

THE
NAZARENE
PREACHER

JUNE 1972

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General Superintendent Lewis

SWAN SONG

The Editor

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proclaiming Christian Holiness



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Volume 47 Number 6

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“Keep Pushing”

By General Superintendent Lewis

THINGS AREN'T MOVING just like they ought to. They never do. *But keep pushing.*

In a church made up of people—and aren't we glad we've got them—things never do move just like we think and plan for them to. The people aren't responding like they should. They never do. At least not for long. *But keep preaching.*

With all the various things having effect on the people, some for good and some for ill, they do not come along the good road as fast as we want them to. The church doesn't follow its pastor as it should. It never does. *But keep leading them.*

A pastor has to recognize this. He needs to accept it as a fact of this great ministry to which he has been called of God. But he must never settle for it. Things stop then for sure. It takes pushing, preaching, and leading. Sometimes more of one than the others, but always a sizeable portion of all three. His motivation must come from *within*—and keep coming!

The call of God must be strong and clear and stay that way for him to drive ahead. To answer that call is life's biggest assignment, and the one thing he would rather fulfill than any other in the world.

A preacher must be able to see his people as better than they are, and earnestly preach them to their best.

A pastor who can keep pushing, preaching, and leading has the concept of the Church as God wants it to be. The man of God knows that God has a greater interest in that church than he has, and that in all his pushing, preaching, and leading, God will be his great Ally. It's a together job—God and you. What a team!

Preaching, pastoring, answering God's call, building God's Church, confronting sin and evil, making men better—all these are wrapped up in your task, and a big task it is.

But who would want to spend life with the trivial and the transient? We labor here for values eternal, and God's kingdom forever!

At the last District Assembly things looked good. There was a wonderful spirit. Plans were made. Goals were set. Budgets were assigned. The tide was high.

But back in the same church—the way things really are—another year is in the making. God is with you. And the church is your assignment. The needs this year will be about like always. It will take pushing, preaching, and leading! The alternative is stalemate, drifting, frustration, failure. These need not be your portion. They must not be!

In prayer, refuel your soul and fire your heart. In study, ennoble your thoughts, enlarge your capacity to proclaim the great indispensable

(Continued on page 8)

Swan Song

THE TITLE OF THIS EDITORIAL is a jolting reminder to me that with these lines I terminate eight and a half years of happy ministry via the pages of this magazine. Work has been done at all hours, nights, days, Saturdays, and in all kinds of places, on shipboard, trains, in strange rooms, and on three continents.

I wish to take this opportunity of expressing my deep sense of debt to the Publishing House manager, Mr. M. A. ("Bud") Lunn, whose backing has made continued publication possible, and who has cooperated generously in the solution of practical problems. Then, I am profoundly grateful for the faithful and dogged assistance of my secretary, Mrs. B. Edgar Johnson. Though employed only part time, she has done the nitty-gritty hack work, involving a myriad of details, part of the time running things at the office with me thousands of miles away.

Of inestimable value has been the aid of the general superintendents, not only in the writing of timely and inspiring guest editorials, but in their encouragement and guidance.

It has been my purpose to foster those commitments which are shared by all of us, as a holiness denomination. When I have unwittingly gotten out into "left field," the fault has been my own. I am glad to share credit if the magazine has been helpful, but I do not wish to saddle others with the responsibility for my blunders.

I am thankful for my many kind correspondents, both "fan" and "pan." The fan letters have kept me going, while the pan letters have kept me on my toes (sometimes on my knees). Perhaps I would be less than human if I failed to admit being gratified by the fact that the warm, generous letters of commendation have far outnumbered the other kind. But I am the last one on earth with any right to complain about the "watchdog" rebukes, since I have rather brashly assumed the role of denominational watchdog myself. For the watchdog himself to be watched, with a little dutiful barking, is only fair.

Of course every editor is affectionately attached to his valiant and long-suffering contributors. In my case I have had the generous time and talents of men (and women) who knew they wouldn't be paid much (and how right they were!), but had a message to share with their brethren. So we were in it together—the exciting task of helping a holiness church fulfill its mission in the world. To those who sent articles which I still have (having hoped in most cases to use them before now),

my apologies. As so often happens the members of the "family" get the most outrageous treatment.

I commend to your confidence, your prayers, and your loyal, regular readership my successor, Dr. James P. McGraw, professor of preaching and pastoral ministry at the Nazarene Theological Seminary, Kansas City. An esteemed trainer of preachers for many years, author of three books and many articles, and a widely known and exceptionally fruitful camp-meeting pulpiteer and church revivalist, Dr. McGraw is close to all segments of the denomination. He knows the "center" and also the "grass roots"; he is familiar with the current problems of both pastor and evangelist. He understands the special needs of small churches, and those of large churches. No one could be better suited to carry on the traditions set by the first editor and former general superintendent, Dr. James B. Chapman.



PRAYER FELLOWSHIP

By Eleanor L. Cunningham

You pray for me!
I do not wonder why
There are times when
On the wings of prayer
I'm lifted to the sky!
God holds me up with His
Almighty love,
Sustaining with a strength
That's surely from above.
Where or when you kneel
And pray for me
Or lift me to the throne
I cannot know;
But of this thing I am sure,
Your prayers get through
And I'm blessed because
You intercede for me—
A most unworthy one.

I pray for you!
Do not wonder why
Your name comes to me
And I lift you
To His throne on high.
For the love we share
In Christ our Lord,
And the joys we have
In His precious Word

Draw Christian hearts
Together.
So in His name I pray for you.
Believe His promises so true,
And thus we know a
Fellowship of prayer,
And know God's tender, loving care
Which flows today from Him
To you and me!

Let's pray for them!
Those friends who die,
Who've never known forgiving love
To fit them for the sky.
Across these fields
So far and wide,
We'll love the souls
For whom He died;
And often on our knees we'll pray
And say the words He'd have us say.
So then we'll know the joy
Of sheaves to bring,
Then new songs
Our happy hearts can sing,
Because this greatest
Work of all we've shared—
The holy, highest call
Of interceding prayer.

If the process is accepted
the product is assured

The Making of a Minister

By Buford Battin*

IN PAUL'S EARLY LIFE he had no idea that he would be a minister of the gospel. He had a passion to destroy the Christians and their message. He breathed out threatenings and slaughter against the disciples of the Lord. God had a different plan for this Saul of Tarsus and when the divine plan was being fulfilled the apostle testified, "I Paul am made a minister" (Col. 1:23).

In the Old Testament time God used priests, seers, judges, prophets, and righteous kings as His representatives. Today God depends on His ministers to be His spokesmen. God needs preachers in His world today—men of strong character, studious, zealous, committed, and deeply spiritual.

God has a way of producing preachers if those upon whom He puts His hand will be obedient servants. Every true minister can say, "I am made a minister."

God's first step in the making of a minister is to redeem from sin. The preacher who does not have the witness of the Spirit that he is redeemed is as "sounding brass, or a tinkling cymbal." He will have little influence on lost people in bringing them to Christ, and he has no remedy to offer to a world plagued by sin. W. T. Purkiser has said, "The preacher can no more

truly preach what he has not experienced than he can come back from where he has never been."

It is essential that every minister experience the work of cleansing through the baptism with the Holy Spirit. Just before Jesus went to the Cross, He revealed His concern for His disciples that they be sanctified wholly. In John 17 His burdened heart cried out, "Sanctify them through thy truth . . . for their sakes I sanctify myself, that they also might be sanctified." On the day of His ascension, Jesus appealed to them to tarry in Jerusalem for the promise of the Father. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me" (Acts 1:8). Jesus knew that His disciples would fail in their assignment unless they were Spirit-baptized and cleansed of carnality.

God calls men to preach. It is a mystery why God calls some and does not call others. There are men who are good, sincere, devout Christians, with strong minds and good personality who would seem to me good preacher material, but God does not call them. There are other men I would not have thought of calling into the ministry, but God called them and uses them. God often interrupts a man's plans when He calls. The apostles were busy and successful men when Jesus called

*Evangelist, Lubbock, Tex.

them from their occupations and named them to be apostles. Billy Graham was asked why he became a preacher and he replied, "The first question I intend to ask the Lord when I get to heaven is why He called me."

God may not use the same means in dealing with any two persons, but He has a way of communicating His will. It becomes more than a passing thought or emotional stir but a constant, gripping conviction until one feels "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16). Some of the most miserable and ill-adjusted people I have known are those who have rebelled against a call to preach. The certainty of a divine call gives the minister an anchor for his faith and courage for his task. God makes no mistakes, and when He calls He provides and sustains. The minister is under divine commission and he is God's responsibility.

God assigns the minister his message, and that message is the Word of God as recorded in the Bible. God honors His Word, and Bible-centered messages are "the power of God unto salvation to every one that believeth" (Rom. 1:16). We have nothing else to preach. People may not be able to concentrate long periods on abstract Bible truth without some illustrations and personal references, but let the message be built on the Word of God. The ideas of men may not endure, but the Bible will stand the tests of time.

The Bible preacher can speak with authority. We do not have to say, "It is presumed," or that "it may be this way," for a changeless Bible message can be proclaimed with certainty. We know the tragic consequence of sin in any life and we know there is a salvation that will save sinners and cleanse the believer's heart. We know Christ will return to this earth. We know there is a final judgment. We know heaven is the destination of the righteous and

we know there is eternal doom in hell for those who continue in sin. The world wants to hear a voice of certainty.

God uses men of humility who realize their success depends on divine assistance. The prayerless preacher who relies entirely on his keen mind, striking personality, and positive thinking is a grief to God and often a disappointment to people. We may be able to convince people in their minds of the truth we present, but we are dependent on the Holy Spirit to open hearts, move people to conviction, and bring them to the surrender of their wills to Christ. There is no place in the ministry for the preacher who continually brags on himself and boasts of his ability and success. The proud preacher makes everybody sick but himself, and he acts like he is sick. It has been said of one preacher that he is the greatest evangelist in his denomination, and if you doubt that, just ask him. The sincere, humble, devoted minister is serving God and does not go about reminding people of his ability and accomplishments.

Humility is a good companion to self-confidence. The humble person does not have to be a weakling, a coward, or filled with fear and timidity. It is good that ministers maintain a degree of self-confidence. No matter who comes into the service where you are preaching, don't become frightened, embarrassed, or brought under bondage. The man in the pew may be highly educated, experienced, and gifted in many areas, but you have no reason to take stage fright and be defeated in your preaching. If you have taken your message from the Bible and made thorough preparation through study and prayer, then you can preach with confidence. Paul spoke before Roman rulers, critics, bitter enemies, and the scholars of Athens, but always with self-confidence. Our reliance on God gives us confidence.

Another combination God desires of His ministers is that of a prepared mind and a warm heart. Mental preparation is essential to success in the ministry. Paul wrote to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed" (II Tim. 2:15). When God calls a minister there is with the call to preach a call to prepare. The preacher needs all that schools can offer him. After school days are past the minister should never let up in his study. Read books, keep up with news, study the Bible, and read Bible commentaries. Keep your mind alert and active. To be mentally lazy will bring failure in the ministry. Make thorough preparation for every sermon. Preaching without preparation is a failure.

