

THE
NAZARENE
PREACHER

MAY 1971

THE SILENT MAJORITY

General Superintendent Lewis

THE CAUSE AND CURE OF LOW MORALE

The Editor

CATHOLIC EVANGELISM NOW!

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FIVE SMOOTH STONES

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Sermon of the Month

MEN WANTED!

Raymond Spence

-proclaiming Christian Holiness



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The Silent Majority

By General Superintendent Lewis

THIS HAS BEEN a familiar term to us all for some time. It carries the image of a great group of "silent" people who are good, solid, and if aroused, could and would change the situation of deteriorating society. I am not sure if this image fits exactly the "silent majority" in our church. The fact is, there is a majority more and more in this category than in any other who belong to every church.

Too many of our churches are carrying on the work of the kingdom of God with an active minority. One of our big, important, and immediate assignments is to awaken, arouse, vitalize, enlist the great group of people who sit and live "silent" in our churches.

No church is really accomplishing anything unless it is using the talents, energy, and stewardship of the "silent" people. They need such activity to be the Christians they should be and the kind our world needs today. I, therefore, suggest that you, as pastor, attack this problem with kindness, intelligence, tact, but determination. Do it prayerfully, but with the belief that God will assist you in such a worthy endeavor.

There are several ways to do this, I am sure. Also, I am sure it must be done some way to bring revival to the local church and evangelism beyond its present constituency. Every man must do it his own way, but every man must do it. I dare suggest some ideas for a start. I admit this is the straightforward approach, which would be my style. Even though you, as pastor, feel some other way may best suit you, these suggestions may be helpful.

1. Begin with the church board. Go over your desire and plans with them.

2. If you dare, make a list of the active and the "silent" ones in your church.

3. Announce a program of revival to reach everyone in the church with a challenge to serve Christ.

4. Advertise the program with printed matter of all kinds, such as banners and the church bulletin. Here are some suggested statements:

"Have you really served Christ this week?"

"Check your service record."

"Can there be a silent, passive Christian?"

"Serving Christ is life's greatest challenge."

"Needed—volunteers for service."

(Continued on page 11)

The Cause and Cure of Low Morale

IN THE RELIGIOUS PRESS a lot has been said recently about the widespread low morale among the clergy. The *Lutheran Forum* lists “democratic insensitivity, ecclesiastic irrelevance, doctrinal ferment social and educational change, loss of faith” as causes to which this sad state of affairs is often attributed. But the editorial bluntly ascribes it to a loss of ministerial nerve. To a great extent it is because the preacher has lost sight of “the ontological nature of his office.” This simply means that he needs to recapture a sense of his identity as the prophet of God and a biblical understanding of the nature of his office as a pastor. This is an office not invented by men but ordained by God as an inherent element of the church. There is in it both divine authority and the assurance of divine power.

The preacher’s position is not a precarious “job” doled out to him, either by a hierarchy above or by the church in the pew. It is rather an authority to preach the Gospel, originating in God’s sovereign election of him to this task. His ordination by the church is an acknowledgment of this divine election. Man apart from God can neither bestow nor cancel this authority. It is inherent in his call. It can be forfeited only by either incorrigible incompetence or sin. A New Testament kind of church leadership—such as we have—always operates on this assumption.

This is no ground for a king complex. It is, however, ground for confidence. The man whom God has put into the pulpit, either as pastor or evangelist, dare not despise himself. Even when he knows he cannot fill his position as well as some, and is often frustrated by his own limitations, he still must act as a man who knows himself to be God’s representative, whose authority is not derived from his talents, education, experience, or degrees, but is rooted in his divine commission. This will save him from cocky, bullheaded self-conceit on the one hand, and cowardice and despair on the other. As a man of God he is authorized to act with courage; he dare not do otherwise. Back of his leadership, faulty though it may be, is the God who has called him and given assurance of the seal of the Holy Spirit on his ministerial labors.

It is to be feared that even in our own ranks there has crept some measure of this shaken morale. With us it may not be due so much to a weak view of the ministry as to a weariness under the many administrative pressures. To a beleaguered, hard-pressed pastor it sometimes seems that everyone is after him about something. He is told that he is the key man until he is tempted to wish he might never hear the words again. In his feverish attempt to “produce the goods” the heart goes out of his ministry, and he becomes a self-driving machine.

The cure, really, is not in a utopian situation in which nobody makes any demands on the pastor. Low morale is a condition in the man himself, resulting from his own reactions. Some way he must learn to see himself, frankly yet humbly, as a V.I.P. in the eternal scheme of things, who has available adequate spiritual resources for doing whatever God wants him to do. Some way he must emancipate himself from the sense of being driven by man and come into a new and fresh awareness that he is the servant of Jesus Christ.

He will value very highly the counsel and leadership of those over him in the Lord, but not fearfully, as a servile underling—rather with loving fraternity. He is liberated by the consciousness that his real superintendent is Christ. It is His approval which is of supreme importance. This conviction is essential to both spiritual and mental health. And when preachers are thus liberated and thus motivated their morale is bound to be high. Instead of finding themselves cringing under the cracking whips of promotional demands, they will find themselves leaning into their pressures with eagerness and confidence. Each new season, and each new year, will be an exciting challenge. They will work, but they will also watch God work, with quiet, joyous expectancy. They know they will not wear seven league ecclesiastical boots, but no sleep will be lost over that. God has called them, and God is with them. Their ministry will not be barren. The church will be stronger, earth better, and heaven richer, because they have served God as Christ's ministers. So they will persevere with unflinching courage, unflagging zest, and undiscourageable and undivertible faithfulness.

Is It Time to Weaken on the Movies?

EROTIC MOTION PICTURES are on the increase, and will become more bold, Kiplinger quotes exhibitors as saying. But because this sort pays, the producers won't change, he says.

Concrete evidence of this came out of the burning of the Houston theater which had been showing the explicitly sexy Swedish film "I Am Curious (Yellow)." The owner explained: "We showed nice 'family' films for nine years, and almost went broke. Since beginning to show 'adult' films we have done much better."

In this confession we see why the industry will never clean itself up. It is governed by the profit motive, not the service motive. And its public is so degenerate that only degeneracy pays. Both the industry and the public stand condemned, the one for lack of a sense of public responsibility, and the other for lack of moral standards. It is futile for the Christian to suppose he can change this picture by so-called select viewing. The corruption is too thorough. Nor is the overall decadence redeemed by the admittedly decent pictures which occasionally are produced, as rare exceptions to the rule. They are "come-ons" for the gullible good people; or maybe sops to some producer's conscience. But they do not signal trends; they are not har-

bingers of reform. The professional cameraman interviewed by Evangelist C. Hastings Smith had a more realistic appraisal when he said, "They're dirtier than ever."

There is only place for the Christian, and that is on the outside—totally. This is a twentieth-century form of "filthiness" from which the believer is to cleanse himself (II Cor. 7:1), radically and willingly. He can live without the few good ones far better than he can afford to cast his vote for the industry as a whole by his presence. If it is logical to decide the question of alcohol by a lifelong policy of total abstinence, it is just as logical—and for pretty much the same reasons—to say to the whole theater business, "I am not your customer. My money will not help you stay in business."

Since Rome is glad to "evangelize"
Protestants, they cannot object if
we evangelize non-Protestants

Catholic Evangelism Now!

By J. Grant Swank, Jr.*

IF THERE HAS ever been an opportunity for Christ-centered evangelism among Roman Catholics, it is now!

We are all aware of the reform rumblings taking place within Catholicism. These have left many Catholics extremely confused, especially teen-agers and young adults. Some have become so perplexed that they are actively embarking on personal quests to find answers which satisfy. Such consequences make the situation "a natural" for evangelism.

Furthermore, interestingly enough, such evangelism can frequently take place within the walls of the evan-

gelical Protestant church! Many Catholics today are adventurous enough to find their way into Protestant services, whereas heretofore such ventures would not have been thought of, except by the most daring few. So more and more pastors are coming to meet personally on a face-to-face basis disenchanted Catholics who are hungrily inquiring about religious faith. This is a chance in a century! This is an opportunity we must not miss!

It has been found in actual experience that one of the most advantageous means of reaching these Catholics on an in-depth basis is through the regularly scheduled Sunday school class sessions. The Sunday school

*Manchester, Conn.

teacher announces that for a certain number of Sundays (four to eight, approximately) the lesson subject matter will have special focus on "Comparisons: Roman Catholicism and Protestantism." As the sessions get under way, the regular attenders invite their inquiring Catholic friends and relatives to sit in on the classes. As the Holy Spirit begins to reveal to these Catholics the truths of the Scriptures, they become enthused to the extent that they themselves invite their friends, and so the momentum build-up begins and continues. For instance, in one young adult class numbering 70, there are presently 11 "Catholic-background" attenders in class every Sunday.

There are several significant guidelines to such an endeavor:

1. The teacher should always be *kind* and *loving* in his presentation, never giving a cutting or malicious impression.

2. He should emphasize the *personal experience* of meeting Christ as the forgiving Savior, an experience one can truly know with assurance.

3. He should surround the lesson presentation with before-and-after class prayer that displays genuine *compassion* for confused, inquiring souls.

4. He should be certain that the information (both traditional Catholic and evangelical Protestant) is factual rather than merely hearsay.

5. He should state at the outset of each class period that when he refers to Protestantism, he is referring to those Protestants who hold to the following *fundamentals*:

a. that the revealed God is alive and personal;

b. that Jesus is definitely the Son of God;

c. that the Bible is definitely the Word of God;

d. that there is a hereafter of eternal heaven and hell;

e. that salvation is by faith in Christ alone.

Also, the following outline (to be mimeographed for distribution to all those in the class) of comparisons has been found to be beneficial as a presentation skeleton for the teacher:

Comparisons: Roman Catholicism and Protestantism

Roman Catholic

Evangelical Protestant

1. *Membership in Christ's Church*:
synonymous with membership in the Roman Catholic Church

includes all "born again" Christians regardless of denomination

2. *The Head of the Church*:
Christ's representative in the person of the pope

Jesus Christ alone

3. *Salvation*:
by faith plus meritorious works through the Catholic Church

by faith alone in the meritorious works of Christ

4. *Grace of God*:
something we work for

a gift from God to the repentant sinner seeking salvation

- | | |
|--|---|
| 5. <i>Authority for Doctrine:</i>
tradition of Roman Catholic Church
and Bible | the Bible only |
| 6. <i>Infallibility:</i>
experienced by the pope when
speaking “ex cathedra” on matters
of dogma | experienced by no human being |
| 7. <i>Sacraments</i> (instituted by Christ)
seven: baptism, confirmation, holy
eucharist (transubstantiation), pen-
ance, extreme unction, holy orders,
marriage | two: baptism, the Lord’s Supper |
| 8. <i>Clergy:</i>
the spiritually elite | “priesthood of believers” plus a “called”
and especially trained ministry |
| 9. <i>Celibacy for clergy:</i>
obligatory (plus vows of poverty
and obedience) | no spiritual significance |
| 10. <i>Forgiveness of sins:</i>
by way of the priest | by way of sincere prayer directly to
God alone |
| 11. <i>Afterlife</i> (eternal):
heaven, hell, purgatory | heaven, hell |
| 12. <i>Excommunication:</i>
an ecclesiastical censure excluding
baptized person from Christ’s
Church (Roman Catholic Church) | one “excommunicates” himself from God
and His Church by willful rejection of
God and His Church |
| 13. <i>Mary:</i>
Mariology: immaculate conception;
assumption; co-redemptrix; praying
to (“veneration” or “worship”?) | the devout Jewess selected by God the
Father to give birth as a virgin to the
Son of God, Jesus |
| 14. <i>Jesus the Christ:</i>
the virgin-born Son of God, second
person of the Trinity | the virgin-born Son of God, second per-
son of the Trinity |
| 15. <i>Mary’s family:</i>
Jesus only; no other sons and/or
daughters (doctrine of perpetual
virginity) | Jesus as oldest son followed by other
sons and daughters |
| 16. <i>Birth Control:</i>
forbidden; sexual relations have pri-
mary purpose of procreation; num-
bers equal power ecclesiastically | reasonable, logical stewardship in fami-
ly planning; population explosion re-
sponsibility |
| 17. <i>Unbaptized infant:</i>
limbo (state of natural happiness) | heaven |

Now is the time to reach the confused Roman Catholics for Christ so they will come to know Him personally.

