos*) and the aorist passive participle, accusative masculine singular, of *ktidzo*, "to call into being, to create." Here the aorist tense indicates the instantaneous creation of such a new man—"that hath been created after the likeness of God" (cf. RSV). *En dikaiosunē* is the preposition *en* followed by the noun for "righteousness" in the locative case, which may be regarded as the "locative of sphere," for the limits suggested are logical rather than temporal or spatial. The case confines the new man, to which it has reference, within the bounds of righteousness. And this term *dikaiosunē* specifies "the doing or being of what is just and right." In the broad sense, it refers to "the state of him who is such as he ought to be, i.e., the condition acceptable to God." It may be illuminated by the use of such synonyms as "integrity, virtue, purity of life, uprightness, correctness in feeling, thinking, and acting."

Kai hosiotēti tēs alētheias is the continuative conjunction, *kai*, "and," followed by another noun in the locative case, as just noted. *Hosiotēs* means not only "holiness," but "godliness and piety," also "fidelity in observing the obligations of piety." But the apostle now adds *tēs aletheias* to emphasize its reality and genuineness. *Tēs*, the definite article, is genitive feminine singular, and the noun *alētheias* (same location) specifies "truth, reality, validity," etc. Its case may be noted as the descriptive genitive standing out boldly in its significance

and indicating that both the righteousness and the holiness mentioned here by the apostle are true, i.e., they partake of reality and are genuinely valid.

So the new man is a new creation of God after God's own likeness with righteousness and holiness unfeigned and without any sham.

Commenting on this passage, R. C. H. Lenski states: "The first and third infinitive are aorists: to put off the old man and to put on the new are punctiliar actions done once, done once for all; the second infinitive is present and durative: the renewing is continuous and progressive. These tenses express neither past nor present time, the express *aktionsart* [kind of action] aorists are punctiliar, momentary (here not constative), the present is durative, continuous. To overlook the force of these tenses of the infinitives is to understand Paul's thought but partially.

"In v. 22 we have the negative side, in v. 24 the positive, but there is no interval of time: the old man is put off when the new is put on; either is impossible without the other. "That you put off or away from yourselves (middle) once for all the old man" refers to a definite and permanent break. Paul's aorist views it as being nothing less."¹

So let us translate our passage now in its entirety:

Put off forthrightly from yourselves, according to the former manner of life, the old man which is waxing corrupt according to the lusts of deceit, and go on being renewed in the spirit of your minds, and put on the brand-new man which after the likeness of God has been created in genuine righteousness and holiness.—R. E. P.

We trust that from this detailed study of the apostle's Greek the validity of our previous studies has been substantiated. Our exhortation would be that none try to water down the revelation to the level of a lesser state of grace, but rather that each shall seek the grace that brings enablement for the conforming of one's experience to the revelation. God wants each of us holy in His own likeness, but there is no probability of this unless our *old man* is crucified or stripped out and off once for all. Let each of us pray to God that he may really experience this death of the corrupt nature and this renewal unto valid holiness.

¹R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians* (Columbus, Ohio: Wartburg Press, 1937, 1946), p. 563.



The Message of the Cross

TEXT: Matt. 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

INTRO.: There are four principles in God's Word which, after conversion, will lead to entire sanctification and happy Christian living. These principles are implied or stated in the text.

I. THE CROSS SPEAKS OF LOVE (implied by the text).

The *attitude* of Christian living is love, Jesus stated this principle very clearly in John 14:15, 21—"If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me . . ."; and Matt. 22:37, 39—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself.

- A. The call of love—motive
- B. The demand of love—action
- C. The service of love—method

II. THE CROSS SPEAKS OF CONSECRATION ("deny himself").

The *strength* of Christian living is consecration. Consecration could be simply stated as a prayer: Lord, reveal and remove anything in my heart and life that displeases You; then reveal and place within my heart and life everything that pleases You.

This principle is given in Rom. 12:1-2—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It is reflected in Phil. 4:13—"I can do all things through Christ which strengtheneth me."

A. The benefit of consecration—releases faith

B. The acceptance of consecration—God's will

C. The results of consecration—spiritual power

III. THE CROSS SPEAKS OF RESPONSIBILITY ("take up his cross").

The *victory* of Christian living is responsibility. This principle is reflected in Jas. 1:22—" . . . be ye doers of the word, and not hearers only, deceiving your own selves"; and also in 2:17.