In addition to mental preparation it is even more essential that the minister maintain heart preparation. The quiet times in which we wait on God are never wasted times. Allow nothing to keep you from your daily prayer period. Saturate every sermon with prayer, and pray enough to keep your heart on fire with zeal. Pray until all prejudices, resentments, and impatience give way to love. There is no conflict between a studious mind and a warm heart.

God calls His ministers to be model Christians. Paul wrote to his son in the gospel, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). The strongest and most lasting message a minister ever delivers is not what he says from the pulpit but the message of his Christian example. People may forget your sermons but they will not forget the life you live. They will accept your preaching only as they see the message demonstrated in your life. People will listen only to the preacher who practices what he preaches. You do not leave the ministry when you step from the platform. The minister is to be a Christian

example in business transactions, conversation, and through his kind, courteous, and tactful relations with people. The minister of the gospel must keep his character pure, guard his reputation, and never allow one thing to soil his credentials. The minister who stoops to deeds unbecoming to a Christian grieves God, sins against every other minister, and cripples the faith of laymen whose confidence he has betrayed.

God wants His ministers to be an example in Christian love. God loves all people of the world and He wants His love to flow through us. If we do not love, it is hard for us to convince people that God loves them. It is easier to love some people than others, but the more we love God the better we are able to love people—even the unlovely.

Your attitudes show and you can't hide love. People know when you love them and they know when you hold prejudices and resentments or feel indifferent to them. You may try to be courteous, friendly, and kind to people, but if in your own heart you have no love or concern for them they feel it. Where love is planted and cultivated God will make it grow and bear fruit.

One day Jesus journeyed through Samaria. He rested at Jacob's well while the disciples went to purchase food. A Samaritan woman came to the well to draw water and she met Jesus that day at the well. The woman was troubled, confused, and in sin. No other person could have broken down the barrier to this woman's heart as Jesus did. He gained her attention, won her confidence, inspired her faith, and brought her to personal salvation. How did this come about? When that woman looked into the face of Jesus she saw a love and a concern and read a pure character back of a tender voice. She experienced salvation that day because her heart was touched and moved by an irresistible love.

Better to learn this as a "boy preacher"
than as a "grandpa preacher"

Feeding Sheep or Shooting Goats*

By C. F. Croy

ONE WHO PROFESSES a divine call to preach the Gospel professes a high calling; but this does not give him license to become bitter, harsh, and intolerant of others who do not measure to his exacting rule. The Word, faithfully preached in the spirit of love, will uncover compromise and sin, and will make it appear dark and distasteful; but harsh, nagging criticism will drive souls farther from God. Even Jesus condemned not the wicked woman who was brought to Him. Rather, He showed her into a better life, and invited her to turn from her miserable plight. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

If I may be pardoned for a personal reference, I will confess that in the earlier days of my own experience, while in mission work in the West, I rather assumed that a call to the ministry was principally a call to "straighten people out." However, I soon became greatly alarmed and woefully despondent over my lack of success. That I was very diligent in my labors could not be doubted. My unbalanced efforts were a mixture of about 90 percent zeal and 10 percent wisdom. My messages were taken partly from the Bible, and partly from my congregation, as I observed their needs. I gave little thought to the "sheep," for I was after

the "goats." I had little mercy upon them, using every weapon of spiritual warfare which I could find. The "Sword of the Spirit" was wielded without mercy, and my aim was with sincere purpose, as I threw every applicable scripture passage I could get hold of from between the lids of the Bible, at the condemned culprits before me. I was once almost tempted to resort to a more literal weapon, such as a songbook, when I beheld a prominent professor of our mission, sitting on a front seat in deep slumber, while I preached earnestly from the text, "Woe to them that are at ease in Zion" (Amos 6:1).

My brother, it was a blessed day in this boy-preacher's life when the General Superintendent of heaven called him in for a consultation. Said the Lord: "Come now, and let us reason together." I began to see how futile were my own efforts without absolute guidance from above, and anointing by the Holy Ghost. I saw the difference between the practice of preaching *to* people and preaching *at* them, and began to understand why my efforts to "straighten people out" were so fruitless. I concluded that the matters of evaluation and judgment were grave matters which belong to God, and the task of "lining up" people was one for the Holy Spirit, while *my* job, primarily, was to "preach the Word" earnestly, charitably, and fearlessly, leaving the application and results with God.

* Reprinted from the *Church Herald*, Aug. 12, 1971
Used with permission.

In short, I discovered that the chief business of the God-called preacher is to “feed my sheep,” and not to waste valuable time trying in vain to “shoot the devil’s goats.” It is evident that even the Lord has a time lining up some folk!

However, another thing which we need to discover at this point is the fact that not everyone is quite as far “out of plumb” as we may have them chalked up. Elijah was both zealous and jealous for the Lord God of hosts; but when he computed the number of the faithful of his day, he made a ridiculous mistake in his arithmetic, for he missed the correct count by exactly 6,999! Some good people today have become so “jealous for the Lord God of hosts” that they are blinded to the righteousness of all others besides themselves.

O God, teach us the art of “leading and feeding,” and deliver us from the error of “knifing and driving”! My preacher brother, the delightful Gospel manna is both tasty and nutritious. Set it before your “sheep” within the fold, and you’ll be gratified to see the “goats” outside lining themselves up to the narrow entrance of the sheepfold in order to get in where they, too, can partake of the satisfying manna from above. I once worked a mule which, at times, could hardly be *driven* through a 12-foot pasture gate by a mounted cowhand; but that same mule could be *led* into a narrow box stall with an ear of yellow corn. Wise pastor, there is a hint for you here.

Be it known that I am not an advocate of “soft-pedal” preaching, but I do maintain that when the unadulterated Word of God is preached, out of a charitable, tender, and weeping heart, with one thought primary—to show the hearers a better way—it will show up compromise and sin in a more effective way than we can point them out ourselves. The Apostle Paul warned Timothy of the foolishness of “doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth” (I Tim. 6:4-5). He further admonished: “But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (II Tim. 2:23-24).

Brethren, we may succeed overwhelmingly in tearing one another apart, so to speak, if we wish to resort to the destructive practice of gnawing and clawing at one another; but where is the honor in that kind of success? May God deliver us from religious cannibalism, for He warned: “But if ye bite and devour one another, take heed that ye be not consumed one of another.”

Again, preacher, what is YOUR occupation? Have you learned the art of feeding and leading? Feeding hungry sheep is a full-time job; but the Gospel “feed” is not rationed, and God’s fields are deep with “clover.” May we seek to be better shepherds!

“KEEP PUSHING” *(Continued from page 1)*

Truth. In planning, find channels to lead the people forward into conquest. Prayer for pushing, study for preaching, planning for leadership—all three are yours to do.

And best of all, God is with you. So the church will grow—and so will you—and it will be your best year so far.

Architects of Wesleyan Theology

By Herbert McGonigle*

IV. W. B. Pope

THE THEOLOGY OF METHODISM is the living energy of the entire community, not an afterthought, as many seem to suppose, engrafted on a system that owed its existence only to religious emotion. We preach the testimony of the Holy Ghost in the heart of the believer as the common prerogative, and further, the attainableness in this life of a state of entire sanctification and acceptableness in the sight of God. A message that omits these truths is not a gospel of salvation and a church that forgets them has forfeited its mission to the souls of men."¹

The year was 1873, the occasion the annual Conference of the Irish Methodist Church, and the speaker William Burt Pope, theologian, mystic, and saint. An examination of Pope's life and work reveals a strange combination of man of letters, yet withdrawn and mystical; the hard-working circuit minister and later theological tutor, yet all the time given to a melancholy that towards the end of his life developed into unrelieved gloom. Biographical material on Pope is very scarce; the only full biography is as short as it can be, and the only other materials are additional scraps of information found in various religious magazines. All his extant writings are theological, and while they tell much about the learning of the author, they tell little about the man himself.

Pope was born in Nova Scotia, Canada, February 19, 1822. In 1829 his parents returned home to Cornwall, England. All the Popes were Methodists, and William grew up in an area where Methodism had taken deep and permanent root. There is no clear account of his conversion, but it happened when he was in his middle teens.

In 1840 he enrolled as a divinity student in Methodism's Hoxton College. Diary entries from those days reveal his disposition to take a far too serious, even morbid, view of his spiritual condition. Here is a typical entry: "My most pressing topic of thought now is the absolute baseness of my knowledge of myself and the need of humility. I am most awfully proud and unless God assists me to conquer the tyrant, it will embitter my days, if not ruin my soul."

The holiness student of Pope's life faces a real difficulty. There is not the least doubt about the soundness of Pope's Wesleyan teaching. His writings are a learned and eloquent defence of Christian perfection and his saintly, mystical character was the living proof of all he taught. Frankly, as with many of the early Methodist scholars and preachers, the difficulty lies in the area of personal testimony.

Pope held as firmly as any Wesleyan to the teaching of assurance, yet through all his correspondence this very Wesleyan note is missing. Missing also is anything like a testimony to the indwelling Comforter and the victory that overcomes the world. Perhaps his natural shyness and retirement contributed much to his diffidence about testimony.

While three volumes, *A Compendium of Christian Theology*, constitute the abiding memorial to his greatness as a Bible scholar, a number of other works deserve mention. Chief among these is his fine piece of writing on Christology, *The Person of Christ*. In his own opinion, his *Higher Catechism* was his best work. While its style and approach make it somewhat unattractive to the general reader, its catechetical form and precise theological definitions render it an ideal work for the

* Pastor, Leeds, England

student of divinity. Good specimens of Pope's exegesis can be found in his *Prayers of St. Paul* and four volumes of published sermons. He was a lifelong admirer of the German evangelicals as witnessed in his translation of Stier's mammoth work, *Words of the Lord Jesus*. Schaff's *Commentary on the New Testament* includes Pope's translation of Haupt on I John. He also contributed the exposition on Ezra and Nehemiah in Ellicott's *Bible Commentary*.

W. B. Pope's *Christian Theology* needs neither introduction nor commendation to holiness preachers and scholars. It remains the fullest, most original, and most comprehensive formulation we possess of Wesleyan-Arminian theology. Dr. Wiley's admiration of Pope is well known and, indeed, anyone who has read Wiley closely has also read large tracts of W. B. Pope! Samuel Chadwick, that Methodist stalwart of a past generation, packed more than 4,000 people into the Coliseum theater, Leeds, every Sunday night for two years when he preached "steadily through Dr. Pope's *Compendium of Theology*."² Some preacher! Some congregation!

For 19 years Pope lectured on theology at Didsbury College, Manchester. The years of teaching left their mark on his writing and the atmosphere of the lecture room can be detected in all he wrote. The *Compendium* covers the whole field of Christian doctrine. We will look particularly at three areas of Pope's teaching: original sin, prevenient grace, and entire sanctification.