Five Smooth Stones

By P. W. Gentry*

WE HAVE MANY young Davids in the Church of the Nazarene, and there are many giants waiting to be dispatched! The youthful Israelite shepherd could not be expected to give his whole time to giant-killing. This might rather have been expected of his elder brothers, who were full-time soldiers in the regular army. David himself was destined to be the army's commander and ultimately the warrior-king, but as of now he was definitely a part-time giant-killer.

We have pastors of small churches who are obliged by the sheer economic pressure of the times and the still comparatively "pioneer" state of our work in some areas to spend part of their time undertaking secular work in order to make an adequate living. The smaller churches simply cannot support them and there is no other way out of the problem. These men, like David when he slew the giant, are destined to be front-rankers. Already called of God and anointed for holy service, they are chosen and set apart for the ministry of the Gospel, and yet now, of necessity, unable to give their whole time and undivided labor to the task. This writer is one of them, and I would like an

opportunity to share with my brethren who are similarly placed, some things which the Lord has taught me and which have helped me to see the way ahead more clearly towards victory and blessing in a situation that might otherwise have seemed impossible.

God gave to youthful David a wonderful victory in the slaying of the champion of Gath. He certainly did not intend all the Philistine warriors to be slain by part-time soldiers, and David was king and commander-in-chief when he finally subdued this troublesome enemy. Likewise, we certainly do not look upon less-than-full-time ministers as anything more than a temporary situation born out of local necessity and valid only for that particular time and place. Yet with five smooth stones from out of the brook, David won this victory despite the unfavorable circumstances. Here are five "smooth stones" which I believe we can use, brethren, to "slay our giants" and win the battle for God.

1. *The Living Word*

Probably few things are more frustrating when one has to maintain a full preaching schedule and also put in the best part of a week at work

*Bristol, England.

(besides being a husband to one's wife and a father to one's children) than the loss of time for study, reading, and sermon preparation. We feel somehow ashamed if we haven't put in the hours we used to read about in our textbooks on pastoral practice, and it just doesn't seem possible to find that amount of time.

I have found it a comfort to realize at such times that the Word of God is a living and largely self-acting organism not entirely dependent upon our subject headings, points, and illustrations. To be sure, we must be "workers that needeth not to be ashamed, rightly dividing the Word of truth," and slipshod, skimpy methods of study and presentation are indefensible, but it yet remains true that when we are sure we are in the center of God's will, He will make His Word live through our prayer-soaked personalities, and we do not need to live in tension because of failure to maintain a clerical standard which is out of our reach.

2. *The Personal Presence of the Holy Spirit*

The Spirit was promised to "guide us into all truth" (John 16:13) and to speak in us (Matt. 10:20). He requires but to clothe himself with us as He did with Gideon (Judges 6:34, margin). Not all the men most greatly used of God in the ministry have been great preachers. Even John Wesley, it is said, could be tame to listen to sometimes, but if John Wesley the preacher was occasionally off form (and *he* certainly must have had little time to prepare his sermons), John Wesley the man was always the instrument of the Spirit. We need to make a friend of the Holy Spirit and count more fully on His creating and life-giving activity within the temple of our lives.

3. *The Gift of Tongues*

Hold on to your seats, brethren! This was one of the gifts of the Spirit to the Early Church and we certainly cannot do without it, any more than we can get by without the gifts of faith, wisdom, and knowledge. But need we mean by "tongues" merely unintelligible ecstatic utterances which need interpretation if used publicly? Isaiah prophesied of "other tongues" (Isa. 28:11); Jesus spoke of "new," or "renewed," tongues (Mark 16:17); and Paul in I Corinthians merely said "tongues," for the adjective "unknown" is in italics and therefore not original. Right from the Tower of Babel, through Hebrew prophecy (see I Pet. 1:10-11), and up to the promise of Christ to His disciples (Matt. 10:19-20; Luke 21:14-15) there has been evidence of divinely given utterance which was not merely natural. Like many of us, I had to face up to the implications of this gift of the Spirit and was frustrated over it until the wider and more meaningful concept of it began to appear. I also found, as most of us have, that there were times of surprising liberty in speaking after un-avoidably minimal preparation, and the inward assurance came, "For you, this is the gift of tongues." And I have blessed God a thousand times for it!

4. *A Total View of the Ministry*

I wonder if we sometimes put an unnecessarily firm line of demarcation between "official" ministry and a ministry which is lived out in the everyday life of a workaday world. We call this "laity" but where in all the New Testament do we find any conception of "ministry" which is thus compartmentalized? The original apostles certainly gave themselves "continually to prayer, and to the ministry of the word" as distinct

from the more social ministrations of the Church but does this mean that they were in "full-time service" in a way that the others were not? To be wholly supported by the churches certainly was the privilege of some, but in the Early Church there seems to have been much less differential between "ministry" and "laity" than we sometimes enforce now. Paul made tents during one of his longest stays in any one place, and Dr. Luke doubtless brought his medical practice into the service of the Church. It has helped me to see my call to the ministry in that inclusive sense.

5. *A Sense of Being Given*

I know of no greater means of encouragement in the Lord's work when otherwise the burden might seem in-

supportable than the realization that I have been given by the risen Lord to the ministry of His Church (Eph. 4:11). I want never to lose the holy wonder of this. The reason why my load of work is a double one is that He has given me to raise up a pioneer work in an area where there is no holiness witness, or where He particularly wishes to show to the world what He can do through a man utterly surrendered to His will, or where a small but precious group of people need a shepherd which they would be denied if he were not willing to stay with them even though they cannot pay him what he needs to live on. Looked at in this light, I believe the sense of privilege can overcome the strain of pressure; the giant is felled and David's victory in another form lives on.

Secondary tasks are good in themselves, but if they hinder a pastor from being a "preacher of the Word," then they have ceased to be good. The preaching of the Word is vital and nothing must crowd it aside. A professional pastor is one that spends most of his time on the secondary tasks rather than the primary task of "proclaiming the Word of God." One has said, "The good is the enemy of the best." Preparing to attend a church service a wife remarked to her husband, "Why bother to get the children and myself ready? When we get there, the pastor will have nothing to give to us." May this never be said of us. May we ever have more than a sermon to deliver—rather a message from God.

—*Nathan Price*

The pastor who can foster it will succeed; but fail here, and the church unravels.

That Vital Fourth Dimension

By Chester Pike*

ON THE SURFACE it would seem that if a church is doing well in attendance and finances, and the personal experience of its members is generally good, all would be well. Most of us, I think, concentrate on these three areas in the promotion of the church, though not necessarily with priorities in this order.

Nevertheless, a church can be in good condition in all three of these areas and still have a vital deficiency. Statistics show up well, bills are being paid regularly, and the individual member's relationship with the Lord appears vital and up-to-date. But there is something missing. It may be vague and difficult to pinpoint. The novice could not easily define it; many would not have a name for it; but most would know it was absent, especially if they had worshipped in churches where it was present.

The Early Church called it *koinonia*. It is usually translated "fellowship" in the New Testament. It is that warm, friendly relationship among members of a congregation that can be experienced only by the redeemed. It is more than an absence of quarreling and division; it is more than just unity. It is a posi-

tive quality that some churches have and some do not have. Jesus referred to it when He said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35), and, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

This relationship among the people of a church gives security and a sense of belonging to every member. It is also attractive to the outsider. It offers refuge from the cold, competitive atmosphere so common in the world. People in a congregation having this quality love their church. They love to worship together, pray together, and work together for the promotion of the Kingdom. Prayer meetings, even board meetings and teachers' meetings, are no longer to be endured and finished as quickly as possible, but are pleasant times of fellowship in the most important business in the world.

Few people ever leave this type of church just for the sake of change. When they do leave, even of necessity, they do so regretfully.

Now it might be argued that if the Christian experience of individuals is nurtured and developed, this fellowship "dimension" will take care of itself. Without doubt, when people

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are spiritually healthy, this quality will exist in some measure. But it needs special nurture. It must be worked at. The pastor must give guidance and leadership on it from the pulpit. A pastor who neglects it is failing in a vital aspect of his ministry.

A strong bond of New Testament fellowship cannot be developed in a church overnight, but it can be de-

veloped. This isn't done by a weekly round of social activities, even within the circle of the church. It comes through people who labor together, weep together, rejoice together, and share the victories won in the work of the Kingdom. It is worth most any effort. It will pay big dividends in the lives of individual members and in the growth of the entire congregation.

The Silent Majority

(Continued from page 1)

5. Approach it in your preaching. Preach on sin (until they are stirred), on the judgment (until they fear it), on the second coming of Christ (until they expect it and are wanting to be ready for it), on holiness (until they know their need of it and search their own hearts).

6. Get them to attend zone, district, and general church meetings for information, inspiration, and involvement.

7. Involve their children and youth, hoping through this to reach Dad and Mom.

8. Offer a program of challenge to every member of your church.

9. Keep the board with you. Use them to speak, harass (kindly), urge, and guide.

10. Get those who do work to testify (Sunday morning) of the blessing of their response to God.

11. Pray, keep tender, be patient, but keep at it.

12. Build the products of service. Allow a teacher to introduce a new Sunday school pupil to the entire Sunday school, or teachers to introduce more each Sunday to the entire Sunday school or department so that

everyone will be aware that new ones are being reached continually. Or let the individual who brought the new pupil introduce him. When the new members or new family are received into the church, have the ones who were most instrumental in winning them stand up with them at the ceremony of reception.

These are some of the suggestions which will keep pushing at the "silent" group of people who conceive of their Christian activity in total as just attending church, more or less regularly, but refrain from response beyond that. Four hundred thousand plus Nazarenes can bring revival to the needy people of our world now astray and lost. They will be led by pastors, evangelists, and others who are on fire, awake, intense, faithful, loyal to God and the church, desperate (because of this late hour).

I suggest finally in this article that there is a new day out beyond the doors of our church. People who formerly would not listen will listen now. They are "shook up." They are uncertain and bewildered and the voice of certainty and faith with compassion and the anointing of Christ is respected now more than it used to be. This is our day of revival and evangelism.

The Church "Dropout"

By James H. Robertson*

MUCH IS SAID TODAY about the high school and college dropout. I think it is time that the church dropout was given more study and help.

Professional educators are able to predict, with a fair degree of accuracy, the potential school dropout. I believe that some of the same principles will apply to the church dropout. Areas of relationship between potential school dropouts and potential church dropouts may be larger than we suspect. Usually a student may successfully meet some of his problems through proper guidance and encouragement. However, even with proper guidance and encouragement, if several situations combine in the child's life and environment, he will not be able to surmount the array of obstacles and becomes a dropout.