A. The exercise of responsibility—working faith

B. The direction of responsibility—spiritual growth

C. The result of responsibility—spiritual stabilization

IV. THE CROSS SPEAKS OF INVOLVEMENT ("follow me").

The *joy* of Christian living is involvement. This principle is reflected in Eph. 3:20—"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

A. The need of involvement—channel of God's power

B. The fulfillment of involvement—expanded joy and peace

C. The result of involvement—spiritual satisfaction

CONCLUSION: When we observe the life of Christ, we find these same four principles. In Christ we find: love in coming, consecration in Gethsemane, responsibility in going to the Cross, and involvement in becoming sin. He asks us to do nothing which He has not done for us in the words of the text.

LEROY DAVIS
Haysville, Kans.

The Rent Veil

TEXT: Matt. 27:51

INTRODUCTION: The death of Christ on Calvary was accompanied by a number of striking events. The earth quaked, the rocks rent, the graves were opened, the sun was darkened, and according to the text, "the veil [sanctuary veil] . . . was rent in twain from the top to the bottom."

I. LET US NOTE THE MEANING OF THE RENT VEIL.

A. *For one thing it meant the termination and passing away of the ceremonial law.*

The sacrifices and ordinances were no longer needed. From the moment Christ died there was no more need of an earthly high priest, the mercy seat, a sprinkling of animal blood, an offering up of incense, and a ceremonial yearly Day of Atonement. The true Lamb of God is now slain. He is our Mercy Seat, Altar, Sacrifice, High Priest, complete Savior.

B. *It also meant the way of salvation was now open to all mankind, Jew and Gentile.*

C. *The deeply spiritual meaning is clearly stated in Heb. 9:1-14; 10:19-22.*

Dr. H. Orton Wiley points out that the word translated "cleanse" or "purge" is the same word that is found in Matt. 3:12, where it is said, "He will thoroughly purge his floor." He says, "The Blood not only cleanses from actual sins, but purges the very sin nature."

II. LET US NOTICE THE NECESSITY OF THE VEIL OF SIN BEING REMOVED FROM OUR HEARTS.

A. *The veil of ignorance, unbelief, and disobedience must be removed.*

B. *Pride, self-will, uncleanness, or carnal nature must be destroyed (Rom. 6:6; Gal. 2:20).*

C. *That we may "enter into the holiest by the blood of Jesus, by a new and living way" (Heb. 10:19-20).*

1. Beyond the sin question.

2. We may obtain and retain the fullness of the Spirit (Gal. 3:14, Eph. 5:18).

3. Complete sanctification and preservation is provided (I Thess. 5:23-24).

CONCLUSION: Let us now enter within the holy of holies.

E. E. WORDSWORTH

C. The soldiers would not break His legs.

D. Pilate gave circumstantial evidence.

E. Placed in Joseph's new tomb.

F. Scriptures say Christ died (Matt. 27:50).

II. THE RESURRECTION VALIDATES THE PREACHING OF THE GOSPEL (I Cor. 15:14).

The apostles preached Christ and His resurrection.

A. Peter on Day of Pentecost (Acts 2:24)

B. Paul at Athens (Acts 17:18)

III. THE RESURRECTION GIVES A POSITIVE NOTE TO CHRISTIAN TESTIMONY (I Cor. 15:15; Rom. 15:29; II Tim. 1:12).

A. It gives assurance of salvation from sin (I Cor. 15:17).

B. It brings light and hope to the tomb; Paul's departure (II Tim. 4:6-8; I Cor. 15:16-18).

C. It presages a coming golden age (I Cor. 15:23).

D. It guarantees the ultimate triumph of Christ (I Cor. 15:25-28).

E. E. WORDSWORTH

SUGGESTED EASTER SERMON TITLES:

- THE TRIUMPH OF THE RESURRECTION
- ... THE CAPTIVITY OF CAPTIVITY ...
- THE DEATH OF DEATH ... WHO MOVED THE STONE? ...
- THE RESURRECTION FLOWER ...
- BODY, ROCK, AND TOMB ...
- THE MAN WHO CAME BACK ...
- DECAY AND DELIVERANCE ...
- BREAKTHROUGH ...
- REUNION IN GALILEE ...
- FREE AT LAST ...
- RESURRECTION FEAR AND JOY ...
- THE GREATEST NEWS OF ALL ...
- SONG OF THE SOUL SET FREE ...
- BINDING THE STRONG MAN.