Pope traced the beginnings of evil to the original revolt of Lucifer. "His was the original sin; it was the misuse of freedom; it was the mysterious birth in his nature of an ambition to rival God; it was imitated by many others; it was irreparable; it was the fountain of temptation to our race."³ The Fall is treated as a historical narrative "bound up with symbols that must have their interpretation as such." Sin is spoken of in the Scriptures in two ways. With reference to God, it is a voluntary separation of the human will from the divine, expressed in disobedience. In relation to man, it is guilt, i.e., the consciousness of personal wrong and liability to punishment. Pope puts much emphasis on John's definition of sin as lawlessness. It indicates the difference between the act of trans-

gression and the state of transgression. "Sin is only the act of a primitive transgressing will, but that will forms the character behind the future will and shapes its end."⁴ Spiritual death, the consequence of sin, is the deprivation of the Holy Spirit. Fallen man retains the natural elements of the divine image but no longer reflects the divine holiness. Self becomes the ascendant and ruling principle of the life.

Through the first man sin entered the world. It brought with it the condemnation of universal death. "The guilt of the first transgressor is reckoned in its consequences upon all the race represented by the first transgressor." This leads to a consideration of inherited depravity and hereditary guilt. Subject to the penal consequences of Adam's sin, his sons inherited a nature morally vitiated, manifesting itself in evil thoughts and actions, epitomised by Paul in Rom. 8:7—"The carnal mind is enmity against God." On hereditary guilt, Pope is careful to distinguish between guilt as culpability and guilt as mere liability to punishment. Stressing the aorist tense of Rom. 5:12, "all sinned," Pope adds, "In divine imputation, all, in some sense sinned originally in Adam. Death passed upon those who did not in Adam commit his offence. They sinned in Adam, though not guilty of the act of his sin; this then is hereditary condemnation on those who were not personal transgressors and on them all."⁵

One of the distinguishing features of Wesleyan-Arminian theology, in contrast to Calvinism, is its insistence on the scripture teaching concerning the "free gift" of righteousness. Christ the Second Adam was given to the race. Pope argues, as the fountain of an original righteousness. "This primitive gift was given to the entire race before transgression began and thus it has in many respects affected the character of original sin, suspending the full strength of its condemnation and in some degree counteracting its depravity."⁶

This gift was the restoration of the Holy Spirit, not indeed as the indwelling Spirit of regeneration but as the Spirit of enlightenment, striving, and conviction. Man did not set out on his way of sorrow without this preparatory Comforter. This gift was freely given to mankind before sin, strictly speaking, began its history, before the

original sin of Adam had become original in his posterity. It has consequently mitigated the curse upon sin through successive generations.

Pope proceeds to show that the Methodist teaching differs from that of the later Arminians, or Remonstrants, where that doctrine in its protest against the Synod of Dort, departed somewhat from the teaching of Arminius himself. The Remonstrants laid great stress on the physical impurity of their nature, denied it had the true characteristics of sin and attributed too much to the "innate liberty of the human will" as able to cooperate of itself with the divine law. Pope's analysis here is important as a safeguard against the tendency to equate Wesleyan theology with Arminianism without qualifications. In harmony with Arminius himself, "Methodism," Pope states, "holds that no ability remains in man to return to God. The natural man is without the power even to cooperate with divine influence. The cooperation with grace is of grace." That fine last sentence summarizes Pope's vindication of his position and ought to be sufficient answer to those who charge Wesleyan-Arminianism with being, at its best, semi-Pelagian.

The doctrine of depravity and the free gift leads naturally to a discussion of prevenient grace. This is probably Dr. Pope's most original contribution to Wesleyan theology. The Holy Spirit is the author of every movement of man's soul toward God. Man cooperates with the Spirit of grace; he is totally helpless to effect anything in respect of his own salvation, yet the Spirit does not operate on him completely independent of him, much less without his choice altogether. Prevenient grace is exercised on man as the Fall left him, free and accountable. His will is still the originating power of self-determination; his whole nature—intellect, sensibility, and will—is under the influence of the Holy Spirit. No constraining power from without controls man's will; if it were in any way constrained, it would be no more will; man would no longer be accountable and volition would be but a misnomer for a deterministic obedience to an outside law. Although he is bound and enslaved to sin, man's moral consciousness asserts his responsibility. Apart from the teaching of

revelation, common experience agrees that human nature is bound to what is wrong. But the slavery is not absolute. It is a conscious slavery and in many instances



He Won Them Through Their Baby Daughter!

Dear Son:

It was only a small gesture, but one with tremendous implications. Bill and Mary were nearly lost to the church when our new pastor arrived and now he was quietly trying to win their confidence and loyalty—and then came the opportunity.

A lovely little girl was born into the home and the pastor immediately called in the home and hospital. When they brought Jeannie to church that first Sunday he had them stand and bring her to the front where he prayed, presented the "new one" to the congregation and placed a lovely rose in her mother's hand.

Now it wasn't much, but I've seen a difference in Bill and Mary ever since. The pastor won them to himself and he will win them to a deeper walk with Christ. There are two sound psychological principles that I hope you are following: (1) People must be accepted as they are if you are going to guide them to growth and commitment, and (2) people like to be acknowledged.

They tell me that Bill and Mary will unite with the church next Sunday—all because of a wise pastor!

Love,
Doak

not submitted to without reluctance. Prevenient grace is not needed to restore to the will the power of originating action. "It is needed to suggest to the intellect the truth on which religion rests and to sway the affections of hope and fear by enlisting the heart on the side of truth. God's grace and the human will are cooperant, but grace has the preeminence. God gives the power, whether used or not, to decide against sin and submit to God."⁸

The cooperation of the will is real, because in the last stage, it rests with the free agent himself whether the influence of the Spirit be repelled or yielded to. Though the will must at last act from its own resources and deliberate impulses, it is influenced through the feeling and understanding in such a way as to give it strength. There is a divine operation which acts in a manner which does not interfere with the natural freedom of the will. "The man determines himself, through divine grace, to salvation; never so free as when swayed by grace."⁹

Space forbids but an outline of Pope's teaching on entire sanctification. Negatively it is purification from sin; positively it is consecration of love to God. Sanctification is both progressive and instantaneous. The "body of sin" is, first, the physical body as the instrument of the sinning soul and second, the figurative old man, doomed as a superfluous offender. It is the privilege of the believer to cease from both before death. "There is no virus, no substance of evil, no additional element infused by it that requires the disintegration of death for its removal."¹⁰

The perfection for which we are to strive in this life is evangelical perfection, the complete extirpation of sin from the soul and the fullest dedication of the whole man to God. "The term perfection, being alone, should not be adopted without qualification, but with its guardian adjectives 'Christian' or 'evangelical' it is unimpeachable. It is the vanishing point of every doctrine, exhortation, promise and prophecy in the New Testament."¹¹

Two brief criticisms of Pope's teaching should be noted. First, he demurred about the term "second blessing" as used by Wesley. "Never do we read of a second blessing that is more than the unrestrained outpouring of the same Spirit who gave the first." The objection is somewhat super-

fluous; no competent Wesleyan scholar has ever asserted otherwise. Second, Wesleyan theology has consistently interpreted entire consecration as the believer's full surrender of himself, preparatory to the blessing of entire sanctification. Pope preferred to speak of it as synonymous with entire sanctification or perfect love. This is his decided contention, though he is not always consistent on the point. In this view he has not been followed by the most definitive holiness teachers.

Pope's outline of the historical development of the doctrine is one of the finest that can be found anywhere. The teaching is carefully traced from the Apostolic Fathers to eighteenth-century Methodism. He concludes: "It is a perfection which is no other than a perfect self-annihilating life in Christ, a perfect union with His passion and resurrection. It is the perfection of being nothing in self and all in Him. It is salvation from sin."¹²

⁸R. W. Moss, *Rev. W. B. Pope, D.D.*, p. 89

⁹N. Dunning, *Samuel Chadwick*, p. 81

¹⁰*Compendium*, II, 5.

¹¹*Ibid.*, p. 30

¹²*Ibid.*, pp. 47-48

¹³*Ibid.*, p. 55

¹⁴*Ibid.*, p. 80

¹⁵*Ibid.*, p. 365

¹⁶*Ibid.*, p. 367

¹⁷*Ibid.*, III, 49-50

¹⁸*Ibid.*, p. 58

¹⁹*Ibid.*, p. 99

THOUGHTS CONCERNING PRAYER

Prayer has been called the breathing of the soul.

Prayer is plugging in on a current.

Prayer is "completing the circuit."

Prayer is the most powerful form of energy one can generate.

Prayer is personal communion with God.

Prayer is what the individual does in his private life.

Prayer is inwardly fulfilling conditions so that power is released.

Out of zeal for religion some have hardly time to say their prayers.

*What about your prayer life?*²

—Pastor W. E. Varian
Kankakee, Ill.

Good sense is compatible
with good religion

The Ministry of Balanced Payments

By Allan W. Miller*

NOT ENOUGH MONEY to go around" is the predicament many churches find themselves in today. When this predicament is caused by conditions beyond the present pastor's control, he must face up to the task of allocating available funds to pay off budgets, bills, and indebtedness.

Recently our church had to make a painful decision regarding priorities in budgets and responsibilities concerning the total church. The following situation prevailed:

1. For eight years the church had been a 10-percent-or-better church.
2. All budgets assigned by the district had been paid.
3. All local bills were paid, including parsonage payments.
4. But payments on the indebtedness of the church building were not being made to the District Revolving Fund, through which the building had been financed.

Resulting from this situation were several problems:

1. Our church was becoming known as a church which paid budgets (district and general) but did not make building payments.
2. Other pastors in the area questioned some of our expenditures for program, specifically a district-provided NET Crusade, for the purpose of motivating the local church to move ahead. (Note: The Crusade was greatly responsible for help-

ing the church see that they could take on a large project and, with the help of God, be successful.)

3. Comments to our laymen at the 1970 District Assembly by others were being made about our priorities.

The above problems caused our laymen to come home with a determination to re-evaluate the priorities of the church in regard to finances. But to do this some other realities had to be faced, realities which were adding to the problems involved. Some of these were:

1. A church indebtedness too large to be handled by the membership of the church.
2. A building not completed, with a sanctuary seating 300, plus educational facilities for 125.
3. Maintenance problems of an emergency nature almost from the time of construction in relation to the rainy conditions of the area.

4. Prior to the present pastor's arrival, several tithing families had gone elsewhere, which increased the load to an impossible burden for the remaining few families.

After much prayer and discussion the board decided to rearrange financial priorities. These priorities were based on the following conclusions:

1. To pay everything but building payments threw an extra financial load on the District Revolving Fund and eventually back on the local church in the matter of

*Pastor, Gladstone, Ore.

accrued interest (an initial indebtedness of \$42,000 had mushroomed to approximately \$58,000).

2. That a church which finds itself in such a situation should balance its expenditures among all obligations while setting as a goal the total payment of all financial obligations.