Potential dropouts are found to have some of these problems: (1) Unusual stress in the home—divorce, extreme and prolonged sickness, death, financial emergencies, etc. (2) Poor attendance patterns. (3) Lack of parental concern for the child's educational future. (4) Poor cooperation on the part of parents with the school personnel. (5) The lure of the "big paying" job. (6) The child who has missed basic educational foundations, and as a result finds school subjects nearly impossible to understand, with a passing proficiency. (7) The child who does not value educational achievements. (8) The child

who has a poor example set by his parents and associates. (9) "Slow learners" are also highly suspected of becoming dropouts.

A constant problem to the pastor is the dropout in his church. Much of his time is spent trying to avoid this problem. I have faced my share of these people in more than 25 years in the pastorate. I must confess that my success has not been significant enough to cause any inflation of the "ego." Looking over my church and Sunday school roll with the above list in my hand, I began to see that somewhere in this list I could locate nearly every dropout. If the school people are wise enough to study their pupils with this in mind, why shouldn't we do the same? Can we predict, with any degree of accuracy, those who may drop out of our churches? I think we can. If we can make these predictions and be alerted to possible difficulties before they arise, we can move to stop the loss before it becomes acute, and perhaps even final.

Let us use this list and look at our roll:

1. *Unusual stress in the home.* Most of us have faced the counseling situation where a home was literally being torn apart by some great emotional or moral problem. We go into such situations knowing that the Kingdom will lose unless we can bring these people through the storm to compromise on points of difference, to surrender stub-

*Pastor, Grace Church, Tyler, Tex.

born wills to the will of God and each other, and the acceptance of the total responsibility of their vows made to each other.

Or, it may be a time of extreme and prolonged sickness. I think it helps to keep calling back day after day, and at times more than once in a day, if we remember that we are ministering, not to the sick alone, but we are aiding the family. Sometimes we aid the family more than the sick. We may be tempted to feel that the person is so ill that we will only tire him and do damage to an already failing body, or the pain so great that he will not recognize us or what we say or do. We might honestly say that our work is so heavy that we cannot visit one person so often. The overworked and overburdened family need our visit. A friendly word, the lift of a sincere prayer or a scriptural promise, will often make an unbearable situation a little lighter and plant a ray of hope in a heart that needs something to cling to.

My wife will never forget the presence of a minister during a lonely vigil at the bedside of her father. Between midnight and 2 a.m. this man of God told my wife of leading her father into a saving experience of grace just a day or two before. He told her of the rejoicing they had together. My wife's father died before he regained consciousness. Yet in that dark time, there was a genuine hope within our hearts, all because a faithful pastor did not forget the family of a very sick man. Don't forget the families of the sick and the dying! They look to us. They may be more receptive to the things of God than at other times. Encourage them, pray for them, love them, and thereby you will be building a dam against a floodtide of dropouts.

2. What about *financial emergencies*? Material things have spiritual implications as much today as when Jesus fed the hungry and told one to fish for tax money. There are two widely different basic types of financial emergencies that deserve our faithful and prayerful best. The most easily recognized *time of need* is the time of material loss. At these

times we may give some money or material aid, but we can't, by the widest stretch of our meager funds, meet all the needs we shall face. Neither can our church provide enough emergency aid for all who will call upon them. We are often discouraged because we know that the crisis may have occurred through poor planning or mismanagement. Yet the pastor and God's promises are needed just as badly as if the problem had been unavoidable. If the emergency has arisen through no fault of our people, or through mismanagement, the Word of God is still true: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Give men in need the Bread of Life in as faithful a way as you can.

The time of *sudden prosperity* or wealth is a time of grave spiritual danger. This is an issue we are facing more often today than in other years. Some things naturally work against us at these times. We tend to let those who have money alone, because of our own lack of material things. They tend to move into new circles of business and social strata. We can be so thrilled at the prospects of larger offerings that we might go easy on the gospel claims of tithing and giving offerings "as God has prospered." The plain truth is that if men ever needed to be faithful to God with their material possessions, it is when they can give more with less sacrifice, or perhaps no sacrifice at all, than at earlier times in their lives.

We must be very careful that we do not leave the impression that we will gain personally from added gifts. Challenge these with money to give to home missions, Christian education, foreign missions, so that they may catch new visions, to be sure, but also to avoid their feeling that you want their money for yourself or selfish gain. Keep them giving! If they practice being liberal, they will usually (though not always) be liberal with you. If we allow them to grow selfish we will lose them and they will lose their souls. Dropouts will occur.

To summarize: A good rule for us to remember is that acute stress or radical

change in the home is a warning signal. We must read the red lights not only as danger signals, but also as challenges to our best effort.

3. *Lack of parental concern or poor parental cooperation.* The law of environment cannot be overlooked. It is often lethal in its spiritual effect. I can think of several bright Sunday school pupils who were lost because their parents were not concerned with spiritual matters. I well remember some of our youth who were lost because parents failed to see the value of the house of God or the influence of the church. By the side of every name of either children or youth, whose parents do not care or will not cooperate, place a red flag. The danger signal should never be removed! I have seen so many wrecks made of lives who were so promising, that I know resulted from poor home-life, until I feel that these children must have more than their share of my ministry if they make it.

I can also point to some who have succeeded in spite of poor environment. I must say that God's wonderful grace can work in those nearly impossible situations. But you will have to make up for parental failures, with extra attention, love, and encouragement. These cannot make it by the "ordinary" methods. If you invest heavily enough in these "crippled" lives you may reap a harvest of stalwart Christians. The potential dropout can become the strength of your church.

4. *The lure of "big pay" is detrimental to men's souls.* We must sound the "certain" sound on our trumpets in regard to the sacredness of the Lord's Day. So much has eroded away from the keeping of the Lord's Day as a day of rest and worship that we are handicapped and almost defeated in some areas. The lure of "time and a half" or "double time" has led many to abandon the keeping of Sunday as a holy day. Our people need the day of rest and worship more than they need the big pay of overtime. I well remember being fired for not working on a Sunday. I did lose about \$20.00 that day and all the next week's salary.

However I feel that I gained something that money can't buy. Have we ceased to even frown on Sunday work? In our complicated society, some *must* work to keep basic needs met. But is there a creeping greed among our people? After a few weeks of Sunday work, I think I can detect a slackening of spiritual fervor among my most spiritual men.

When our people work on Sunday, take it as a danger signal. Dropouts are sure to come unless we are extra careful. The heart cry of some is, "Our lamps are going out!" Salvage what remains of the sacred duty to "remember the sabbath day to keep it holy."

5. *Basic foundations must be laid in the hearts of our people.* It is not unusual to find those whose spiritual houses "were not founded on the rock." If we become tempted to make hasty work of the altar service, we are playing with the foundation structure of the soul. An extra hour of prayer and guidance at the altar may leave the seeker with none other than the pastor and his wife, but it may head off tragedy later. The first days and weeks after the altar service are vital. We do want these new converts to make it. We must live close to them. It isn't an easy thing to break off with the old crowd. They need someone to fill the void of social emptiness. Surround them with the strength of your character and the fellowship of your people.

Lay as much foundation as you can during these early days. Guide them toward an early commitment of the total self to God and lead them to the place of entire consecration, and assurance of the Holy Spirit's indwelling. It is my experience that it is much easier for converts to make that consecration soon after conversion than at a later time.

6. *If we observe some feeling among our people that there is no great value in being loyal* all along the line—attendance, tithing, offering, etc.—it is then necessary that we exalt Christ to them. Nothing less than a complete selling-out to God will help men to persevere.

We must set the example before our people. We can't fool them for long. The cry of our inmost self must continually be, I want the presence of God in my life at all cost. If I have Him, I have all that matters. If I lose Him, I have lost all that matters. They must sense that this is the way it is with us. Our people believe that our missionaries sacrifice because we have told them so for many years. Can we tell them that we live sacrificially? We can't preach what we don't practice.

7. One of the most difficult problems for the pastor occurs when *the new convert or the struggling Christian has a bad example set before him*. Needless to say, this is a real danger signal. An evil influence is very effective. What can we do? It is never the darkness that puts out the light, rather it is the light which drives away darkness. Surround the individual with your most godly people. Trust the influence of a gracious life to have its effect. Never, never criticize the bad influence. If it is mentioned, suggest that we must walk very carefully lest we hinder someone ourselves. Suggest that God is more merciful than man. "Blessed are the merciful" is a good scripture to use. Suggest that prayer be made for the persons guilty of casting a shadow over the church and that new light might be given them. "Overcome evil with good."

8. *The "slow learners" will demand a great deal of patience from you and your congregation*. This is part of the evidence of sin's scars. Be patient. Work carefully. God will help you and your people as you move slowly with those who must move at a "snail's pace." Within this group you will find some rare jewels. It may take years of polishing and infinite patience, but stay at the task. Don't let them drop out just because you do not have enough patience to help them. There is a word from Jesus for us here: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The price we pay when we don't solve our problems is the religious dropout. If our people suspect that we have no

answers for our problems, they will become dropouts. Cynical attitudes are

Practical Points

that make
a difference

The Children Saved His Ministry

Dear Son:

This has been a rough year for our pastor. Everything has gone wrong for him. Some of the problems were a result of faulty judgment—some were inevitable and not of his making. You know what saved him? The children of the church!

I know several families who were tempted to leave the fellowship—and seemingly with good reason; but the children kept them faithful.

Do you know why? They loved their pastor. They were not old or sophisticated enough to see his weaknesses. They only knew that he loved them, played with them, camped with them, and understood them. He knew what to do when they were hurt, abused, or misunderstood—and that made the difference!

The children would not let their parents leave and in the meantime our pastor learned well. He is making progress in his relations with their parents.

I do not know that the procedure is ideal or proper. One thing I do know is that the children held us together until the Spirit of God was able to bring His healing love to our church. The pastor finally "made it" because he loved the children—and they would not let their mothers and fathers leave.

Love,
Dad

common today. These grow into pessimistic attitudes of indifference. Anticipate your problems. Plan for solutions.

God will help us solve these problems and save the people who are touched by them. (See page 28.—*Editor.*)

It worked for us—

The Youngstown Plan

By Homer M. Smith*

How to get the laymen involved? That is the question.

At its 1966 annual meeting, the Youngstown First Church passed a resolution instituting a system of rotation of board membership. The purpose of the action was: (1) The limiting of the tenure of board "perennials"; (2) The involving of a variety of laymen in the business of the church. Because of the makeup of our board—part elected and part ex officio—a very precise wording was desirable. It was a lack at this point which gave rise to the church's most recent action:

By action of the board, a special committee prepared a clarifying amendment and presented it to the annual meeting. It passed. Youngstown First Church is now electing its board under the following guidelines:

A. Experience on the church board as a trustee or steward, or a combination of both, shall be limited to four consecutive years.

B. Experience on the church board by virtue of a department head office or any combination of said offices shall be limited to four consecutive years.

C. Experience as a trustee or steward followed by election to a department head

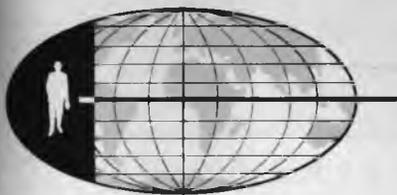
shall also be limited to eight consecutive years. The reverse of these positions shall also be limited to eight consecutive years. No combination of service as a department head, trustee, or steward shall exceed eight consecutive years.

In all cases, after a year's interval, a person shall be eligible for reelection.