From *Decision*

The Glorious Fact of Christ's Resurrection

TEXT: I Cor. 15:20

I. CHRIST WAS ACTUALLY DEAD AND BURIED.

A. Some modern cults deny this fact.

B. His death was a public execution.

Jesus' Secret

How was Jesus able to accept the Cross with such courage and self-control?

I. *He knew how to take misunderstanding.* He rebuked the disciples for cri-

ticizing Mary's extravagance of love, for He felt Mary's pain with her.

- II. *He knew His mission.* It was a mission to bleed: "Take . . . this is my blood . . ."
- III. *He knew His men.* He predicted Peter's denial . . . and restoration, strengthening the brethren.
- IV. *He knew His might.* It was not by swords and clubs, for His resistance was not that of a thief. It was the response of love as a Saviour.
- V. *He knew a mistake when He saw it* . . . and avoided "Save thyself."

WILBUR W. BRANNON
Orlando, Fla.

For Nazarene College Day

Our Vision for Christian Education

SCRIPTURE LESSON: Prov. 1:20—2:22

SELECT PASSAGES: Prov. 29:18; Acts 26:19;
Exod. 19:5-6

TEXT: Rom. 11:16

INTRODUCTION:

1. Our Nazarene colleges are the property of God and the church. They do not belong to Satan nor to the state.
2. The vision of our early pioneers was one of "holiness education."
3. Here are some things which are a part of the divine plan for our college:

I. WHAT CONSTITUTES A HOLINESS COLLEGE?

- A. *It must first be a real college.*
 1. With entrance requirements
 2. Full-calibre courses
 3. Up to valid standards
- B. *It must be a real HOLINESS college.*
 1. With deep spirituality combined with a high scholarship.
 2. Where every professor and staff member has the "blessing."
 3. Where the Holy Spirit is honored and obeyed. "As soon as

over 50 percent of the church is not sanctified, that church ceases to be a holiness church."

—J. B. CHAPMAN.

C. *It must be a center of spiritual light and power.*

1. For a college is the church's power plant.
2. Where truth is taught and experienced.
3. Holiness constitutes its uniqueness.
4. Only a really holiness college can keep faith with a holiness church.

II. WHAT CHARACTERIZES A HOLINESS COLLEGE?

A. *Permanence*

1. In its building program
2. In its faculty members
3. In its education procedures

B. *Practicality*

1. Not a mere camp meeting. Real study!
2. Not a monastery of recluses. Redemptive outreach!
3. Not spiritual asceticism. Recreational activity!
4. Not a group of reactionaries. A vision for our day!

III. WHAT COMES OUT OF A HOLINESS COLLEGE? The acid test of any production line is the finished product.

A. *Well-rounded, trained, integrated, thoroughly Christian persons.*

1. Not lopsided eccentrics
2. Filled with a dynamic for service

B. *This necessitates:*

1. Finding one's calling in life
2. Patient preparation
3. Studious application
4. Teachability and adaptability (You cannot educate those you cannot evangelize.)
5. Genuine salvation
6. Growth in skills and Christlikeness
7. The fellowship of the Spirit (living by the rules of the game)

C. *Holy Christian character*

1. Prepared unto every good work
2. The showpiece of Christian education.

CONCLUSION:

1. The church will receive only what it prays for, plans for, and pays for.

2. Each local church must support its college—with its prayers, its young people, its dollars.

3. The college welcomes constructive criticism.

4. Have you prayed for your college today? It is more than an institution; it is your church's training camp.

ROSS E. PRICE



By Asa H. Sparks*

Letters

In a day of mass mail usage, here are some letter-writing ideas that will attract attention:

1. *Try short one- or two-paragraph copy, with lots of white space.*

2. *Prepare a letter with poster-style brevity and perhaps, if you can do it, mod art.*

3. *Try using a headliner from Ideas Art (30 E. 10th St., New York, N.Y. 10003) or National Creative Sales (435 North Avenue, New Rochelle, N.Y.) instead of a letterhead. Letters from Kansas City are often found on this type of material.*

4. *To build for a special day, try a series of postcards mailed out every other day.*

5. *Elizabeth Benson says that a pastor with a good children's program will often try a letter with a special shape to emphasize the theme of that letter.*

6. *To send a really "red-hot message," run your letters off on the mimeograph and then char the edges of the paper with a blowtorch.*

7. *Take your Gestetner postcard and punch it full of holes, or cut off a corner to indicate something missing—you. Federal law will not allow you to do this to a regular nickel postcard.*

8. *Put a penny in your next letter and begin, "A penny for your thoughts."*

9. *Type your mimeograph stencil so that the paper can be cut on the diagonal. The letter begins, "You may have missed the first half but . . ."*

10. *The company that makes the Gestetner Mimeograph machine also makes postal cards for running through mimeographs. These are three to a strip. These postal cards can be used to pub-*

*Pastor, Gastonia, N.C.