3. Percentages of budgets paid should be about equal—not making any budget bear the brunt of the inability of the local church to pay all budgets.

We developed our financial policy on this basis. In the year that followed we paid about an equal percentage of district and general budgets. Our total giving increased 45 percent over a two-year period. During the last fiscal year the church made 10 of the 12 church building indebtedness payments. Evangelists were paid about \$300 plus Social Security and travel.

Emergency work on the church building and parsonage (which included rewiring a dangerous electrical load system, re-roofing, painting the outside which was in a deteriorated condition) was completed.

Through all this the local board kept the total program of the church in mind. The goal was to pay all budgets and bills as soon as possible. The local church postponed badly needed improvements for classroom space in order to balance its part with district and general obligations.

There are some pitfalls that a church and pastor should avoid when facing similar situations. Every church's situation will be different, yet one pitfall is the very human desire of a pastor and/or people to gain recognition by paying the General Budget to the exclusion of paying on other financial obligations. Another is the temptation to keep the district happy by paying all district budgets, but excluding payments to the General Budget. Remember, these suggestions apply to the church which finds itself in a difficult financial situation because of unforeseen circumstances or by previous poor planning.

Perhaps we should be more specific about the pitfalls:

1. Emphasize the General Budget to the exclusion of other financial obligations. Such a church could become a 10, 15, 20 or 30 percent church while not paying district budgets. This would result in other churches on the district having to take up the

slack in budgets not paid by this one church.

2. A local church could emphasize General Budget to the extent that the local church could not pay an adequate salary to the pastor. When such a church is getting home mission help for pastor's salary it is again asking the district church to carry the load of the local church.

3. Another pitfall is that of calling pastors as evangelists and assuming that they need not be paid an evangelist's salary because they are already on salary. This is being unfair to evangelists, the pastor serving as evangelist, and to the local church in that they do not learn proper responsibility for evangelists.

4. Calling an evangelist and asking him to carry the load by not paying him a living salary is another pitfall to be avoided.

The question might be asked, "What is the responsibility of the local church concerning balanced payments?"

1. Emphasize those programs which will bring stability financially and numerically. Keep clear of nonproductive programs.

2. Programs or building plans which can be withheld without hurting outreach should be postponed until such time as they can be instituted without drawing from other financial responsibilities.

3. The local church should carry a concern for the total program in prayer and in the setting of goals.

4. Stewardship in regard to the total program should be stressed by the pastor in board meetings and from the pulpit. The tone of this encouragement should be positive.

5. The pastor is the key to the attitude of the church. A complete change may not come in the stay of one pastor but a trend can be established.

6. Lay leaders should be involved by getting them to District Assembly and other district gatherings. Arrange a board meeting with the district superintendent to discuss the total program. Keep open the lines of communication with your district superintendent. He can be a help to you.

In summary, a local church should have as its goal the payment of all budgets and bills. But any church finding itself in financial stress because of poor initial planning which resulted in unforeseen burdens or

because of an exodus of tithing families, or because of emergency expenditures—this church should balance its payments in all areas. To pay any budget to the exclu-

sion of the other is to place a higher value on souls in the uttermost parts of the world than in Samaria or Jerusalem, or vice versa. Let us keep our payments balanced.

To serve without being swallowed

The Minister and the Megalopolis

By G. Lewis Van Dyne*

PEOPLE HERE desperately need pastoring, but the paradox of the situation lies in the evident fact that they have not time to be pastored.

It is difficult to find the family at home. It is more difficult to get the whole family to attend church together—even once a week—because of the staggered work schedules which control the schedules of so many families.

I have found myself spending a great deal of time driving long distances to accomplish one simple and rather inconsequential duty.

It is extremely difficult to get the feel of the place—a feeling that is elusive even when you have your hands on it. An unsettledness prevails in the life of the community and of the individual. As a pastor one has to content himself with trying to be available and portable enough to be where and when the need for his ministry arises.

I have the feeling that one reason for the elusiveness of the climate here is that there is no real community purpose—that is, there is no compelling motivation for the community as a whole for existence other than the base one of survival of each person, and that for himself alone. This, I think, is true of most any large metropolitan area, and the larger the area the more acute does the problem become.

“Who cares?” is a question that must be uppermost in the thinking of the Church

as it seeks to minister to such a community. We must tell them that there is Someone who cares! They must be told in basic language and action as one would tell a child. Only here the problem is complicated by the fact that we are not dealing with children so much as we are dealing with disillusioned adults who have heard every promise and have listened to every half-truth of the devil and are ready to believe no one.

“What difference does it make, anyway?” This is a related and important question in an area like this. What difference does it make if I do live right and clean? Seemingly the only reward in such a society as this is to be taken advantage of and to come out on the short end of everything. Here is the place for the Church to reemphasize the eternal values that do make a difference in one’s personal goals and experience. We cannot and must not compromise our ideals in a time and place like this—all the more reason for us to emphasize them and reaffirm our determination to be true even when all others are false.

The Church in a society such as this becomes truly a base of operation. In other words, the Church becomes a place for the marshalling of forces, a training ground for combat with Satan, and a sending agency in a very real and literal sense.

The confrontation of the Church and the world is on a hand-to-hand basis rather than on a group-to-group basis in this setting.

* Pastor, Santa Barbara, Calif.

As in military warfare, so in spiritual warfare—this kind of combat is not faced without thorough preparation and, most of all, full commitment to the cause. We rather shrink from such a task. We would rather deal with the world on a more organized basis, and in mass meetings rather than in this person-to-person way.

All this calls for a condition of constant alertness to opportunities for confrontation between the Church and the world. We must remember that the enemy does not fight on our terms—he chooses his own.

Above all things, if I would be an effective minister in this situation I must not allow my own spirit and soul to be infected, and as a result become dead spiritually and a victim of the ever-present pressures to give up and to conform to the world around me. I must be transformed person in the highest and most real sense of the Scripture.

indoctrinated” mothers who “just can’t do a thing with him/her.” I have on occasion heard a minister try to speak above this din for almost an entire service.

Some years ago Dr. Hugh Benner spoke to a group of ministers. I can still see the flash of fire in his eyes as he told the men that if there was disorder in the house of the Lord it was their fault. It seems to me there should be a revival of this teaching.

Churches where this goes on will likely have a lot of new people—coming, but going—not caring to listen to the Sunday morning “tantrum”; and more especially if they came to meet a need of their soul.

It seems to this writer that there should be a mighty thundering from our pulpits that it is near the borderline of sin to let children disturb services until the Holy Spirit has no opportunity to perform His office work.

A long-suffering observer



Dear Editor:

At times it appears to me there hasn't been NUFF SED about the problem of "noise pollution" in our services. I am not referring to the switch engines when some of our properties were located on the cheap plots of real estate near the N.Y.C., B. & O., Nickel Plate, etc. Neither do I refer to the airports or busy highways as the source of contamination.

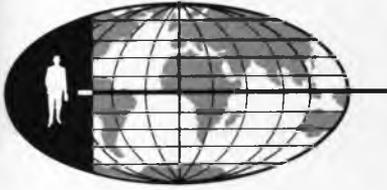
The origin of this nemesis to the house of the Lord is the generation of "Spock-

Dear Editor:

Just to give you an idea of what my thoughts are concerning the right size of a church, let me quote Mr. Haldane ("This World of Mathematics," Vol. II, Neuman) where he says that if a horse were twice as big as it normally is, i.e., twice as high, broad and long, it would no longer look like a horse, because its weight would not be only twice as much, but eight times as much! Therefore, the legs must carry eight times the weight, but if the legs are only doubled in size, they will be overloaded. So—the legs might break; therefore they have to be made larger yet, and our oversized horse may begin to look like a rhino! Further, Haldane carries the size concept, as being as important as shape and color, into the area of government and business. We know that a family-owned grocery has an entirely different administrative structure than A and P. Moreover, large corporations like Ford have gone in for decentralization and seem to be aiming for an "ideal" plant size.

All this made me wonder if any of this subject could apply to our church. If so it would be well to get some answers, for if we don't—well, just think of the horse and rhino!

ILLINOIS PASTOR



The
PASTOR'S
SUPPLEMENT

.....
Compiled by The General Stewardship Committee / Earl C. Wolf, Editor Terry Read, Office Editor

COMMUNICATIONS COMMISSION (RADIO)

We Will All Be Smiling



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MARY E.



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NAZARENE INFORMATION SERVICE

Concourse at Miami Beach

A CONCOURSE of upwards of 30,000 delegates and guests to the Eighteenth Quadrennial General Assembly at Miami Beach, June 15-23, will underline again the blessing of God on the people called the Nazarenes.

The worldwide aspects of the denomination's full gospel outreach will be shown by national delegates from many of the 52 countries and world areas with Nazarene work.

Nazarene Information Service, with an augmented staff, will cover the assembly for newspapers, wire services, broadcasting, and magazines.

A 1,000-word assembly summary will be mailed from Miami Beach to pastors on the Pastors' Newsletter list.

Other pastors may receive a free copy of the special report by writing at once to: O. Joe Olson, N.I.S., 6401

The Paseo, Kansas City, Mo. 64131. Give name, address, zip code.

One is continually reminded that work of the church transcends its ½-million membership and 1 million in Sunday school.

Friends of Nazarene church members and former members are found everywhere.

This was illustrated again last fall in congratulating Paul M. Bruun, new owner-publisher of the *Miami Beach Sun-Reporter* newspaper.

He remarked that his late parents were charter members and helped to build the church in Newcomerstown, Ohio. He graciously offered to help with the assembly news coverage.

O. Joe Olson



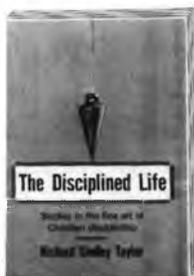
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QUOTABLE

SERMONIC MATERIALS

FACTS AND FIGURES CONCERNING THE WORLD AND ITS NEEDS

WORLD POPULATION 3,370,000,000

If all the people of the world were to stand in a continuous line, spaced one yard apart, they would stretch out for more than 1½ million miles, more than the distance of three round trips to the moon, or a solid army in close formation marching four abreast, encircling the earth at the equator 16 times!

POPULATION "EXPLOSION"

The rapid growth of world population a few years ago was spoken of as "mushrooming," but now it is said to be "exploding."

Wonder drugs, national health programs, child care, progress of underdeveloped nations, and generally improved sanitary conditions are bringing a much lower death rate in the world than that of previous generations. With the birth rate also rising the net increase is greater now than at any time in the history of the world.

340,000 births every 24 hours. 165,000 deaths every 24 hours.
65 million increase every year.

Something like 2 million people are reached personally with the Gospel each year —only about one in 30 of the world's population increase.

WORLD RELIGIONS

The following figures are at best only approximations, but they do show the relative numerical balance of the major religions of the world.