Even under the old ruling our church learned that no one person is indispensable to the running of the church. New people getting the "feel of the wheel" brought freshness to the board and vitality to the membership. The long-term board members, returning after time off, brought objectivity and zeal which had sloughed off during repeated circuits on the board. Our now-simplified statement is already yielding even more fruitful results for the church.

I know several of our churches are operating under various forms of rotation of their board members. Where members of the church school board are a part of the church board, a further adaptation is necessary, but easily effected. Since the *Manual* does not treat this particular facet, there seems to be no violation if a church votes such guidelines for its own efficient operation. In the interest of getting the laymen involved, the Youngstown church shares its plan.

*Pastor, Youngstown, Ohio.



The
PASTOR'S
SUPPLEMENT

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

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Other _____

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

NAZARENE INFORMATION SERVICE

Good News That Surfaces

WES GALLAGHER is manager of the Associated Press, the largest news-gathering enterprise in the world's history. He is convinced that print and broadcasting are "in the same boat" when it comes to the issue of censorship or restraints.

"Critics do not differentiate between newspapers and broadcasters," he stated. "They consider them one and the same as far as the source of news they dislike is concerned.

"News, good or bad, surfaces on its own. And there is no agreement on what is good news.

"What pleases a Republican displeases a Democrat. What pleases an Arab displeases a Jew. In short, one man's blizzard is another man's ski party!

"News in the future will be largely concerned with the shortcomings of mankind because our societies in this technical world are creating problems faster than they are being solved.

"Urban living is rapidly deteriorating. In the world, there are 136 nations now instead of the 66 at the close of World War II. Most of these are quarreling with one another at some level.

"None of these problems will be solved by being ignored. Nor will they go away by our writing optimistic stories.

"The criticism of the press is not important in itself. We have always had it. But in the temper of these times, it may lead to restrictions on journalism, which is important not only to the media but to the nation."

From the Nazarene church viewpoint, our denomination has the message for today. Churches with an active gospel program are involved in their community's betterment. Involvement is good news that surfaces. Spread the word through news stories in your newspapers.

O. JOE OLSON

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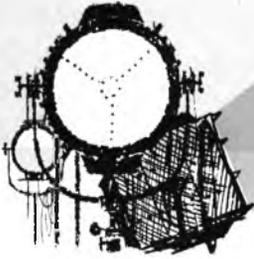
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HIGH OF "BASIC"

Department of Ministerial Benevolence
Church of the Nazarene, 6401

NAME CHANGE

1. Name of the Department of Ministerial Benevolence be changed to Department of Pensions and Benevolence at General Assembly.

MINISTERS' PENSION

2. Expand present benevolence fund policy to include a "Basic" Pension for all eligible retired elders and widows of elders not covered in any other church organization employee pension program. (i.e., employees of General Board and educational institutions).

PENSION DETERMINATION

3. "Basic" Pension determined by:
 - (a) Years of full-time active service in the Church of the Nazarene
 - (b) Cooperation with the Pensions and Benevolence budget
 - (c) Financial capability of the fund

Formula: \$2.00 per month for each year of service. Minimum of 20 years—maximum of 40 years.

Definition: One year of service is defined as one year of full-time active service on a district participating in payment of NMBF budgets and serving as a district licensed or ordained minister performing ministerial services as defined by Federal Internal Revenue Service and Social Security Administration.

WIDOW

4. The widow at age 62 is eligible to receive 60 percent of the amount for which her husband was eligible.

NMBF BENEFITS CONTINUED

5. All present policies of Ministerial Benevolence be continued.

PENSIONS OR BENEVOLENCE (the larger)

6. An individual shall receive "Basic" Pension or Benevolence, whichever is larger. But in no case both.

MINISTERIAL SERVICE AFTER RETIREMENT

7. After meeting eligibility requirements for "Basic" Pension, a retired minister or widow may continue to preach and serve in a temporary capacity.

EXCEPT:

- (a) Serve as the stated pastor of a church
- (b) Receive an evangelist's commission or list a slate in the *Herald*

- (c) Serve as a full-time pastor or as any other full-time minister

BUDGET FORMULA

8. To provide necessary benevolence budget formula for each year will be:

(Four percent of the service of the District, Column 2 in the annual budget report to the District Assembly.)

DISTRICT RATIFICATION

9. All district assemblies ratify the Pension Program and voted accept it at the 1969-70 assemblies.

PENSION BENEFITS I

10. The first monthly pension check will be dated April 1, 1971. The checks will be paid monthly.

AGE 65 AND RETIREMENT

11. To be eligible, an elder must be at least 65 years of age and have been voted retired by the District Assembly.

"BASIC" PENSION MAINTAINED AFTER DISTRICT ASSEMBLY

12. The "Basic" Pension will be paid the first month following receiving the District Assembly. "Basic" Pension will be made proper application. If the applicant does not make application, the pension will not be retroactive to the time of retirement.

DISABILITY FOLLOW-UP

13. Disability "Basic" Pension will be determined for disability after a determination of service credit for actual years of service.

90 PERCENT PROGRAM

14. The 90 percent "double pension" program will continue with the new pension program as at present.

PENSION PROGRAM I

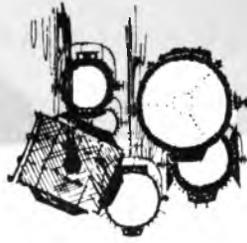
15. This is the "beginning" of the pension program for church. The program may be expanded to include other ministers and to include other



LIGHTS PENSION

*Benevolence General Board
Paseo Kansas City, Mo. 64131*

MINISTERIAL BENEVOLENCE



at or associate pastor or
related employment

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with the 1971-72 assem-

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DISTRICT ASSEMBLY

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ONE MONTH

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QUES

"life insurance program
and Benevolence Budget

ADJUSTED

"pension" step for the
ed to include additional
and conditions warrant

REVIEWED WITHIN 5 YEARS

16. The Pension Program is to be reviewed within five years. The next step could provide a way for ministers and congregations to provide pension benefits in addition to the initial "Basic" Pension. This could possibly be through a contributory (Money Purchase-Formula Benefit) type of program.

TAX-SHELTERED ANNUITY CONTINUES —AS SUPPLEMENT

17. The present Supplemental Retirement Plan using the tax-sheltered annuity for employees of nonprofit organizations is to be made available on a continuous basis. Practically, it will help to provide additional benefits to all retirement programs including Benevolence, "Basic" Pension, and Social Security. It would provide even greater retirement protection for the ministers of participating congregations.

ADMINISTRATION

18. The new "Basic" Pension Program will be absorbed by the present Department of Ministerial Benevolence and be self-administered. Capital funds of the Department shall be invested by the Investment Committee of the General Board, using the "separate account" system. The Investment Committee is directed to use professional investment counsel to advise in the investment of these funds in order to receive maximum income at a minimum risk.

PENSION REVIEW COMMITTEE

19. Additional details shall be worked out by a Pension Review Committee (seven members appointed by the Board of General Superintendents) and shall become policy when approved by the Board of General Superintendents and Finance Committee of the General Board.

20. In completing details, the Pension Review Committee shall be guided by the present Ministerial Benevolence Policy and certain studies contained in the report of the Commission on Ministerial Pensions and Retirement.

For Request of Application
and Further Information, write:

Dean Wessels, Executive Secretary
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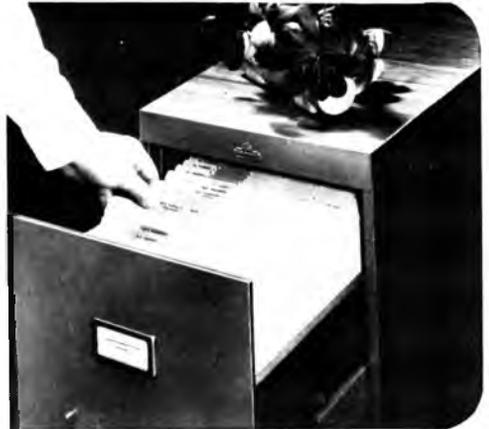
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IT'S IN THE BOOK

The 1971 assembly year closes the statistical books for the quadrennium. Let's make it a good year to go in the book.

One of the stronger influences on our rate of membership growth is the number of persons removed by action of the church board. In 1970, I conducted a study on 35 districts. A response from 1,030 churches indicated 3,499 members were removed—an average of 3.4 persons per church. Out of this number the churches lost all contact with 1,255 (35.87 percent) and removed their names. We discovered that 608 persons (17.38 percent) still lived in the area of the church, but were removed for failure to attend. Those found to have joined another denomination without proper letters of commendation were 731 persons (20.9 percent). Only 73 names were sent to "Moving Nazarenes."

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Gratitude in Retrospect

Dear Mom,

There are so many things I should have told you while you were with us, but I neglected to do it, and I trust you will understand. I just wanted to write to you again and tell you what your memory has meant to me. I know you are enjoying your eternal life, but you did so much for me. I want to express my thanks again. There were the occasions when you took the time to let me roll out the pie dough and stir the cakes. Now I have the same job in my own home; I am so glad you took the time to teach me. I know it took lots of patience. I live far from the store so I don't have a cake mix in a box. You taught me to make jelly and now it helps me to save money on our budget. You taught me to garden, gather eggs, and dress a chicken. All those things are so important to me now. You taught me to cut out and sew a dress, and now I live in a country where I can't buy ready-made dresses. You taught me I could dye the old rugs to make them bright again. On the mission field new rugs aren't always possible, so thank you for this training many years ago. There were the times we used the egg money and the cream money to pay for the groceries, and now that helps me to budget what I have. I remember making cottage cheese with the milk on our farm. Now, in a country where we can't

buy fresh dairy products, this is an accomplishment to be used too.

Well do I remember the birthdays with all the family. Not a birthday went by that you didn't have homemade ice cream and a golden, high, angel food cake. That always included the grandchildren too. What a group you had, but you were glad for them all. Now I am passing this tradition on to my children, and it recalls such wonderful memories.

Today my prayer is that I will have the patience you had so I might teach my girls the same lessons. I want them to have this same training, because when they grow up they may face the same situation I have. I wish more mothers would think of this. In my life as a missionary, I have been in rather different situations, but your training and encouragement back then still helps me today.

Thank you, Mom, for those extra little things you taught me—like sending get-well cards, taking a flower from the garden to a friend, or just making someone feel welcome. You taught me, too, we didn't need a lot of "things," but most important was to be clean. No, we didn't have a lot of beautiful furniture, but you taught me to polish, scrub, and shine. I'm thankful for that today, so I can make a house a home and make it more attractive for my family. We don't have

to go back to the “good old days” to have fun making something from nothing—we can still do that. Only the Lord knew how very valuable your training and ideas would be to me. I am glad you left me something more valuable than money: That is the ability to adjust and

use what I have at hand. Thank you, Mom, and I’m determined to pass this wisdom on to my girls.

Your earthly daughter,

EVELYN DEVORE

(missionary’s wife in Haiti)

FOR OUR OLDER FOLK

Let me hold your hand as we go downhill
We’ve shared our strength and we share it still.
It hasn’t been easy to make the climb,
But the way was eased by your hand in mine.

Like the lake, our life has had ripples too,
Ill health, and worries, and payments due,
With happy pauses along the way—
A graduation, a raise in pay.

At the foot of the slope, we still stop and rest,
Look back, if you wish, we’ve been truly blessed.
We’ve been spared the grief of being torn apart
By death, or divorce, or a broken heart.

The view ahead is one of the best,
Just a little bit farther, and then we can rest.
We move more slowly, but together still,
Let me hold your hand as we go downhill.