When God Calls

SCRIPTURE: I Sam. 3:1-10

Introduction: Give setting of God's call to the child Samuel. God still calls today.

I. He called Samuel in the temple.

A. He will often call in the church sanctuary.

B. Consistent attendance does pay big dividends.

II. He called Samuel in the night.

A. He still calls in the night—

1. Of sickness

2. Crisis time

3. Tragedy

B. He may permit difficulties to come in order to speak to us.

III. He calls by name—"Samuel, Samuel . . ." He knows you intimately.

IV. When He calls, you probably know what He wants—

A. Sins

B. Same old ways

C. Coasting—uncommitted

D. Need for heart cleansing

V. His call is often repeated.

A. He called to Samuel three times.

B. He may have called you many times.

C. Tonight He is calling again. Let your answer be, "Speak, Lord; for thy servant heareth."

STANLEY McELRATH
Tempe, Ariz.

licize information that applies directly to your church.

11. *Try a letter with gum* taped to the top, beginning, "Something to chew on." Other novelty items that can be put to good use are bobby pins, vitamin pills, and matches. Be sure to use paper matches that will not ignite of themselves in the envelope.

12. *For that special promotion letter*, take a package of golf tees and write a letter saying, "Don't you be an absentee." Be sure not to write the letter *t* at any point in the letter.—Robert L. Smith, Akron Ellet Church.

13. *Gadget letters* are probably the finest means of getting people to read your mail. For a great variety of gadgets try Hewig-Marvic, 861 Manhattan Ave., Brooklyn, N.Y. 11222.

14. *To write the irresistible letter*, type the letter as usual on your mimeograph stencil, but place it upside down on the machine. For offset, flip the negative in making the plate. The result is a reverse letter that must be held up to a mirror to be read. Curiosity will do it.

Aldersgate Ministries

The National Holiness Association has chosen "Aldersgate Ministries" as the program name for the total scope of cooperative functions between its member organizations. This decision issued from a special conference held October 7-9, 1970, in Indianapolis, at which nine NHA commissions and action groups met to review and plan further their cooperative efforts.

For over 10 years various NHA publishing and mission projects have been successfully undertaken cooperatively. Aldersgate Ministries have been broadened to include evangelism, education, social concern, and laity action, along with the former projects in missions and in publishing. Participation in each project is voluntary and will be determined by each member body in accordance with its particular needs.

The district Aldersgate Ministries format will enable the present NHA organization to conserve its traditional 104-year role as a canopy under which all bodies holding the Wesleyan-Arminian view of Christian holiness may fellowship whether or not they are participants in the cooperative projects.

Under Aldersgate Ministries the conference gave approval to numerous projections, among which are these:

—a graduate theological training center for Latin America.

—an International Evangelism Conference for holiness bodies to be held in conjunction with the one hundred fifth National Convention of the NHA at Indianapolis in April, 1972.

—an increased level of ministries to students on university and college campuses.

—a broader role for laity action in future NHA conventions and programs.

—intensified efforts in inner-city ministries.

The NHA Board of Administration took action to initiate a new constitution which will recognize the international scope of the association. The new constitution will allow for more board representation for interdenominational or non-denominational member bodies.

The 1971 Convention of the National Holiness Association is scheduled for Kansas City on April 14-16. This will be the one hundred fourth annual conclave.

BULLETIN



BARREL

EASTER

The great Easter truth is not that we are new after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever, as that we are to live nobly because we are to live forever.

—PHILLIPS BROOKS

Offering for World Evangelism

Give as you would to Jesus,
 If you met His searching look.
 Give as you would of your substance
 If His hand your offering took.

The resurrection of Christ is mentioned
 108 times in the New Testament . . . God
 does not uselessly make repetitions in His
 Book.