Protestant	224,065,000	Confucianist	350,835,000
Roman Catholic	584,493,000	Buddhist	161,856,000
Eastern Orthodox	142,055,000	Shintoist	67,155,000
Muslim	455,785,000	Taoist	51,305,000
Hindu	395,191,000	Jewish	13,121,000
Pagan, other, or none	924,139,000		

The significant feature of world religions is not so much their present status as the trend of their movement. Buddhism is in the upsurge of revival, and Islam is spreading fast, particularly in Africa. Numerically, the Gospel is not holding its own.

The white wedge indicates the proportion of Christian converts to the mass of heathendom.



WORLD COMMUNISM

In 1903 Bolshevism was born with 17 supporters. Communism now dominates one billion people. American Communists spend 38 percent of their gross income for their cause. American Christians spend less than 1 percent of their income for foreign missions, less than \$3.00 per individual a year!

TOTAL GOSPEL COVERAGE . . . WHEN?

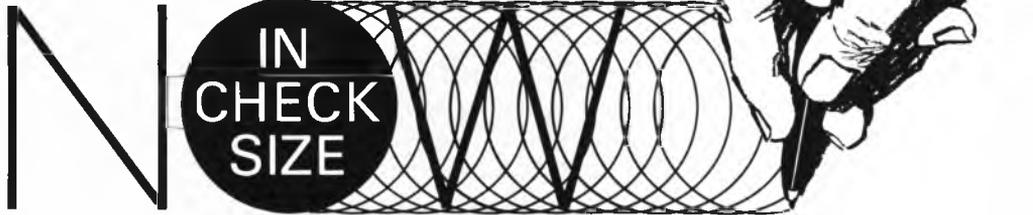
The Gospel can cover the world in this generation if we will but accept the implication of the Great Commission and obey Jesus Christ who said:

- I. You Are My Witnesses
- II. You Are My Servants
- III. You Are My Ambassadors

The job will be done as soon as every child of God . . .

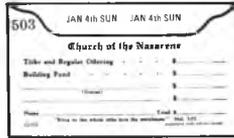
- I. Prays as he ought
- II. Goes where God sends him
- III. Gives as God prospers him.

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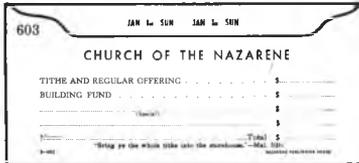
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OX-502 SINGLE

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12th General N W M S Convention
North Hall, Convention Center
Miami Beach, Florida*

Thursday, June 15:

Opening Session:

1 p.m.—Report of the General President
Election of a General President

3-5 p.m.—Committee Meetings

7:30 p.m.—Evening Service with Dr. E. S. Phillips in charge
Theme Presentation
Dynamic Missionary Speakers

Friday, June 16:

9-10:15 a.m.—Committee Meetings

10:30 a.m.—General Session
Election of General NWMS Council Members
Committee reports

Business interspersed with special features—special music, national and missionary speakers

2:30 p.m.—Business and special speakers, features, and music

7:30 p.m.—Evening Service with Dr. E. S. Phillips presiding
Dr. Orville W. Jenkins, Speaker
NWMS 16-mm. color film

Saturday, June 17:

9 a.m.-12:30 p.m. and 2:30 p.m.-4 p.m.—General Sessions
Business and challenges
Special features, music, national and missionary speakers

4:30-6:30—Hospitality night: Every missionary and missionary family (appointees included), someone's guest for the evening meal

7:30 p.m.—Attend the great Church Schools Service to be held in North Hall.



MONEY and TIME

Money and time are needed to build churches. It has well been said that money cannot buy time; but with more money more churches can be built faster, leaving more time for those new churches to serve as instruments for the salvation of souls.

Often new home mission ventures lack the established credit needed to obtain building funds from local sources. The General Church Loan Fund, as the savings bank of the church, makes loans available to churches unable to get local financing and where the church is less than five years old, under 50 members, and raises less than \$20,000 per year. All established churches are encouraged to seek expansion financing from local sources.

Since these loans are repaid by the churches who borrow the funds, money given to the General Church Loan Fund provides a perpetual gift as it is used over and over again to build new churches one after the other.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

God's Rescue Service

By Anne Nelson*

SOMEBODY GET THE BABY!" An unidentified voice almost screamed the warning from across the room, and within a split second I had our little Roddy safely in my arms. We were visiting some friends who were remodeling an old house and one of the children had left the basement door open. I can still see our small son, just learning to walk, teetering on the edge of those unfinished stairs. Every mother has her share of such memories that still, perhaps years later, produce a cold chill now and then. After one rather sleepless night, the event passed into a memory. The following Sunday, however, it was brought to life again by our pastor's message. He had known nothing of our little scare, but in the course of his sermon he recalled a number of such frightening experiences and told how God has rescued him so many times from impending danger.

"But then," he said, "if I have seen impending danger and asked God's help, how many more times have I stood ignorantly and unwittingly on the brink of disaster and received the

same protective care without even knowing it."

I thought of little Roddy and how unaware he had been of his predicament. Then I remembered how many times I myself stood in spiritual danger—rescued only by a caring Heavenly Father. There was the time when a young friend who "really knew her way around" almost led me into disaster, but God brought a unique set of circumstances to separate our paths.

There were things which now seem so unimportant, but which loomed so large to me as a young girl as to have almost ruined my usefulness to Him.

More recently at pastors' conclave God was again faithful in pointing out, through our special speaker, that I was treading on dangerous territory in the area of attitudes. By His help there came a better perspective, a more sure footing.

Just three days after we returned home one of those difficult situations of the pastorate reared its ugly head, but because the Heavenly Father had known in advance what we were to encounter, He had lovingly lifted me back to the area of good attitudes. The

*Pastor's wife, Homedale, Idaho.

problem was solved quickly with no ill effects. I shudder to think what could have resulted had God not answered my prayer for guidance before I even knew danger was near, for who knows how steep are the steps to spiri-

tual disaster or how quickly we can topple down? If I should lose my spiritual balance or falter, what of that preacher husband whose hand I hold, and of those people who look to him for guidance?

Barricades or Bridges?

If I were a builder of churches
I'd build a bridge
And call it a church
Just to remind me
(And those who pass by)
That the mission of the church
Is to reach those who stand in need,
And help them find their way to God.

Sometimes it seems to me
That our fort-like structure
Invites the holy to hide within its walls—
To carry on the business of the church
(Whatever that may be),
And to enjoy the communion of saints,
And to carry on holy conversation,
And to generally be dry-eyed
About the hellish destiny of the masses.

Now I am not a carpenter with noisy tools,
Nor an architect with sharp pencil—
And brain to match.
But more surely than they
I am a builder of churches
(And, I pray, a builder of bridges),
For I am a preacher's wife.

—Anne Nelson

Topical Teaching

By J. Grant Swank, Jr.*

HERE IS A NEW SLANT for instructors of group Bible studies: topical teaching.

The "old format" usually follows the chronological approach, that is, using the format of selecting a biblical book for group study, then proceeding through that book by investigating the verses in the order in which such appear in the book.

There is nothing "wrong" with this familiar approach. It is tried-and-true and valuable. However, another method of study may revitalize or at least bring some freshness to group study. It is suggested that that method be Scripture investigation by topics, or themes.

Take, for example, the New Testament's *Letter from James*. The familiar, chronological approach is to start with chapter 1, verse 1, and proceed accordingly, verse-by-verse, throughout the five chapters.

The topical teaching of this little book would be to isolate the epistle's verses according to themes, then proceed to investigate in depth these categorized passages. With *James*, such themes fall into place—some of them being "faith," "works," "trials," "Christian maturity," "the tongue," "holiness," "God's goodness," "prejudice," "materialism," and "contentions." More specifically, isolated verses supporting the "faith" theme include James 1:2, 3, 6-8, 12; 2:14, 17, 18, 20-24, 26; 5:7, 8, 10, 11, 14-18. (Note further categories and their corresponding verses in the "wheel" diagram.)

To heighten the interest and visual dimension of the pupils' learning, the instructor can go one step further and "list" the topics and corresponding verses on a "topic wheel" (see Diagram 1). The traditional categorization follows the vertical listing format. But the "wheel" approach makes the study a little more fun and less

formal (or less "teachy"; the wheel makes for an impression of "game learning.")

Accompanying the topic wheel is a daily devotional reading schedule—*by topics*—of the book being studied. The instructor distributes at the course's outset this schedule to all pupils, encouraging them to read the passages privately throughout the duration of the book's study.

In the reading schedule provided (Diagram 2) note that the group Bible study is projected over two weeks or three Wednesday evening prayer meetings. Such calls for the instructor dealing with three topic areas in the first prayer meeting hour, and the last four topic areas in the third session.

As is evident, this topical teaching tool can be used in studying a number of other books in the Bible, especially the New Testament letters which deal with a variety of themes. By cataloging these themes for the pupils, the instructor guards against hodgepodge teaching—that is, dealing with a topic in chapter 1 during one study period and then meeting that same topic again in chapter 3 during a subsequent study period.

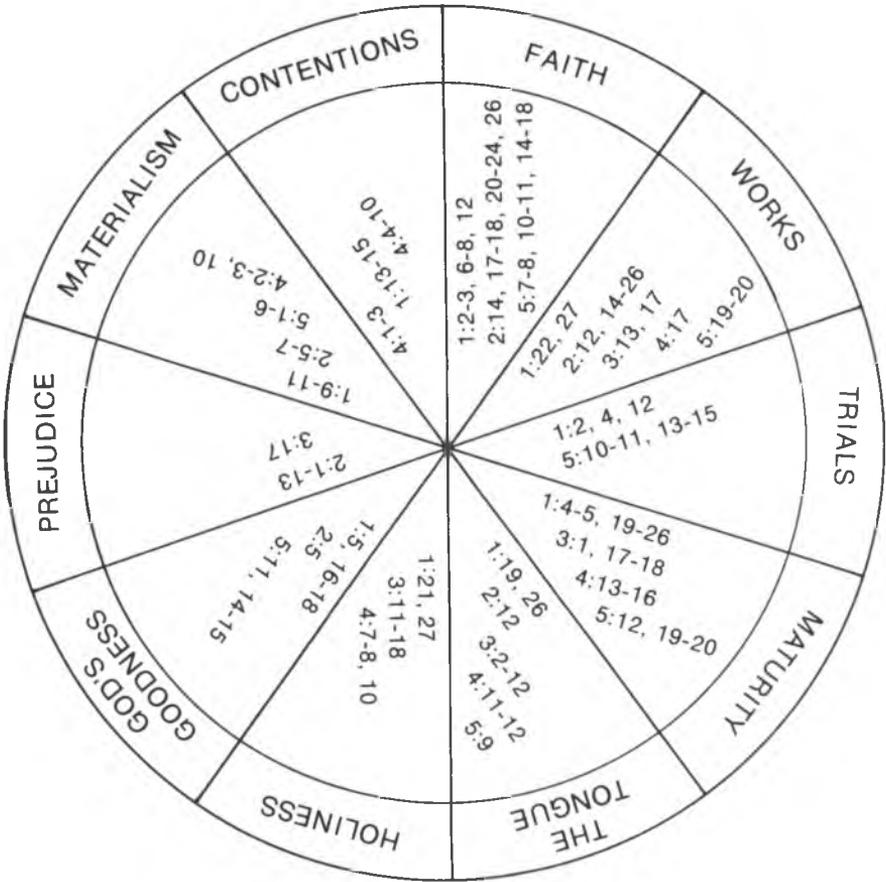
Topical teaching "gets it all together." Verses dealing with one theme are cataloged under that theme's heading. Then when the pupils come to James to find out what he has to say about "works," there it is classified before them.