Author unknown.

(I found this beautiful poem in Pastor J. K. French’s *Newsletter*, and recently sent it to my own parents who celebrated their fifty-seventh anniversary.)

IN THE STUDY

SERMON OF THE MONTH

Men Wanted!

By Raymond Spence*

Both Isaiah and Ezekiel depict God as seeking for helpers (Isa. 59:16; Ezek. 22:30). Jesus, too, was looking for men when He said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). Oh, there were men aplenty in the days of the prophets and of Jesus, and plenty of religious men, but few with the dedication and credentials which are essential in any vital work for God. These credentials are not what we might expect. As in the case of David, God "looks not on the outward part," and we must admit that there was little of culture or talent among the first disciples of our Lord. It is significant that when God chose Elijah's successor, He bypassed the schools of the prophets and placed the mantle upon a farmer's boy whose heart was right with Him. In His search for the right men, God does not limit himself to the academies (useful as these can be in the preparation of the mind), but rather picks those with preparation of the heart. Peter knew little of systematic theology, yet he could confidently say: "Such as I have give I thee." And this was no little pep talk or soft words of sympathy, no call to trust and fortitude in affliction—but power to walk again! Yet it is most important that we understand that this dynamic was not inherent in Peter, as he hastily explained (Acts 3:12). It was equipment very recently acquired and which was still surprising him with its potency. What exactly was it?

It was that for which Jesus had commanded him and the other disciples to "tarry in Jerusalem."

*Pastor, First Church, Bolton, England.

It was that which was to be the one thing needful in Christian service.

It was that which not only apostles, but every Christian worker must possess if their work is to have any weight.

IT WAS THE BAPTISM WITH THE HOLY GHOST, which had been prophesied by Joel, preached by John the Baptist, and promised by Jesus, now poured out upon Peter and the other disciples on that memorable Day of Pentecost. We might well ask why this baptism was so essential that Jesus commanded His disciples to "hold their fire" until they had received it, and later, when the apostles were seeking out helpers for their social service, they stipulated "men full of the Holy Ghost."

I would suggest, on the negative side, that without this baptism they would have done more harm than good. Under the strain they would have cracked and let the Lord down. And didn't Philip and his companions need it with those widows? I leave that to your imagination! But there are positive reasons for its necessity as suggested in these chapters in Acts:

I. *Only a "filled" man is full of wisdom* (Acts 6:3, 10). How we need to be wise as serpents and harmless as doves in the Lord's work. In a chaotic age mentally and morally, we *must* have the right answers and make the right decisions. To keep on the straight and narrow way in a crooked and perverse generation is a moral impossibility without a divine endowment. James said that we should ask for wisdom and receive it by faith. Paul makes repeated reference to the difference between earthly knowledge and heavenly wisdom.

II. Only a "filled" man is full of faith (Acts 6:5). Carnal man is a materialist at heart. He has been brought up under the precepts of "every man for himself," "seeing is believing," "the color of your money," "a bird in the hand." The Jews of Jesus' day had learned the duplicity of human nature and had to multiply oaths of honesty to convince a would-be customer. The hardest lesson for the disciples to learn was, "Take nothing with you." Jesus wanted to demonstrate that they could, and in the future must, trust the promises and provision of God. When a firm sends out a representative, it provides him with means of transport, money, and authority to transact business in that firm's name. So with God's ambassadors. The men God chooses and uses are the ones that will trust Him in all situations and circumstances of life.

III. Only a "filled" man is full of power (Acts 6:8). I don't visualize Stephen as a noisy man. I see him as a quiet and efficient man, minding his own business—but minding it well! Yet within him was "the motion of a hidden fire that trembles in the breast." In him we see grace and power perfectly blended. Gracious in serving tables, powerful in righteous denunciation: "Ye stiffnecked . . . in heart and ears, ye do always resist the Holy Ghost." With Micah he was full of power by the Spirit of the Lord, and with Peter he could say: "Such as I have give I thee," and he certainly gave it to them.

IV. Only a "filled" man is full of love (Acts 7:60). Here is the out-living of the Sermon on the Mount. Here is "loving your enemies" illustrated. Such a standard is plainly impossible without the love of God shed abroad in our hearts by the Holy Ghost. Stephen was not crying to God for avenging power on his persecutors, but for God's pardoning grace to be exercised on the Day of Judgment. Like his Master in life, he copied Him in death who prayed, "Father, forgive them; for they know not what they do." Stephen had "what it takes"—and what it takes is the baptism. *Stephen was so full of the Holy Ghost there was room for nothing else.*

The question might be asked, If there is such an infilling which can so vitally transform testimony and ministry, why are so few seeking it? The straight answer is that there are few who pay the price it demands—that of initial self-emptying. Only the one who dies to self can truly live to God. And God is still looking for men.

A weakened and crippled Church desperately needs them in the pulpit and on the board; a religion-sickened world will respond only to such men. God, give us Spirit-filled men!

GLEANINGS

from the Greek



By Ralph Earle*

II Tim. 3:1-5

"Perilous" or "Difficult"?

The basic meaning of *chalepos* (v. 1) is "hard." Abbott-Smith defines it thus: "(a) *hard to do or deal with, difficult*; (b) *hard to bear, painful* . . . II Tim. 3:1; (c) of persons, *hard to deal with, harsh, fierce, savage*: Mt. 8:28." These are the only two times that the word occurs in the New Testament. For this passage Arndt and Gingrich suggest "hard times, times of stress."

Bad Lovers

In verses 2-4 Paul lists 18 characteristics of men in the last days. Five terms here have the prefix *phil*, which means "friend" or "lover." There are no less than 35 words in the New Testament beginning with *phil*.

The first term here is *philautoi*, "lovers of self" or "selfish." Bernard comments: "In Greek thought of an earlier age *philautia* had a good sense, and was expressive of the self-respect which a good man has for himself. . . . But a deeper philosophy, recognizing the fact of man's Fall, transferred the moral centre of gravity from self to God; once the sense of sin is truly felt, self-respect becomes an inadequate basis for moral theology" (CGT, *Pastoral Epistles*, p. 129).

The second term is *philargyroi*, "lovers of money" (KJV, covetous). The phrase, "despisers of those that are good" is one word in Greek, "*aphilagathoi*." Literally it means "not loving good people." (This word has not been found anywhere else in Greek literature). The fourth term is *philedonoi*, "lovers of pleasure." The last is

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philotheoi, "lovers of God." Probably no one would dare deny that the majority of people in modern society are "lovers of pleasure more than lovers of God." Hedonism is one of the main characteristics of our day.

Boasters

The word *alazon* is found only here and Rom. 1:30. It likewise occurs twice in the Septuagint. Coming from *ale*, "wandering," it first meant "a vagabond." It was used for those who were "full of empty and boastful professions of cures and other feats which they could accomplish" (Trench). Then it was applied to any braggart or boaster. Phillips translates it, "full of big words." (For "proud" see Rom. 1:30.)

Blasphemers

This is an adjective, *blasphemos*, used here for persons as in I Tim. 1:3. In Acts 6:11 it describes words. In its only other occurrence in the New Testament it refers to "railing" accusation (II Pet. 2:11). It sometimes means "speaking evil, slanderous, reproachful, railing, abusive" (Thayer). But since in the Septuagint it usually carries a religious significance, probably "blasphemers" is correct here. However, Bernard (CGT) writes: "railers, or evil-speakers, in reference to their fellow men rather than to God. This is the regular force of *blasphemos* and the cognate words in the Pastoral Epistles."

"Unthankful" or "Ungracious"?

The adjective *acharistos* is found only here and in Luke 6:35. It is compounded of *a*-negative and *charis* ("grace"). So its earliest meaning was "ungracious." Homer uses it in the sense of "unpleasing." But beginning with Herodotus it took on the meaning "unthankful." Probably the best translation here is "ungrateful," the only meaning given by Arndt and Gingrich. Bernard says: "*without gratitude*. This follows naturally from the last mentioned characteristic [disobedient to parents], for the blackest form of ingratitude is that which repudiates the claim of parents to respect and obedience" (p. 130). Though written in the nineteenth century, this observation is particularly relevant right now.

"Unholy" or "Irreligious"?

Of the term *anosios*, Hauck (Kittel, TDNT, V, 492) writes: "In the NT it occurs twice in the Pastorals for 'impious' persons who impiously reject sacred obligations.

In I Tim. 1:9 . . . it seems to have the sense of 'ungodly,' but in II Tim. 3:2 the sequence . . . suggests the sense of 'impious,' 'devoid of piety.'" Perhaps the best contemporary translation is "irreligious" (Weymouth).

"Without Natural Affection"

This is all one word in Greek, *astorgoi* (v. 3). It is composed of *a*-negative and *storge*, "family affection." The word occurs only here and in Rom. 1:31. Arndt and Gingrich suggest "unloving."

"Trucebreakers"

The term *aspondos* is found only here in the New Testament. Like one-third of the adjectives in this list (vv. 2-4) it begins with *a*-negative. The noun *sponde* meant "a libation, which, as a kind of sacrifice, accompanied the making of treaties and compacts" (Thayer). So the adjective here means "that cannot be persuaded to enter into a covenant, implacable" (*ibid.*). Perhaps the best translation is "irreconcilable" (A & G). (For "false accusers" see I Tim. 3:11).

"Incontinent" or "Dissolute"?

The basic meaning of *akrateis* (only here in NT) is "*without self-control*, intemperate" (Thayer). Arndt and Gingrich add to this: "dissolute." Bernard says that it means "without self-control, in the widest sense, but more particularly in regard to bodily lusts."

"Fierce" or "Brutal"?

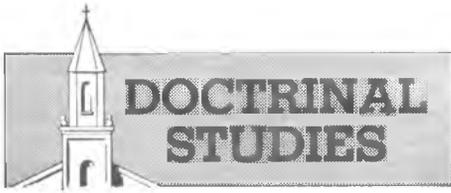
This adjective, *anemeros*, also occurs only here in the New Testament. It literally means "untamed," and so "savage" or "brutal." It would seem that "brutal" (like a brute) conveys the idea correctly.

"Traitors" or "Traacherous"?

The noun is *prodotes*, (v. 4), which occurs also in Luke 6:16 (of Judas Iscariot) and Acts 7:22. It means "betrayor" or "traitor." It describes those who are "treacherous in their dealings with their fellows." Perhaps "treacherous" is the best rendering.

"Heady" or "Headstrong"?

The adjective *propetes* occurs only here and in Acts 19:36. It literally means "falling forwards, headlong" and metaphorically "precipitate, rash, reckless" (Abbott-Smith). Probably "headstrong" is the term we would use today. (For "highminded" see "lifted up with pride," I Tim. 3:6.)



Studies in theology

The Warring Laws

By S. E. Nothstine

One of the great chapters in all of the Apostle Paul's writings is found in his Epistle to the Romans, chapter 8. It is sort of a Great Continental Divide, religiously. A lifetime of study would not exhaust its wealth.

Godet, the great Swiss commentator and theologian, says that verses 1-4 describe the restoration of holiness by the Holy Spirit. The "sin principle" entails death even on the *justified*, when it regains the upper hand, as well as on unjustified. There is, therefore, only one way of preventing "the sin principle" from causing us to perish—that is, it must perish itself. Sanctifying grace saves us by destroying this "sin principle."

I. THE MEANING OF THE WORD "LAW"

Dr. Maclaren, the great British expositor of the past generation, says, "No one can rightly interpret Romans 7 and 8 without critically noting the sense in which the word 'law' is used each time it occurs. Here it means *constancy of operation*."