A THOUSAND EASTERS

*There have been a thousand Easters
 Since the Man of Galilee
 Came to write the crowning news of
 history.*

*But I never knew an Easter
 Like that glad first dawn could be—
 Till the Lord of all the Easters lived
 in me!*

*There have been a thousand Easters
 With their glory breaking through;
 They have made a thousand thousand
 hopes come true.*

*But you'll never know an Easter
 Like those first disciples knew
 Till the day the Lord of Easter comes
 to you!*

—LLOYD M. HEARN
 Log of Good Ship Grace

EASTER

The time, the blessed time that came
 When I looked up to behold
 The Cross in all its paradoxical
 splendor!

The darkened horror that seemed
 At first glance to be full of sorrow,
 Of weeping and causing the mind
 And body to bow in dejection,
 Was but a veil to be torn and
 ripped asunder

So the glory and beauty were exploded
 Forth in rapturous, unspeakable wonder.
 No crying for me as I look at the Cross.
 The Christ I serve is not there;

He goes
 Before me into Galilee, and I follow
 To partake of the food He has prepared
 for me
 Beside the Sea of Galilee.

—Allyne Harrison

April, 1971

THOUGHTS FROM THE CROSS

*Our crosses are hewn from different
 trees.*

But we all must have our Calvaries.

*The Cross is God's plus sign to a needy
 world.*

*The Cross is the only ladder high enough
 to touch heaven's threshold.*

HAVE YOU FILED YOUR INDIVIDUAL INCOME TITHE RETURN?

Form Stewardship _____ 1971
 Year beginning 1/1/71, ending 12/31/71

Name _____

Address _____

Enter all wages, salaries, and other in-
 come _____

Employer _____ Wages _____

1. _____ \$ _____

2. _____ \$ _____

Enter Totals _____

"THE TITHE . . . IS THE LORD'S" (Lev. 27:
 30).

"I WILL SURELY GIVE THE TENTH UNTO
 THEE."

3. Enter 10 percent of lines
 1 and 2 _____

4. Enter amount given to
 God's work _____

5. Subtract line 4 from 3 _____

6. If tithe (3) is larger
 than amount given in
 (4), ENTER HERE _____

This is the amount due your Lord
 through your church.

1. I do not believe in tithing. _____

2. I have my own ideas. _____

3. I will pay balance of
 line 6. _____

Signature _____

KEEP THIS REPORT



HERE AND THERE

AMONG BOOKS



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

Dare to Discipline

By James Dobson (Tyndale House, 1970.
Cloth, \$3.95.)

Two kinds of pastors should buy this book: those who are parents, and those who preach to parents. But, come to think of it, that just about takes us all in.

This is not a collection of sermons, but it is filled with illustrative material from beginning to end, and practical answers to questions being asked by those dealing with the young. Each chapter is outstanding, but the most meaningful to me were: "Teaching Respect and Responsibility to Children," "Discipline in Morality" (the "new morality"), "Discipline Gone to Pot" (the use of drugs), and "A Moment for Mom."

Dr. Dobson's professional qualifications are unsurpassed. He is a graduate of Pasadena College with a Ph.D. from the University of Southern California. Yet he writes simply, directly, and with perfect good humor. Four "Dobsonisms" will illustrate:

"Permissiveness has not just been a failure; it's been a disaster!"

"We cannot expect desirable attitudes and behavior to appear if we have not done our early homework."

"The proper time to begin disarming the teen-age time-bomb is 12 years before it arrives."

"When you are definitely challenged, win decisively. When the child asks, 'Who's in charge?' tell him. When he mutters, 'Who loves me?' take him in your arms and surround him with affection."

None of us can buy every book. But I strongly urge you, don't miss this one. Dr. Dobson makes more sense than any Ph.D. in psychology I have ever read. I could wish this to be required reading for all parents with young children, all public school personnel, all Sunday school teachers, as well as all pastors.

W. T. PURKISER

The Meaning of the City

By Jacques Ellul, trans. by Dennis Pardee.
(William B. Eerdmans Publishing Co., 1970.
Cloth, 209 pp., \$5.95.)

No one can predict where God will find a spokesman when His creatures need to hear His word in a fresh form. In this instance God found a man in the law faculty of the University of Bordeaux, France. This Protestant layman of the French Reformed church, according to some scholars, is "destined to become the Protestant thinker of note during the decade of the 70's."