To sum up, three primary learning benefits of a topical teaching approach are:

1. Providing the pupils with a cataloging of the book's verses by themes.
2. Placing in the hands of the pupils a "topical wheel" for easy reference purposes.
3. Giving the pupils a daily devotional, topical reading schedule that corresponds with and supports the group Bible study sessions.

* Nazarene elder, Manchester, Conn.

The Topic Wheel of JAMES



Author: James the Brother of Jesus
To whom: Christian Jews Everywhere
Date: About A.D. 45
Emphasis: Practical Christianity

"Letter of James" TOPICAL Reading Schedule

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
18	19	20	21	22	23	24
1:2, 4, 12 5:10-11, 13-15	1:4-5, 19-26	3:1, 17-18 4:13-16 5:12, 19-20	1:19, 26 2:12 3:2-12	5:7-8, 10-11, 14-18 4:11-12 5:9	1:22, 27 2:12, 14-26 1:21, 27 3:11-18	3:13, 17 4:17 5:19-20 4:7-8, 10
25	26	27	28	29	30	31
1:5, 16-18 2:5 5:11, 14-15	2:1-13 3:17	1:9-11 2:5-7 5:1-6 4:2-3, 10	4:1-3 1:13-15 4:4-10	Reread Your Favorite Passages		

14 + 15 = Faith 18 = Trials 21 + 22 = The Tongue 25 = God's Goodness 27 = Materialism
 16 + 17 = Works 19 + 20 = Maturity 23 + 24 = Holiness 26 = Prejudice 28 = Contentions

GLEANINGS

from the Greek



By Ralph Earle*

I Cor. 4:9-15

“Set Forth” or “exhibited”?

The verb *apodeiknymi* (v. 9) was used for exhibiting gladiators in the arena of the amphitheater. Paul says it seems as though God has exhibited us apostles “last,” that is, “to make the best sport for the spectators.” Lightfoot adds: “The Apostles were brought out to make the grand finale, as it were” (*Notes*, p. 200). Godet writes: “Down to the end of the verse the apostle is alluding to the gladiators who were presented as a spectacle in the games of the amphitheatre, and whose blood and last agonies formed the joy of a whole population of spectators” (*I Cor.*, I, 224).

Another possible picture is suggested in Goodspeed’s translation: “God has exhibited us apostles at the very end of the procession.” This might refer to the triumphal procession at Rome, when the emperor or a general would have his captives of war led in a long parade to humiliate them and exalt his own prowess. The ones at the end of the procession would be the most despised ones, left until the last.

G. G. Findlay combines the two ideas in his explanation. He writes: “One imagines a grand procession, on some day of public festival; in its rear march the criminals on their way to the arena, where the populace will be regaled with their sufferings” (EGT, II, 801). In a similar vein Robertson and Plummer say: “There is a great pageant in which the Apostles form the ignominious finale, consisting of doomed men, who will have to fight in the arena until they are killed” (*I Cor.*, p. 85).

“Appointed to Death”

This is one word in Greek, the adjective *epithanatos* (only here in NT). In the apocryphal additions to the Book of Daniel

it is used in the story of Bel and the Dragon to describe “condemned conspirators who were thrown to the lions, two at a time, daily . . . Dionysius of Halicarnassus, about b.c. 8, uses it of those who were thrown from the Tarpeian rock” (*ibid.*). Lightfoot suggests that the adjective should be translated “condemned criminals.” Moffatt renders the clause: “like doomed gladiators in the arena.” That seems to catch the picture here.

“Naked” or “Scantily Clothed”?

The verb *gymniteuo* (v. 11) occurs only here in the New Testament. It means to be scantily clad. Arndt and Gingrich give only the definition: “be poorly clothed.”

“Buffeted” or “Beaten”?

The verb *kolaphizo* comes from the noun *kolaphos*, meaning “a fist.” So it literally means “to strike with the fist.” Moffatt translates it: “knocked about.” It would seem that “buffeted” is a little weak.

“Have No Certain Dwellingplace”

Again this is one word in Greek, the verb *astateo*. It comes from the adjective *astatos*, which means “unstable.” So it signifies: “to be unsettled, be homeless, lead a vagabond life” (Abbott-Smith). It could be translated “are vagabonds,” or “are homeless.”

“Suffer” or “endure”?

The verb *anecho* (v. 12) literally means “hold up.” In the New Testament it is always in the middle voice and carries the idea of “bear with” or “endure.” The rendering “suffer” gives a somewhat different connotation to the modern reader.

“Defamed” or “Slandered”?

The verb *dysphemeo* (v. 13) is found only here in the New Testament. It means to speak ill of somebody. In I Maccabees 7:41 it is used of the insults hurled at the Jews by Rabshakeh, the representative of King Sennacherib. Probably “slander” gives the best meaning today.

“Filth” and “Offscouring”

Both Greek words, *perikatharmata* and *peripsema*, are found only here in the New Testament. Arndt and Gingrich define the first term as meaning “that which is removed as a result of a thorough cleansing,

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

i.e. dirt, refuse, off-scouring, also as a designation of the 'off-scouring' of mankind (Epict. 3, 22, 78)."

The second term comes from the verb meaning "to wipe off all around." So it means "that which is wiped off, off-scouring" (A-S).

Of these two words Godet writes: "The term *perikatharma*, filth, denotes literally what is collected by sweeping all around the chamber (*peri*); and *peripsema* the dirt which is detached from an object by sweeping or scraping it all around" (*op. cit.*, p. 228).

Lightfoot says that the first term means "sweepings, offscourings." He then comments: "This is the primary meaning of the word. But the Apostle is carrying on the metaphor of *epithanatiois* above. Both *perikatharmata* and *peripsema* were used especially of those condemned criminals of the lowest classes who were sacrificed as expiatory offerings, as scapegoats in effect, because of their degraded life. It was the custom at Athens to reserve certain worthless persons who in case of plague, famine or other visitations from heaven, might be thrown into the sea, in the belief that they would cleanse away, or wipe away, the guilt of the nation" (*Notes*, pp. 200-201).

Arndt and Gingrich feel that the first of these two terms may have the meaning of "propitiatory offering." They say that "it is probably better to translate *scapegoats for the world*" in this passage (for "filth of the world"). Phillips' rendering is typically colorful: "We are the world's rubbish, the scum of the earth."

"Instructors" or "Tutors"?

The word *paidagogos* occurs only here (v. 15) and in Galatians 3:24-25 (see notes there). It comes from *pais*, "child," and *agogos*, "a leader," and so literally means "a child leader"; that is, a guide and guardian of boys. Both Thayer and Abbott-Smith give just one definition, "tutor."

Thayer has a rather full treatment of this term, which is worth quoting at length. He writes: "Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at

the age of manhood . . . The name carries with it an idea of severity (as a stern censor and enforcer of morals) in I Cor. iv. 15, where the father is distinguished from the tutor as one whose discipline is usually milder, and in Gal. iii. 24f. where the Mosaic law is likened to a tutor because it arouses the consciousness of sin, and is called *paidagogos eis Christon*, i.e. preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome the more eagerly the hope of salvation offered them through the death and resurrection of Christ, the Son of God" (p. 472).

"Hell"

The above word in our KJV Bible is much maligned and often misunderstood, for it is translated from one Hebrew and three separate Greek words.

Of the latter, one word is *tartaroo* (*tartarus*) and is found in II Pet. 2:4, where you will note that it refers to "the angels that sinned" and I will not bring it into the present limited discussion.

The Hebrew *sheol* and the Greek *hades* (both of which are usually translated into "hell" in the KJV) are generally speaking of similar meaning. For example, note Vol. 4, p. 45, of Adam Clarke's *Commentary* (Isa. 5:13-14) and *The Pulpit Commentary*, Vol. 10, p. 95 (on the same verse). Robert Young refers to them, respectively, as "the unseen state" and "the unseen world" (*Young's Analytical Concordance*, p. 474).

About 30 times the KJV uses the word "grave" for *sheol* and once (I Cor. 15:55) the word "grave" is used for *hades*.

Some definitions for *hades* (and by association also the word *sheol*) are:

Wesley: "The invisible world"

Lockyer: "The life beyond"

Earle: "The hereafter"

Williams: "The underworld"

Wuest: "The unseen world"

Seiss: "The dark regions of the dead"

Berkeley Bible: "The realm of the dead"

In Luke 12, "a great gulf fixed" is between Lazarus and the rich man, and we can also note that the former is "comforted" while the latter is "tormented." Perhaps this "great gulf" can be said to divide *geena* (gehenna) the place of punishment from *paradeisos* (paradise) the place of bliss? (Compare Luke 12:5 with 23:43 for an instance of this.)

Turning to Acts 2:31 we read that Jesus "was not left in hell." However the word used is not *geena*, but *hades*, and it seems that our Lord (while awaiting His resurrection) was not in the place of punishment but at the other side of "the gulf" and in paradise—the place of bliss.

Hades/sheol is for all of us—when we die. *Paradeisos* is for the redeemed, *geena* is for the lost (and these are the two states of *hades/sheol*). Of course the "great gulf" can no longer be crossed by ear, eye, or voice—as in Luke 16.

Geena is a permanent, fiery punishment (typified by "the valley of Hinnom"). *Paradeisos* is what John Wesley called "the intermediate state" and is for God's people (the redeemed) between their life on earth and God's future kingdom on earth; and in this sense *paradeisos* is but a temporary state—yet it is "with the Lord" and those in it "will God bring with him" (Christ) at the Rapture (I Thess. 4:14).

ROBERT EMSLEY

- II. OFFICE OF THE HOLY SPIRIT IN CHURCH
 - A. To convict of sin (John 16:8)
 - B. To impart the New Birth (John 3:5-6)
 - C. To testify to the new life (Rom 8:16)
 - D. To refine and purify the heart (Acts 15:8-9)
 - E. To impart the love of God (Rom. 5:1-5)
 - F. To give power in prayer (Rom. 8:26)
 - G. To give power to witness for Christ (Acts 1:8)
 - H. To transform and glorify the Christian life (II Cor. 3:8)

FRANK A. MILLER

The Holy Spirit— The Promise of the Father

TEXT: Acts 1:4-8—Christ's Parting Message

I. WHAT THE PROMISE IMPLIES—

- A. Outpouring of the spirit of prophecy (Joel 2:28-29). Fulfilled (Acts 2:16). Heritage of all Christians.
- B. Outpouring of the spirit of supplication (Zech. 12:10). Awakening, conviction. Revival begins here.
- C. Outpouring of spirit of refreshing (Isa. 44:3-5). The joy of newborn souls.
- D. Baptism of refining fire (Matt. 3:11). Consuming selfishness, revenge, etc.
- E. Endowment of divine power (Luke 24:49)
- F. The promise is to all Christians (Acts 2:38-39).