Dr. Albert Barnes, the great Presbyterian minister who wrote the popular commentary entitled *Barnes Notes*, says it means "the influence." Dr. Daniel Steele, the great Methodist exponent of holiness of heart and Greek professor in Boston University, author of many books on scriptural holiness, says it means "uniform tendency." This is one of the best definitions.

We are all familiar with the phrase, "The law of gravitation." By it we mean "the uniform tendency" of a falling body in this world to be drawn toward the center of the earth. Now substitute the phrase "the uniform tendency" for the word "law" in verse 2 of our study: "For the uniform tendency of the Spirit of life in Christ Jesus hath made me free from the uniform tendency of the principle of sin, and the principle of

death." In other words, the uniform tendency of the Holy Spirit life given the believer in Christ Jesus is forever opposed to the carnal nature, or the old man of inward sin. If we cooperate with the divine life and allow the Holy Spirit to have His way, *He will deliver us from this uniform tendency of the sin principle and the death principle*. Death spoken of here is not physical death but spiritual death (cf. v. 6). This principle of sin, or propensity toward evil, is steadily opposed to God's will and all spiritual life, and leads uniformly to the death of all holiness and love and devotion to God in our hearts.

This propensity, if left alone, will work our eternal ruin! But, says St. Paul, the tendency of the Holy Spirit has made us free from the uniform sin tendency! *That* is exactly what sanctification is, and what the sanctifying Spirit does for the seeking soul. He cleanses us from all depravity or sin (singular) principle. Or, as some call it, the inherited depravity or Adamic nature. (Note Acts 15:8-9).

II. THE MEANING OF "SIN AND DEATH"

The Greek is "the sin." The word "sin" is singular, with the article "the" before it.

"By 'the sin' many understand the state of sin (sometimes called corruption) into which man has fallen as a nature, and no doubt there is a *state* of evil as well as an *evil action*, which is the Scripture is called 'sin.' Sin is not in action alone; there may be a *permanently wrong and wicked state of mind*" (Whedon's Commentary).

Dean Alford says, "The kind of sin spoken of in this passage is both *original and actual*." Godet says, "The apostle is speaking of the *principle of revolt* whereby the human will rises against the divine will in all its different forms and manifestations." He also declares "the definite article before *hamartia* and also before *thanatos* denotes sin and death as a power or principle which controls man and reveals itself in hereditary corruption, and in every form of actual sin."

Sin is personified as a fearful and awful tyrant who acquired universal dominion over the human race; he "reigns in death" (Rom. 6:14); "works death in us" (Rom. 7:13); "lords it over us" (Rom. 6:14); "works all manner of lusts" (Rom. 7:8); "deceives and slays the soul" (Rom. 7:11).

Augustine and Calvin make it mean "original sin or natural depravity." Koppe, Olshausen, Webster, and Wilkerson say it means "sinfulness," "sinfulness personified,"

or a "sinful disposition." Ellicott says it means the "power of sin, the corrupt element in our human nature." Tholuck says it means the "tendency of alienation from God." Barnes says, "The corrupt propensities of our human nature." And so do Lightfoot and Adam Clarke. With such ample endorsement by the world's great biblical scholars, we can be quite sure of our ground and cannot be mistaken.

CONCLUSION: Now we begin to see exactly what Jesus undertakes to do for us, and what sanctifying grace can effect in this life. St. Paul says the uniform tendency of the Spirit of Life has made me *free from* the uniform tendency to sin—the sin principle.



Three Things Entire Sanctification Does

By W. E. McCumber*

SCRIPTURE: I Thess. 5:14-24

TEXT: V. 23

Understand what entire sanctification is. Sanctification is holiness, and involves two primary factors: (1) Complete consecration to God, and (2) Complete purification from sin.

The text suggests three things that entire sanctification does:

I. *It will cleanse you in places you cannot reach.*

"The God of peace himself sanctify you wholly" is the best rendering of the Greek text. "Himself" is "an emphatic contrast to the efforts of man" (Lunemann, in *Meyer's N.T. Commentary*).

A. God's *wisdom* alone can *diagnose* sin.

Jeremiah declared, "The heart is deceitful above all things, and desperately wicked: who can know it?" (17:9) Peter re-

plies to that: "God . . . knoweth the hearts" (Acts 15:8-9).

B. God's *power* alone can *destroy* sin.

Job asked, "Who can bring a clean thing out of an unclean?" (14:4) Paul declares God will do it! (v. 24)

Working at deep subconscious levels we cannot reach, the Spirit of God applies the cleansing blood of Christ and makes us inwardly holy.

II. *It will keep you straight in a crooked world.*

"And I pray God your whole spirit and soul and body be preserved blameless . . ."

He cleanses and keeps us clean. Holiness is not a *faultless* state, but it is a *blameless* one. It does not imply that we are not able to sin, but that we are enabled not to sin. We may do wrong, but not intentionally. We may grieve God, but not deliberately. Living in fallen bodies, our knowledge is imperfect and our judgment is fallible, consequently our conduct will be marred occasionally by foolish and injurious actions. But we will be empowered to live in obedience to the revealed will of God.

Jude points up the contrast between blamelessness and faultlessness in his benediction: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). "To keep you from falling" suggests blameless living, and pertains to this life. "To present you faultless" suggests a perfection we shall enjoy only after the resurrection in the life to come. Blamelessness is the perfection of grace, faultlessness the perfection of glory.

Entire sanctification is a living grace, not a dying grace. In the words of John Wesley, "It includes an instantaneous purification from sin and an instantaneous power, thence given, to cleave always unto God." It is power to live clean in a dirty world and walk straight in a crooked world.

III. *It will get you ready to go up when Jesus comes down!*

"Unto the coming of our Lord Jesus Christ.

Holiness is not only a dynamic for daily living, but a preparation for the coming of Christ.

A. Notice *what* will happen when Christ comes.

"The Lord himself shall *descend* from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall *rise* first: Then we

*Faculty, Pasadena College, Pasadena, Calif.

which are alive and remain shall be *caught up* together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17). The Lord comes down, and the saints go up!

B. Notice to *whom* this will happen.

"Blessed and *holy* is he that hath part in the first resurrection" (Rev. 20:6). ". . . Christ also loved the church, and gave himself for it; that he might *sanctify* and cleanse it with the washing of the water by the word, that he might *present* it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be *holy* and without blemish" (Eph. 5:25-27). A holy, sanctified people will meet Him at His coming, and go in to "the marriage supper of the Lamb"!

Entire sanctification means purification from sin, preservation in holiness, preparation for the second coming!

The Altogether Christian

By T. Crichton Mitchell*

Text: Acts 26:29. "And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Purpose: To describe the marks of a person who is ALTOGETHER Christian in terms of Paul's description of such an one in his speech before King Agrippa, focusing thought on the description of an ALTOGETHER Christian as given in vv. 13-18.

Introduction: Thus Paul had the last word with a man who liked to play with words. For Agrippa is very far from becoming a Christian, despite v. 28. He is teasing Paul as though to say, "Come, come man! You'll have to do better than that if you hope to make me somewhat Christian—or if you want to get me to play the Christian." He's a long way from being converted, even if Wesley did say, "Poor Agrippa, another step and you will be within the veil."

Agrippa's irresponsible joke went right to the heart of the preacher and the preacher made another attempt, and at least he wiped the smile from the King's face. Now what

*Faculty, British Isles Nazarene College, Manchester, England.

did Paul mean by "ALTOGETHER as I am"? What is it to be an ALTOGETHER CHRISTIAN?

I. *The Altogether Christian is a CONVERTED MAN.*

"To open their eyes and to turn them from darkness to light and from the power of Satan unto God." It is possible to take a light view of the Gospel, as Agrippa appears to have done, only when we do not realize and appreciate the desperate condition it answers. Sin has put out our eyes and plunged us into spiritual darkness. Sin has bound our souls with the fetters of Satan and his rule. Without the Gospel of Christ we remain ignorant of God, dead to God, distanced from God, and in the darkness. There is no substitute for the converting power of God. We can never think, drink, work, or talk our way out of the darkness—but we can turn to God as Paul said to the Thessalonians, "You turned to God from idols." The Altogether Christian is a converted man.

II. *The Altogether Christian is a FORGIVEN MAN.*

". . . that they may receive forgiveness of sins." Forgiveness is the real miracle. "Whether is easier," asked Jesus, "to say, Thy sins be forgiven thee; or to say, Arise, and walk?" He went on to demonstrate His power to perform the real miracle in the soul by performing one in the man's body.

We are free to object to forgiveness, to say we don't need it, or that it is impossible, or demoralizing, or immoral, or any of the stock objections. But the fact is, that forgiveness is God's work. We can do no more than the verses say, "Turn." and, "Receive." An oldtime saint is said to have heard Satan say to God, "How can you forgive this man who has sinned against you a thousand times, and not forgive me who have sinned against you but once?" To which the Lord replied, "Have you but once asked forgiveness?" God, for Christ's sake will forgive all forgiving persons who repent and believe on Christ.

If I ask Him to receive me, will He say to me, Nay?

Not 'til earth and not 'til heaven pass away.

III. *The Altogether Christian is a SANCTIFIED MAN.*

". . . sanctified by faith that is in me." That means that life can be made holy by faith in Jesus. For it is not long after we

are forgiven that we find not only that we have sinned and been forgiven, but that we are sinners with an inner disposition toward sin. This disposition can be removed by the power of the Lord Jesus Christ, and life made ALTOGETHER Christian. Holiness is the flag the King flies when He is in total occupancy of the citadel of the soul; it is the hallmark of New Testament Christianity; it is the life of the Altogether Christian. Holiness does not make "holy Joes" but Christ does make holy Tom, or Dick, or Harry. First the forgiveness and then

Holiness by faith in Jesus

Not by effort of my own,

Sin's dominion crushed and broken

By the power of grace alone."

(F. R. Havergal)

IV. *The Altogether Christian is a CHRIST-MAN.*

That's what really pulled Agrippa up with a jerk. Here was Paul, a man o' parts, obviously above the average; a scholar of resource, no criminal—and yet on trial for his life. "He's a Christ-man," says Agrippa, "and he's trying to make me a Christ-man too!"

I am not mad, said Paul, nor am I beside myself; I am out with myself, for I have given myself away; I am my own master in the hands of Jesus Christ. I am a Christian for no other conscious reason than Jesus Christ. And thus it is: Boil everything down to its essence and you have it magnified to its fulness—an Altogether Christian is a Christ-man.

A homily for Baby Day

Will the Bough Break?

TEXT: Isa. 11:1 (RSV): "There shall come a shoot from the stump of Jesse, and a branch shall grow out of his roots."

INTRO. That old nursery rhyme, at whose mysterious meaning some of us used to hazard many a childish guess, perhaps affords suggestion for this Baby Day. Remember it?

*Rock-a-bye baby in the treetop,
When the wind blows the cradle will
rock:*

*When the bough breaks the cradle will
fall;*

Down will come baby, cradle, and all.

Was the old-time parent merely taking precautions and hauling down baby, cradle, and all before the tragedy prophesied? Or did the ancient poet issue a kind of gentle warning about the dangers of too highly exalting his majesty the baby? Or was there perhaps nothing so sinister in his mind, but simply the gentle delight of the swaying bough?

One thing is clear: everything depends on the strength and the resilience of the bough. What does it—or what could it—symbolize?