Ellul is both a sociologist and a theologian of some competence. In 1964 he published a volume entitled *The Technological Society*, in which he postulated that the environment that now encloses the activities of individuals and communities is essentially different from the environment of 50 years ago. This environment is a technological one and it determines every ideological expression and value-system in every corner of the world. Ellul goes so far as to say

that this environment of technique has altered the direction, but not the nature, of the witness of Christians and Christian communities. Needless to say, he warns the Church not to succumb to the ideological pressures and thereby lose the distinctiveness of her witness.

The Meaning of the City is Ellul's biblical counteractive composition to his sociological writings. In it he endeavors to show "the contradiction between the evolution of the modern world (notably the technical evolution) and the biblical content of revelation." This volume is his theological analysis of the contemporary social and moral situation. The heart of it is a dogged, sophisticated, and sometimes tedious exposition of the meaning of the city in the Bible. Ellul analyzes and reflects upon nearly every reference to the city in the Bible—from the time of Cain and Nimrod through to Babylon and Jerusalem.

Ellul theorizes that the city symbolizes the supreme yet concealed work of man and as such represents man's ultimate rejection of God. The city is the sign of human rebellion, and of diabolic destruction of the human being for the sake of human works. The city is therefore a sign of power, and all wars are generated from it. For that reason the city is cursed by God. Man might think that he can rearrange, ameliorate, moralize the life of the city and thus make it acceptable but his efforts will all be in vain.

The central issue with the city is that it is an expression of the pride of man. Where is salvation then? In moving to the country? Impossible! God's redemptive will is to separate the *power* of man from the city. This he has done *objectively* in Jesus Christ through the Cross, by which the principalities and powers have been dealt a deadly blow. Thus, "the message of the cross must be taken to the center of man's autonomy." Christians must live in the city but not "build" the city. They must care for its *welfare* and pray for its deliverance, which in Ellul's understanding is solely within the hands of God. Praying Christians are part of the counter-creation of God and to that extent aid in the removal of the divine condemnation upon the city. Their task is to represent Jesus Christ in the city and consequently through His power the city will be transfigured. In God's time the New Jerusalem will appear by divine action and the city will no longer be the expression of the prideful power of rebelling man but of the glory and redemptive beauty of God.

The comprehensiveness and devotional

character of this volume stifles the spirit of criticism, and especially so when one reads Ellul's description of the New Jerusalem in the final chapter, which is so majestic in its insights and eloquent in its language. However, one question keeps pleading for articulation: Are we justified in placing so much theological weight upon this sociological phenomenon—the city? Man's sinful nature seems all too ready to express itself through whatever sociological and cultural structures are available at a given time. The sociology scholars are more competent than I to offer a critique of the role of the city in human history. I can only say at this juncture that the strands of biblical theology are much more intertwined than this study suggests.

Nevertheless, Ellul's book merits careful reading. Hardly a page lacks some fresh way of looking at particular biblical passages.

WILLARD H. TAYLOR

Some Helps on the Cults

So What's the Difference?

By Fritz Ridenour (Regal, a division of Gospel Light Publications, 1967. Paper, 168 pp., 95c.)

This volume is written for high school level study, and therefore is within the reach of all groups, but is helpful for the pastor and more mature student as well. At the end of each chapter there are summaries comparing the cult with the Bible and also references for further reading in that particular cult. Not only are the typical American religions included such as Mormonism, Christian Science, Jehovah's Witness, and Unitarianism, but also there is a study of Roman Catholicism, and non-Christian religions such as Judaism, Islam, and Buddhism.

The opening chapter is a statement of the orthodox position. This is fairly well done in emphasizing the deity of Christ, the atonement through His death, His bodily resurrection, and the inspiration of the Scriptures. The weakness here is that the Calvinistic interpretation of the atonement is assumed, as is also the Calvinistic approach to the problem of sin. However, this does not rob the book of its value in fulfilling the basic function. A number of

helpful cartoons are included. The tone of writing is fair and respectful.

Preachers' Exchange



What Does the Book of Mormon Teach?

By Gordon H. Fraser, (Moody Press, 1964. 120 pages, paper, 50c.)