II. CONDITIONS OF RECEIVING THE PROMISE—

- A. Soul hunger—confess need (Matt. 5:6).
- B. Entire surrender (I Cor. 3:16; Rom. 12:1)
- C. Patient, persistent waiting (Acts 1:4-14; 4:31; Luke 11:10-13)
- D. Claim the promise by faith (Mark 11:24).



The Holy Spirit

I. PERSONALITY OF THE HOLY SPIRIT

- A. Study and mark Christ's 22 pronouns in speaking of Him in John 14:16-17, 26; 15:26; 16:7-14.
- B. May be grieved—has feelings (Eph. 4:3).
- C. May be blasphemed (Luke 12:10).
- D. Is distinct from Father and Son (Luke 3:22; Matt. 28:19; II Cor. 13:14; I Cor. 12:3; John 16:14).

- III. RESULTS OF RECEIVING THE PROMISE—
- A. Souls won for the Lord—Barnabas (Acts 11:24)
 - B. Strength and grace for the Lord's work (Acts 4:33)
 - C. Rivers of blessing (John 7:37-39)

FRANK A. MILLER

The Fatherhood of God

TEXT: Ps. 103:13

I. NOTICE WHOM THE LORD PITIETH: "his children," "them that fear him."

A. Concern for others too—maketh his rain to fall on just and unjust, etc.

B. But God can pity in the way He wants to, and the way we need, only if we allow Him to become our spiritual Father. Jesus spoke of being born into the family of God, but it is by choice—not just the Father's choice, but ours.

II. NOTICE HOW THE LORD PITIETH: "as a father."

A. God is the perfect Father. Paul: "From whom the whole family [or every family] is named." What is your ideal of fatherhood? That is the kind of Father God wants to be to you.

B. A wise and good father pitieth his children—

1. With tender compassion
2. With yearning and longing for their welfare
3. With wise aid and provision; not everything the child wants, but with help in time of need; grace, supply
4. With understanding and counsel; this may fail in earthly fathers, but not with God.
5. With discipline and training; this is a true part of pity. It is not true kindness to exercise no authority or guidance over children. "Whom the Lord loveth he chasteneth."
6. With faithfulness in example; little one in arms—trust; must not betray that trust; God never fails.

CONCLUSION: Not so much pleading for good earthly fatherhood as pleading to let

God be to us a perfect Father—then we will be better fathers ourselves.

RST

Spiritual Strength

- I. We need *unfailing* strength.
"But they that wait upon the Lord shall renew their strength" (Isa. 40:29 f).
- II. We need *overcoming* strength.
"In quietness and confidence shall be your strength" (Isa. 30:15).
- III. We need *achieving* strength.
"The joy of the Lord is your strength" (Neh. 8:10).

RST

An Everlasting Kingdom

TEXT: Heb. 12:28

INTRODUCTION: According to the scripture, the kingdom of God is spiritual and unworldly in its nature.

We must experience the spiritual Kingdom if we are to have access to the final kingdom of Heaven.

Let us notice the contents of this glowing text:

I. UNMOVABLE KINGDOM—"A kingdom . . . cannot be moved . . ."

A. Something infinitely greater than our minds can grasp (I Cor. 4:20).

Israel's kingdom was destroyed because of sin and idolatry (Matt. 24:1). Jesus foretold its destruction.

B. This kingdom is not temporal. "While we look not at . . . things . . . seen" (II Cor. 4:18). It is spiritual (Rom. 14:7). Not meat or drink, but righteousness . . . peace . . . joy in the Holy Ghost. The spiritual have access to it (Matt. 23:24).

II. UNLIMITED GRACE—" . . . let us have grace . . ."

A. Power to resist during trials and tribulations.

B. This limitless grace given to live, to witness, etc. Marvelous, infinite, abound-

ing, availing grace given. "God is able to make all grace abound toward you . . . always" (II Cor. 9:8).

III. UNSELFISH SERVICE—" . . . serve God acceptably . . ."

A. When our services are not appreciated by others; when we are not enjoying the great light of recognition; when we are laboring in obscurity.

B. Because we serve to glorify God and help men.

IV. UNADULTERATED DEVOTION—" . . . with reverence and godly fear . . ."

A. In reverence to adore and admire His presence.

B. In fear for what we might neglect to do.

C. In holiness, for without it we will not see God.

CONCLUSION: May our hearts so pulsate with the love of God, and our devotion be so crowned with His presence, that we can be sure that we are heirs to the throne, and a vital part of the kingdom of God.

HENRY T. BEYER, JR.

Serving God Acceptably

SCRIPTURE: Rom. 14:13-19

TEXT: "For he that in these things serves Christ is acceptable unto God" (18).

INTRODUCTION: In Romans 12 Paul explains the necessity of becoming holy and acceptable unto God. He does not stop with an experience of holiness, but delineates in chapters 13—15 ethical ways of living which should flow from the life governed by a holy heart. Here are three ways we can serve God acceptably.

I. BY AVOIDING JUDGMENT OF OTHERS (14:13a): "Let us not therefore judge one another any more . . ."

A. Judgment is evidenced in condemning conversation.

B. Judgment is evidenced in critical attitudes.

II. BY ALLEVIATING OBSTACLES FOR OTHERS (14:13b): ". . . that no man put a

stumblingblock or an occasion to fall in his brother's way."

A. Obstacles of relationships

B. Obstacles of behavior

III. BY ACCENTING CHRISTIAN ESSENTIALS (14:17): "For the kingdom of God is . . ."

A. Righteousness

B. Peace

C. Joy

CONCLUSION: An unsaved friend said, "What I look for is a person who lives what he believes."

If this is what an unbeliever sees to be right, certainly this is the acceptable way in which God wants us to live.

LYLE POINTER

The Shortest Word in the Bible

SCRIPTURE: James 4:7-17

TEXT: "For what is your life? It is even a vapour . . ." (v. 14).

Life in terms of our present earthly existence is poignantly vaporous and fleeting. Scripture calls it by figures such as a shadow, a pilgrimage, a vapor, etc. Life is the shortest word in the Bible!

I. James emphasizes the *brevity* of life.

"It is even a vapour, that appeareth for a little time, and then vanisheth away."

Life at its longest is appallingly brief when it is measured by eternity, by dreams unfulfilled, by work unfinished, by love unexpressed. Speaking of death, a sacred penman said, "Man goeth to his long home." He is but a swiftly passing pilgrim here.

II. James emphasizes the *uncertainty* of life.

"Ye know not what shall be on the morrow" (v. 14).

Tomorrow our health may be shattered by accident or disease; our fortunes may be reversed to poverty; our family circles may be broken by death; we ourselves may be hurled into eternity. There is no immu-

ity for any of us against calamities and misfortunes.

III. James emphasizes the *priority of life.*

"Ye ought to say, If the Lord will, we shall live, and do this, or that" (v. 15).

God is Lawgiver and Judge (v. 12). He will review life and sentence men to their eternal destinies. We ought to live, therefore, by His revealed will.

The content of that will is found in the context. He wills that men should abandon evil (vv. 7-10). He wills that men should live in peace (vv. 11-12).

Your life is a gift of God. For it you must answer to Him. With it, therefore, you should glorify Him.

Life swiftly passes away. Make each day count for God and good!

W. E. McCUMBER

The Longest Word in the Bible

SCRIPTURE: Jude

TEXT: "... looking for the mercy of God unto eternal life" (v. 21).

Eternal! The adjective is used of God—"the King eternal, immortal, invisible" (I Tim. 5:17). And it is used of man, whose spirit is deathless, whose destiny is everlasting.

In this brief epistle, Jude uses the word and its concept to describe:

I. *The doom of evil and impenitent men and angels*

He describes fallen angels as being "reserved in everlasting chains under darkness unto the judgment of the great day" (v. 6). *Evil ultimates in eternal misery*—"eternal fire."

He predicts the fate of apostate teachers: "... to whom is reserved the blackness of darkness forever" (v. 13). *Evil ultimates in eternal chaos*—"darkness forever."

II. *The destiny of believing and triumphant Christians*

"The glorious prospect of believers is "mercy . . . unto eternal life" (v. 21).

This destiny is defined as being presented "faultless before the presence of his glory

with exceeding joy" (v. 24). It looks to the *complete salvation* of the Christian from all the effects of sin.

Our assurance of reaching the eternal city and throne is the *power of God* to save and keep: "[He] is able to keep you from falling" (v. 24). Final victory and heavenly glory are determined, not by the strength of our grasp of God, but the might of His hand to uphold us.

Man is immortal. Destiny is eternal. From the doom of the wicked we pray to be spared. Unto the glory of the redeemed we strive to attain. The immortality of the soul, the resurrection of the body, the everlastingness of the future life, all invest every passing hour with profound significance and challenge: "Keep yourselves in the love of God"!

W. E. McCUMBER



By Asa Sparks*

Vacation Bible School

1. *For a really super VBS project for Junior Hi, try painting a manger scene on Masonite, cutting it out, and using it at Christmastime in the front of the church.* Full-size patterns for manger scenes are available from Craft Patterns, Elmhurst, Ill. To make that nativity scene work right, trace around the patterns, cut them out of Masonite with a saber saw, and paint the Masonite with whatever is the dominant color of the costume. Take your pattern and carbon paper and trace the lines onto newly painted Masonite. This will enable you to add the black shading and other important lining plus the contrasting complementary colors.

2. *Special days are often effective in Sunday school, and can be effective in VBS.* Plan for such as Picnic Day, Twin Day, Decision Day.

*Pastor, Gastonia, N.C.

3. *You can often improve your VBS* by having a staff picnic or dinner following VBS at which you can hand out a questionnaire to be filled out. Ask for suggestions on improving VBS. Make an analysis of the program available.

4. *A fine Junior Hi project* for VBS would be to have them publish a newspaper on how VBS would have been in Bible times.

5. *Did you know that Bible study materials* for VBS are available from the American Bible Society? (450 Park Ave., New York, N. Y.) You can make good use of these as supplements during VBS.

6. *In your next VBS take a portrait* of the entire school on the last day of the first week. This will give time to print the picture on the graduation certificates to be given out at the close of the second week.

BULLETIN



BARREL

Graduation or Commencement

I saw the happy lass and lad and asked what occasion made them look so glad.

Queried he, "Don't you know the date? Tonight is when we graduate! That's the end of classes, and tests and books, the last of teachers' crabby looks. Tonight all my cares and worries will cease and from then on I can do as I please."

I turned to the lass and with sparkling eyes, her answer came as a complete surprise.