I. *The Family Tree?* The undoubted privilege and benefit of a good pedigree? Leading to the near worship of the latest arrival—a worship made the more pleasurable to Dad by the baby's undisputed likeness to him? Perhaps not! Certainly it would be a weak branch on which to hang the baby's hopes. For we're not at all sure just what we will find if we climb the family tree. The new baby with the blue eyes will in all likelihood have his grandad's red hair; the new Adam will probably have his fair share of the old.

II. *Pleasure? Especially the pleasure of a happy environment?* And the pleasure is great: Pleasure for baby in the treetop cradle, and pleasure for parent-watcher—pleasure that cannot be computed. For in the normal home baby sets love and life aglow with wonder, reverence, and happiness. But let's take care. Baby needs a good environment, but he needs more than that to support him. After all, Al Capone and Jane Addams had pretty much the same environment down Chicago way. That branch will break although its resilience is very great. It just cannot take the high winds of life. Baby needs more to hold onto than that can give him.

III. *Prayerful and Careful Support?* Every baby needs that, and every baby has the native right to it. The prayerful and caring grip of his parents is a powerful support in life from the cradle to the grave, and many a time he will be held fast only through the astonishing resilience of parental prayer and care. But he needs a stronger branch on which to rest and hold.

IV. *There Is a Branch That Will Not Break* (Isa. 11:1-2).

The baby needs Jesus Christ, needs to learn how to lean his whole weight on Him, and how so to hold to Jesus Christ

that the winds of life will not cause tragedy; that "when the winds blow" he can remain firm and restful knowing that the bough will not break.

CONCLUSION: Now, with all your giving, *can you give your child that?* You can, you may feel, give him a half-decent pedigree and a whole-decent environment. But what can you do about *that?* There *is* something you can do. You can look often into those baby eyes and as often as you do, you can *pray* into them the strength of faith and hope in Jesus Christ; you can *think* into them the purity and confidence of the mind of Jesus Christ; and *believe* into them the determined faith that they will keep rendezvous with God in Christ. In short, you can hand the cradle to the right Branch in whom is "the Spirit of the Lord . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord" (RSV), and do so knowing that the Branch will not break.

T. CRICHTON MITCHELL
British Isles

The Grace Christ Gives His Followers

SCRIPTURE: Acts 16:25-40.

TEXT: Vv. 25, 28, 32.

Most preaching from this passage is based upon the jailor's question and Paul's answer (vv. 30-31). Emphasis is on the conversion of the jailor—and this is wonderful. But let us put the spotlight on Paul and Silas, to show what Christ can do for those who trust and serve Him. Let His mercy and might occupy our thought.

I. *He gives grace to rejoice when it would be easy to whine—v. 25.*

Paul and Silas had done nothing but good and had received nothing but evil. They had been God's agents in preaching "the way of salvation." They had been His instruments in healing a mentally sick girl. Now they are in prison, having been falsely accused, unjustly condemned, and severely beaten. But they do not whine! Rather,

"At midnight Paul and Silas prayed, and sang praises to God."

Christ can do that for us. He can give us grace to rejoice in trouble and pain, to "rejoice evermore" and "in everything give thanks."

Self-pity dies when Christ is the center of life. When we can say, "To me to live is Christ and to die is gain," we can also "be content in whatsoever state" we are!

II. *He gives grace to stand when it would be easy to run—v. 28.*

The earthquake shook bonds loose and doors open. Paul and Silas could have escaped. They stayed, believing that God had good purpose in allowing their imprisonment. Even the next morning Paul refused to go until cringing magistrates apologized and begged them to leave the city!

Christ can do that for us. Our problems are not solved by running from them. He can enable us to face up to the worst, and to have victory with a margin. He can help us to say with Paul, "I can do all things through Christ which strengtheneth me."

III. *He gives grace to love when it would be easy to hate—v. 32.*

The jailor represented the whole unfair system that had beaten and incarcerated Paul and Silas. Now he is on his knees pleading for their help. How easy it would have been for Paul to hate him, to smite him, to refuse his plea for light. But Paul "spake unto him the word of the Lord." Paul loved and cherished his very enemies.

Christ can do that for us. He can help us to genuinely love those of other races, other nations, and other beliefs. He can enable us to love those who "despitefully use" us. This is the marvelous extent of His redeeming and sanctifying grace!

The secret of such victorious living is the grace of God in Jesus Christ. Not by the strength of our natural affections, but in the power of His courage, faith, and love are we able to live as He lived!

W. E. McCUMBER

Mother: "Sally, don't you know that if you keep on doing naughty things, when you grow up and marry and have children, they will be naughty too?"

Sally: "O Mother, now you've told on yourself!"

IDEA SPARKS

By Asa Sparks*

Missions

1. As you learn of needs in your mission work, present small projects for pupils to work on. This can be particularly effective for children and teen classes. It will also train them in giving.

2. Sometimes the missions program seems to be a disembodied effort. Personalize your program by adopting a missionary for your church, from more than 600 that the Church of the Nazarene sponsors. Publicize the fact that your church will be providing the support for that missionary for that year. Get their picture and their biography. Write them and have the children's fellowship write them and send Christmas and birthday gifts.

3. Build interest in missions with a youth-sponsored missionary fair. Here are some ideas for you: dolls of many lands, a missionary book display, a junior-age missionary poster, the Bible in many languages, posters from the American Bible Society, exhibits from the various fields, and an international dinner. Or the exhibit could concentrate on the mission field being studied the current year.

4. General NYPS president, Missionary Jim Bond, built missionary interest in a home church by listing a different missionary family in the bulletin each Sunday, and in the pastoral prayer he prayed for that family and their field and wrote them that week and encouraged his people to do the same.

5. Have you thought about the Prayer and Fasting pill bottle? Get the pill bottles that are the right size for a 25c

piece and give them to the people to put their quarters in. This is a constant reminder each week that they need to pray and pay.

6. If you have a group that complains about giving money for missions, try the *Not Again, Money for Missions* folders available from the Publishing House.

7. Develop missionary interest and learning with your juniors by getting pen pals with children of missionaries.

8. To get materials about a certain area mission field that is of interest to your church, perhaps the one the adopted missionary comes from, try writing the ambassador of the country, Washington, D.C.

9. Do you know that the Department of World Missions has sets of slides for many of our mission fields and that these are virtually unadvertised? A small fee is charged for these, but it is worth it to make your monthly study more interesting.

10. To raise that missionary offering, ask your members to give a dollar for every missionary on each of the fields. This will put your offering in the \$600 range. Larger churches will use a multiple of this and a smaller church would ask for a certain amount of change per missionary.

It worked for us—

They "Turned On"

By W. D Johnson*

Bible study has "turned on" a new era of interest in our church. Recently we focused our attention upon the second coming of our Lord. The people began to perk up as though they were coming out of a deep slumber. Ques-

*Pastor, Gastonia, N.C.

*Pastor, Toms River, N.J.

tions concerning the signs of the end of the age were being asked by both adults and youth. They wanted to know what the present world situation meant in view of the Scriptures.

With the Middle East crisis developing so rapidly they have asked such questions as: What might the "abomination of desolation" mean in regard to the end of this age? Will the rapture of the Church come before the Great Tribulation? What is and who is the Antichrist? What is the "mark of the beast"? When and where will the "Battle of Armageddon" take place? What is the meaning of the "seventy weeks" spoken of by Daniel?—plus other areas concerning our Lord's return.

All of these questions are deep and oftentimes debatable by the best of biblical scholars. Yet this has proven to be

an area of vital concern to our people. Therefore, with much prayer and study, we have tackled some of these questions and are finding this congregation has "turned on."

There are dangers to avoid in such discussion. Many ideas that have been promoted from the past must be dealt with in order not to further confuse issues. Speculation must be recognized as such. Predicting events ought to be avoided.

However, in face of the dangers in such discussions, the wise pastor will want to encourage his flock to open up their minds and feelings toward the "greatest event of the ages" and try to enlighten their understanding. In so doing, he will also help himself to better understand a much neglected area of Bible study.

BULLETIN



BARREL

Hints from the Hamburger House

I ran across this at the opening of McDonald's Hamburgers in Lubbock and thought how apt it describes our visitors in the Church of the Nazarene:

1. The VISITOR (they said "customer") is the most important person in our business.
2. The VISITOR is not dependent upon us—we are dependent upon him.
3. The VISITOR is not an interruption of our work—he is the purpose of it.
4. The VISITOR does us an honor when he calls. We are thankful we are given the opportunity to serve him.
5. The VISITOR is part of our business, not an outsider—he is our guest.
6. The VISITOR is not someone with whom to match wits—serve him with the same courtesy you would like to be served.

7. The VISITOR is not a cold statistic—he is flesh and blood, with feelings and emotions like our own.
8. The VISITOR is one who brings us his wants—it is our job to fill them.
9. The VISITOR has the right to expect an employee (church member) to present a neat and accommodating impression.

DAVID K. POWERS
Ropesville, Tex.

GRADUATION SYMBOLS

**A cap, a gown, a diploma—
What meaning do they convey?
Twelve years of profound learning
And your graduation day.**

**Math and English you've mastered,
Science and many more,
Other lessons, too, you have learned,
Not creditable to book lore.**

**You've realized hours of hard work,
Yet many occasions of fun,
You are left with mixed emotions,
Now that high school days are done.**

A cap, a gown, a diploma—
What do these mean?
One act of life's drama is finished,
Now you commence a new scene.

This accumulated knowledge
Must now be put to use,
New doors and paths confront you,
Take heed which ones you choose.

Elect Christ as your Counsellor,
He is the Teacher of them all.
He can solve all of life's problems,
Whether they be large or small.

A cap, a gown, a diploma—
All worthy of congratulation.
May success and happiness be
The goals of your graduation!

—Ruth Fagot
First Church, Freeport, Ill.
Harold Derryberry, pastor

Some parents say—

"We will not influence our children in making choices and decisions in matters of religion."

WHY NOT?

The ads will! The press will! The radio will! The TV will! Their neighbors will! Their business will! Their politicians will! We can use our influence over flowers, vegetables, cattle. Shall we ignore our children?

—Selected

A loose tongue often gets its owner into a tight place

The following poem was found on the body of a soldier killed in action.

SINCE I MET YOU, I'M NOT AFRAID.

*Look, God, I have never spoken to You,
But now I want to say, How do you do!
You see, God, they told me You didn't exist,
And like a fool, I believed all of this.*

*Last night from a shell hole, I saw Your sky—
I figured right then they had told me a lie;
Had I taken time to see things You made
I'd have known they weren't calling a spade a spade.*

*I wonder God, if You'd shake my hand;
Somehow I feel that You will understand.
Funny, I had to come to this hellish place
Before I had time to see Your face.*

*Well, I guess there isn't much more to say,
But I'm sure glad, God, I met you today.
I guess the "zero hour" will soon be here,
But I'm not afraid since I know You are near.*

*The signal! Well, God, I'll have to go;
I like You lots, this I want You to know.
Look now, this may be a horrible fight;
Who knows—I may come to Your house tonight.*

*Though I wasn't friendly to You before,
I wonder, God, if You'd wait at Your door.
Look! I'm crying! Me! Shedding tears!
I wish I'd known You these many years.*

*Well, I have to go now, God, good-bye!
Strange, since I met You, I'm not afraid to die.*

AUTHOR UNKNOWN
(sent in by Rev. Steward Reed,
Caruthersville, Mo.)

* * *

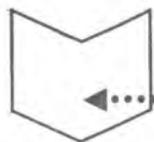
Be not simply a reflector of Christ; be a radiator.

* * *

The doors of opportunity are marked "Push."