This second book about the cults deals primarily with an examination of the historical and scientific statements of the *Book of Mormon*. There are 21 chapters including the conclusion. Rather than concentrating on the sordid history of the Mormons, and the personalities involved, such as Smith and Brigham Young, this book analyzes the *Book of Mormon*, on which the religion is supposed to rest. Its analysis is done obviously by one who has carefully studied the book and also knows the facts of history and archaeology. The numerous errors, some vicious and some ludicrous in the *Book of Mormon*, are convincingly pointed out, so that it becomes impossible for an honest and intelligent person to take the book seriously, even if one could accept, in principle, the idea that God might give a supplementary revelation in this age.

R. S. T.

Can You Tell Me?

By Dena Korfker (Zondervan, 1970. 96 pp., paper, \$1.95.)

These days when young parents are eager for guidance in the rearing of their children, pastors are just as eager to find helpful material which they can heartily recommend. One such possibility is this volume covering 39 questions which children at the age of intellectual awakening and inquiry are apt to ask. The questions are divided into several categories, as follows: Can you tell me about myself? Can you tell me about the world in which I live? Can you tell me about the animals of the world? Can you tell me about God? Can you tell me about heaven? The answers given are direct, simple, clear, and interesting. Best of all, they are theologically conservative and faith-building. The author has devoted her life to teaching kindergartners in the Christian school, and the book developed out of her teaching experiences.

R. S. T.

WANTED—Copies of *The Preacher's Sermon Builder*, by Chandler Publication. Write Curtis E. Bryant, R.D. No. 3, Everett, Pa. 15537.

WANTED—Gospel song from Stanphill, "None to Compare." Will buy or borrow. Ross R. Cribbis, 236 Andover St., Peabody, Mass. 01960.

FOR SALE—*The Pastoral Ministry in Our Time*, Sweet and Sweet, \$1.00; *Gospel According to Mark*, *Gospel According to John*, both by G. Campbell Morgan, \$2.00 each. Ross R. Cribbis, 236 Andover St., Peabody, Mass. 01960.

CALENDAR DIGEST

APRIL—

- 4 Palm Sunday
- 9 Good Friday
- 11 Easter Offering for
World Evangelism
- 18 Home Department
Enrollment Drive Begins
- 25 Nazarene College Day

MAY—

- 2 Baby Day
National Family Week Begins
- 9 Mother's Day
- 11 Seminary Commencement
- 30 Pentecost (Whitsunday)
Memorial Day
VBS Sunday

JUNE—

- NWMS Prayer and Fasting
Emphasis
- 20 Father's Day
Home Missions General
Church Loan Fund

AMONG OURSELVES

In the American Bible Society *Record*, February, is the heartwarming story of George and Edith Palmer, who for many years sought out the most neglected areas in the U.S. as Bible colporteurs. Worth remembering is their honest testimony: "We are pioneers. We did not try to make something for ourselves. We tried to make it for the Lord. If somebody else could take hold, we'd just pull out and go and hunt for another field" . . . Reminds me of Sergio Franco's comment: "A sanctified man will not take advantage of a situation for his own selfish benefit." . . . 219 years of such unselfish service were represented on the platform at General Board meeting in January when Secretary Phillips presented plaques to six retiring missionaries: Dr. and Mrs. Wm. C. Esselstyn, Rev. and Mrs. John Anderson, Miss Irene Jester, and Miss Mary Cooper. It was hard to picture the slight, shy Miss Cooper knocking about in a Land Rover, supervising 53 churches in Mozambique, Africa . . . Not all the pioneers are on the mission fields. When a man is associated with one institution for 41 years, 22 of them as president, he has earned the right to start thinking about kicking off his shoes and heading for the big, black-leather recliner. When instead he and his courageous wife accept the challenge of a new job, bringing to it the wisdom of experience and the enthusiasm of youth, and move to the faraway, "foreign" Midwest, that man and his wife deserve a special salute. So we honor Ed Mann, still in his first year as executive secretary of the Department of Education. And we sit up and listen when he says: "No institution in the church operates in such hazardous insecurity as our colleges." And when we think about it, we pledge ourselves to pray more . . . "Come in and find your way out" (p. 32) is catchy for the outsider. For the insider, it could be: "Go out and find your way in"—to the hearts and homes of those who as yet won't come in to find their way out . . . Secretary Knight tells of the Nazarene pastor who, inspired in a regional evangelism conference, went home to put his new vision to work, and in a few months had won 23 to Christ, in their homes, and taken them into membership. His complaint: "How come I have not seen this before!" Maybe it was because he was long on saying, "Come in," and short on going out.

Until next month

BT

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(WRITE FOR SAMPLES.)

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