* * *

Man may whitewash himself, but only God can wash him white.



HERE AND THERE

.....

AMONG BOOKS



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

How to Win Them

By John R. Bisagno, Kenneth L. Chafin, C. Wade Freeman (and others). (Broadman Press, 1970. 158 pp., cloth, \$3.95.)

A large amount of the pastor's reading needs to be for perspective, inspiration, and guidance. Otherwise he is in danger of either losing sight of his goals or at least becoming confused in knowing the way to reach them.

For this reason this volume of 13 messages by evangelistic leaders should be high on the busy pastor's reading list.

This is not a "how" book in the usual sense of the term. There is nothing technical or tedious. And certainly these are not "learned papers" on the theory of evangelism.

On the contrary, these are sermons which were preached by hot-hearted men whose souls are aflame with a passion to win souls. It is the sort of simple, direct, moving reading which is difficult to lay down. There are humor and illustrations galore, but such is a bonus. More important is the inspiring handling of the basic principles underlying any evangelism in the seventies which will be genuine and lasting.

The messages deal with prayer and its importance, with current social issues, with the necessity of spiritual power, and they insist on holiness of life and the fullness of the Holy Spirit.

These sermons are frankly Baptist. But in most cases the name Church of the Nazarene could be slipped in, in place of Baptist, without blinking an eye. Baptists too want the seventies to be a *Decade of Im-*

pact. Maybe we can learn from them—at least to some degree—how we can make our seventies exactly that.

R. S. T.

Counseling Christian Parents

By Wm. S. Deal (Zondervan, 1970. 128 pp., paper, \$1.95.)

Practical, definitive analyses and advice in this book give parents guidelines in establishing a successful home and family. Parents are provided with information on handling the problems their children will face—from the prenatal period to the establishment of their own families.

William Deal is a professional Christian counselor in marriage, family, and youth relations, and former pastor.

Some topics discussed are discipline, handling of sex development, family structure and environment, parental attitudes on dating, love and security for the child, and special teen problems.

R. S. T.

Friends in the Underground Church

By John H. Baumgaertner, Augsburg Publishing House, 1971. 121 pp., paper. \$2.75.)

This little volume of sermons was received too late to be reviewed in earlier issues, hence too late for use during the

Easter season this year. However, the sermons can stand on their own merit without the prop of being seasonal.

This fresh collection of nine sermons for the Lenten season introduces us to interesting personalities of Paul's churches. The author describes these people from Romans 16, bringing them to life and allowing us to establish a real kinship with them. He shows the power of the gospel as it sustained these Christians of the first century—slaves in the imperial households; Prisca and Aquila; members of the ruling class, etc.

R. S. T.

Nazarene Publications for 1971

MISSIONARY

Ministering to the Millions—Study Book
(Dept. of World Missions), paper, \$1.50.

1971-72 **Missionary Study Manual**, Thomas Wilson, paper, 75c

In the Shadow of the Andes, George Coulter, paper, \$1.00

Schmelzenbach of Africa, Harmon Schmelzenbach III, paper, \$1.00

Before Thee an Open Door, Helen Temple, paper, \$1.00

A Cup of Warm Ink, Franklin Cook, paper, \$1.00

Our Original Citizens, Clara Verner, paper, \$1.00

Let's Go Dutch, Gerald Johnson, paper, \$1.00

JUNIOR MISSIONARY

"Dr. David": Medical Pioneer to the Swazis, Betty Bowes, paper, 60c

Letters from the New Guinea Bush, Miriam Mellinger, paper, 60c

One Little Indian, Bill Young, paper, 60c

Mary Slessor, the White Queen of Calabar, A. R. Evans, paper, 60c

May, 1971

BIBLE

The Apostles in Action, John B. Bryan, paper, 55 pp., \$1.25

My Lord the Carpenter, Etta Nomensen, paper, \$1.75

Eleven Who Dared, Helen Hinkley, paper, \$1.25

Mastering Romans and Colossians—Workbook, Howard Culbertson, paper, 48 pp., 75c

Mastering Romans and Colossians—Leader's Guide, Howard Culbertson, paper, 60c

Questions for Local Quizzing, Howard Culbertson, paper, 45c

DOCTRINE AND SERMONIC

Healing the Hurt of Man, J. Glenn Gould, paper, 70 pp., \$1.25

Studies in Biblical Holiness, Donald Metz, cloth, \$4.95

Be Filled with the Spirit, William S. Deal, paper, 75c; 3 for \$1.80

The Harps of God, H. Orton Wiley, edited by Ross Price, \$2.95

Eight Days of Glory, Leslie Woodson, paper, 134 pp., \$1.95

Interpreting Christian Holiness, W. T. Purkiser, paper, \$1.25

FICTION

A Song in the Night, Leroy Brown, paper, 96 pp., \$1.50

Tyler Lane and the Wolf Dog Mystery, Lucille Meyst, paper, 87 pp., \$1.50

CHURCH SCHOOLS SERIES

The Ministry of the Cradle Roll, Betty Bowes, paper, 87 pp., \$1.50

Presession Activities with Children, Betty Robertson, paper, \$1.25

Better Bulletin Boards, Jeannette Wienecke, paper, \$1.95

MISCELLANEOUS:

Boot Training Packet, Don H. Polston, 48 pp., 75c

Planning for Church Growth, Bennett Dudney, paper, 121 pp., \$1.75

From East to Western Sea, Fred Parker, Kivar, 112 pp., \$2.50

REPRINTS AND SPECIAL EDITIONS

Truth for Today, Bertha Munro, Kivar, 380 pp., \$3.50

Cod Still Speaks in the Space Age, James Ray Smith, paper, 95 pp., \$1.00

Roy T. Williams: Servant of God, G. B. Williamson, paper, 112 pp., \$1.25

Security: The False and the True, W. T. Purkiser, paper, \$1.25

The Evangelical Home Bible Class, Ira Shanafelt, paper, 104 pp., \$1.75

Jesus the Way, paper, 23 pp., 25c

FOR LATER RELEASE

Mastering Romans and Colossians—Camp Text, Howard Culbertson

The Teen She, Evelyn Sutton

Jerusalem, G. Frederick Owen

Search the Scriptures—Job, Bennett Dudney

Preachers' Exchange



WANTED: *Touched by the Divine*, by Chism, and *They Reach for Life*, by John Skogland. Also missionary reading books for 1954 and 1955. Jim Cummins, Church of the Nazarene, Orchard and Hunter, Logan, Ohio 43138

WANTED—*Genesis, The Gospels, The Law and the Offerings*, all by Andrew Jukes; *Laws from Heaven for a Life on Earth* (Proverbs), by Wm. Arnot; *The Possibilities of Grace* (unabridged), by Lowrey; *The Atonement*, by Albert Barnes. State prices. Leonard Ravenhill, P.O. Box 1310, Nassau, New Providence, Bahamas.

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

CALENDAR DIGEST

MAY—

- 2 Baby Day
- 2 National Family Week Begins
- 9 Mother's Day
- 11 Seminary Commencement
- 30 Pentecost (Whitsunday)
- 31—June 4 **IMPACT TRAINING CONFERENCE**
Lake of the Ozarks, Missouri

JUNE—

- NWMS Prayer and Fasting
Emphasis
- 20 Father's Day
Home Missions General Church
Loan Fund
- 21-25 **IMPACT TRAINING CONFERENCE** at
Lake Junaluska, N.C.
- 28—July 2 **IMPACT TRAINING CONFERENCE** (same as above)

JULY—

- NWMS Spanish Broadcast
- 1 Dominion Day (Canada)
- 4 Independence Day
- 11 Children's Day
- 12-16 **IMPACT TRAINING CONFERENCE**
Colorado Rockies
- 19-23 **IMPACT TRAINING CONFERENCE**
Colorado Rockies
- 26-30 **IMPACT TRAINING CONFERENCE**
Northwest Nazarene
College

AMONG OURSELVES

"You didn't give your best," explained a football coach when he dropped one of his players at the end of last season. When the player protested, "I always play well," the coach insisted, "But you didn't do your best. *You didn't play as if you wanted to win.*" If God dropped His "players" for the same reason, would any of us preachers be out of a job today? . . . The annual round-robin letter of Seminary class of '54, edited by O. Joe Olson, is always inspiring reading. Some highlights—From David Alexander, Terra Bella, Calif., "I find it more exciting and challenging to preach the gospel today in the midst of our confused world." From Hal Bonner, Alhambra, Calif., "This last year has been marked by the outpouring of God in many redeeming ways—the richest so far in the years of my ministry." From John Bruce, Troy, Ohio, ". . . the church has had a 35 percent growth in Sunday school, finances, and nearly that in membership. In October we had a wonderful revival with seekers in every service . . . the result of many . . . carrying prayer burdens." From Don Burris, Brookville, Ohio, "God is helping us to reach the young adults that our church needs so much." From Wayman Davis, Lynwood, Calif., ". . . it is still a thrill to preach Bible holiness." From Bud Garber, Corpus Christi, Tex., "The greatest thrill of the pastorate is seeing persons find Christ in saving and sanctifying power. We have seen 130 join the church, 82 on profession of faith." Evangelist Modie Schoonover reports on a recent campaign, "It was the greatest outpouring of God's Spirit in my seven years of evangelism. In all, 31 new persons came to the altar. Six were high school football players." Paul Simpson of Portland, Ore., describes their weekly TV program, and says, "Polls indicate that our viewing audience is between 30,000 and 50,000 persons each week. Ours is the only television ministry sponsored by a local church in the state of Oregon." (See p. 26.) All of which adds to the significance of Alex Cubie's observation: "On the road a great deal and visit many Nazarene churches. Can't help but notice that it is the man behind the pulpit who makes the difference! If he is on fire for the Lord the Church moves forward."

Until next month,

BT



SERVICE

- all day
- all night

Church of the Nazarene

Designed to help extend a 24-hour welcome to your community

Features a design that can be adapted into the architectural theme of your church. Doubles as good advertising and an inexpensive night-light for the church property. An investment of **ONLY \$275** that will prove its worth for years. Produced locally, would cost approximately \$500.

Size: 3 feet high x 5 feet wide. Maximum imprint, 16 letters.*

No. SI-396

NOTE: Planter illustrates one of many settings for this beautiful sign. It is not included with purchase.



No. SI-395

MASTER SIGN

- Ideally suited for both the church site and along the roadside of your community.
- Unique, hanging panel design with large, golden-yellow and white lettering on blue background.
- This striking sign, **ONLY \$52.50** . . . approximately one-half the cost if produced locally.

Overall size: 46 inches high x 52½ inches wide. Maximum imprint, 14 letters.*

- Reach those who travel at night, too, with a sign that works both day and night.
- "Codit" reflective material 100 times brighter than white paint and as durable as enamel.
- Inexpensive price will permit installation along the highways, junctions, and streets of your city. **\$9.95**; 2 to 4 signs, **\$8.95** each; 5 or more, **\$7.95** each.

Size: 23 inches wide x 30 inches high. Maximum imprint, 18 letters.*

REFLECTIVE ROAD MARKER



SI-385

See special insert in your church office copy of our "Master Buying Guide" or

WRITE TODAY

for a full-color, illustrated brochure giving complete specifications and including a special order form.

- *Thousands of Nazarenes are traveling the highways these days. Many will want to visit your services.*
- *Identify your church in one of these eye-catching ways!*

Prices slightly higher outside the continental United States

*All personalized lettering included in price of sign.

Shipping charges extra. Allow six to eight weeks for delivery.