She said, "Tonight is my Commencement. Tomorrow is a brand new start. I'll know new friends, higher knowledge and ambitions of my heart."

They walked away together, he to graduate and she to "commence." I mused in my mind which reply proved common sense.

Then I focused myself in its proper place and asked, How as an adult do I answer life's race? Do I lie down at night "graduating" from a day of toil, burdens and strife, or do I avidly await the dawn

to "commence" with new blessings of health and joy of life?

My mind raced ahead to the eternal day when all are gathered home and we'll hear our Lord say, "Welcome home, my child, lay your burdens down. Accept what I've promised you—a righteous crown."

Ah, will I then only sense at last all my earthly cares and work are done? Nay, Lord, grant I'll realize instead Commencement to my heavenly life has just begun.

Then regard this happy occasion, young friend, as a new start in life's way—not just an end.

—Ruth Fagot
Freeposter, Freeport, Ill.

A Father's Prayer

*Dear God, my little boy of three
Has said his nightly prayer to Thee;
Before his eyes were closed in sleep
He asked that Thou his soul would keep.
And I, still kneeling at his bed,
My hand upon his tousled head,
Do ask, with deep humility,
That Thou, dear Lord, remember me.
Make me, kind Lord, a worthy Dad,
That I may lead this little lad
In pathways ever fair and bright,
That I may keep his steps aright.
O God, his trust must never be
Destroyed or even marred by me.
So, for the simple things he prayed
With childish voice so unafraid,
I, trembling, ask the same from Thee.
Dear Lord, kind Lord, remember me.*

—W. G. E., Jr.
The Log

A THOUGHT FOR FATHERS—

Across the fields of long ago
There often comes to me
A little lad with face aglow—
The boy I used to be.

He watches, listens, takes my hand,
And walks awhile with me,
Then he asks me if I've made myself
The man I planned to be.

—Author unknown

The Nazarene Preacher

ACCORDING TO THE BOOK

Junior bit the meter man; Junior hit the cook. Junior's antisocial now (according to the book). Junior smashed the clock and lamp; Junior hacked a tree. (Destructive trends are treated in Chapters 2 and 3.)

Junior threw his milk at Mom; Junior screamed for more. (Notes on self-assertiveness are found in Chapter 4.) Junior tossed his shoes and socks out into the rain. (Negation, that is normal; disregard the strain.)

Junior set Dad's shirt on fire, upset Grandpa's plate. (That's to gain attention—see page 38.) Grandpa seized a slipper and turned Junior 'cross his knee. (He's read nothing but the Bible since 1923.)

Amboy, Wash., *Newsletter*
J. K. French, *Pastor*

WHICH DISTURBS YOU THE MOST?

A soul lost in hell or a scratch on that new car?

A sermon 10 minutes too long, or lunch half an hour late?

Your missing worship or missing a day's work?

The church not growing or the garden not growing?

Your Bible being unopened or your newspaper being unread?

Contribution decreasing or your income decreasing?

Your children late to Bible class or late to school?

Church work neglected or housework neglected?

Missing a good Bible class or missing your favorite TV program?

Low attendance at worship or low attendance at a party?

If Christ and the church are not first in our lives, we are fooling only ourselves.

—D. L. JOHNSON
Macomb, Ill., bulletin
D. L. Runyon, *pastor*

Worth Noting

Two men greeted each other in a cafeteria recently, and one asked, "How is the world treating you?" After he had received an "Okay, I guess," he reversed the question and asked, "How are you treating the world?" "I guess okay," was the surprised reply.

Ask yourself this latter question from a Christian viewpoint.

• • •

Two monkeys in the zoo were talking about evolution. Said one: "You mean that I am my keeper's brother?"

• • •

Too many people pray for emergency rations rather than daily bread.

• • •

Men don't plan to fail; they just fail to plan.

• • •

Gossip always travels faster over grapevines that are slightly sour.

• • •

When you brood over your troubles, you hatch despair.

• • •

If we fill our hours with regrets over the failures of yesterday, and with worries over the problems of tomorrow, we have no today in which to be thankful.

• • •

Too many parents are not on spanking terms with their children.

• • •

Lean prayers and fat purses make very poor Christians.

• • •

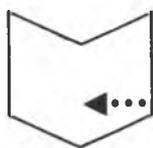
Live so the preacher can tell ALL the truth at your funeral.

• • •

The problem is how to stay in the groove without making it into a rut.

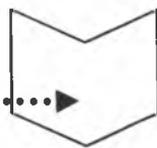
• • •

The tither's troubles are seldom money.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

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

The Strife of Tongues

By Kurt Koch (Kregel Publications, 1969. 48 pp., paper, 60c.)

In analyzing the new Pentecostalism of our day, this German evangelical scholar has spared no effort to be thorough and fair. He combines a study of 29 examples and case histories with a study of relevant scriptures. While he refuses to rule out possible genuineness in some cases, he is forced to the conclusion that the movement on the whole is spurious and dangerous.

He writes: "For years I have noticed on many missionary journeys, that every movement representing an attack on the central scriptural message of redemption through Christ, is growing. There are two directions this takes, those that detract from the biblical theme as modern theology does, and those that add to it as do the fanatical groups of extreme character . . . The one group believes that the person of Jesus has been overemphasized and they cannot stand His authority and divinity. The other group finds that Jesus is too small and they put the person of the Holy Spirit above him" (p. 25).

Unfortunately no distinction is made in the book between the "second blessing" and speaking in tongues. Yet the advice he gives the church for an antidote against tongues is to "surrender ourselves completely to the Lord," with such decisiveness

that this constitutes a "second blessing," properly understood. "It is not," he writes, "that we should receive more of the Holy Spirit, but that the Holy Spirit should receive more of us . . . We are commanded to crucify our gross, proud, obstinate selves." Well-spoken!

R. S. T.

Modern Art and the Death of a Culture

By H. R. Rookmaaker (Inter-Varsity Press, 1970. 256 pp., bibliography and index, paper, \$3.95.)

Dr. Rookmaaker is professor of the history of art at the Free University of Amsterdam, and a member of the programming committee of the Dutch national radio. This is not a translation, since he originally wrote in English. Most significantly, the author is an evangelical who traces the decline of art as it is related to the decline of faith and morals. The absurdities and obscenities of modern art, including much that is called "pop" and "op," are not just fads, but symptoms of the anarchism of the modern mind. With it is the death of what was once at least nominally Christian in our Western culture.

R. S. T.

Adventures in Bible Doctrine

By W. T. Purkiser (Beacon Hill Press of Kansas City, 1972. 144 pp., paper, \$1.50.)

Another helpful book by the editor of the *Herald of Holiness*. This one meets a long felt need, in that it expounds both systematically and biblically the creedal statements in the *Manual*. Yet it does this for the layman, and is specifically designed to serve as a new CST textbook. Its format is unique and exceptionally clear. And of course the subject matter is made both clear and interesting, as is usual with Dr. Purkiser.

R. S. T.

Tortured for His Faith

By *Haralan Popov* (Zondervan, 1971, © 1970. 158 pp., paper, 75c.)

This is the first-person account of an evangelical leader in Bulgaria who, because he would not be "reformed," spent 13 years in Bulgarian Communist prisons. Two kinds of people should read this book: those who have ever complained of their lot, and those who suppose Communism is shedding its fangs. Perhaps we should add a third group—those who have been tempted to doubt the limitless power of the grace of God to keep His children even through the most bestial and inhuman torture.

R. S. T.

The Old Testament Prophets

By *H. L. Ellison* (Zondervan, 1971. 160 pp., bibliography, index of scriptures, and index of subjects; paper, \$1.95.)

This book was originally published under the title *Men Spoke from God*, in 1952. It is a conservative analysis of each of the

writing prophets, in chronological order as far as that is known. The usual introductory material is followed by a concise exposition, of such a nature as to provide real help to the pastor who aspires to preach from this rich portion of the Bible.

R. S. T.

Concordia Pulpit for 1972

(Concordia Publishing House, 1971. 317 pp., cloth, \$7.95.)

If any holiness pastor would like to know what Lutherans are preaching these days to their people, here is the place to find out. Here is also the place to see how they relate their sermon to the church year. There are 70 full-length sermons by 20 contributors. Their special characteristic is their down-to-earth language. As such they are sermons which communicate—though from our standpoint they fall short of communicating the "whole counsel of God."

R. S. T.

The Voice of the Turtle dove

By *Charles R. Hembree* (Baker Book House. Cloth, 143 pp., \$2.95.)

Charles Hembree is the author of the popular book *Pocket of Pebbles*. In this, his new book, he brings fresh, unique thoughts on 23 different subjects tied to various passages of scripture. These are not full-scale sermons but furnish rich grist, coupled with the inspiration of the Holy Spirit, for your weekly sermon mill.

M. A. LUNN

BOOKS RECEIVED

Introduction to Christian Missions

By *Harold R. Cook* (Moody Press, revised 1971. 287 pp., index, cloth, \$4.95.)

The Black Church in the U.S.

By *William L. Banks* (Moody Press, 1972. 160 pp., subject and scripture index, paper, \$2.25.)

I Will Build My Church

By *Alfred F. Kuen* (Moody Press, 1971. 365 pp., cloth, \$6.95.)

Ethics—Alternatives and Issues

By *Norman L. Geisler* (Zondervan Pub. House, 1971. 270 pp., subject and scripture indexes, cloth, \$6.95.)

Sentence Sermons

In this day of wasteful spending and financial recklessness there is another form of wastefulness—the expenditure of words beyond the income of ideas.

When a friend deals with a friend, let the bargain be clear and well-penned, that they may continue friends to the end.

Clearview News, Snohomish, Wash.
J. K. French, pastor

It is better to have clean hands and a pure heart than to have clever hands and a smooth tongue.—*Selected.*

To know what to do with what you know is the essence of true wisdom.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.

The Unpsychic Preacher

That preacher man—he never came
When Sis was sick; my, what a shame!
We called the doctor on the phone,
He came. The preacher should have
known.

He really is supposed to be
Where he is needed, don't you see?
The plumber came to fix the sink;
Course someone called him up, I think.

The neighbors came—they saw the flame,
Firemen were prompt—they share no
blame;
As usual—Reverend was slow,
A lame excuse—"I didn't know."

We called the cops the other night,
We heard some prowlers, had a fright.
That pastor never "showed" at all.
Perhaps we should have sent a call.

The preacher should be FIRST to come!
What does he need—a "fife and drum"?
It is his business to know
But often he just doesn't "show."

—J. Edward Ferguson
Pastor, Florissant, Mo.

Preachers' Exchange



WANTED—*Life Story of the Fleming Boys* (John and Bona). Asa R. Wickens, 214 South Galloway St., Elk City, Okla. 73644.

WANTED—*Living Waters*, by D. I. Vanderpool; *Gold from Gospels*, *Diamonds from Daniel*, *Riches from Revelation*, *Rubies from Ruth*, and other titles by W. G. Heslop. W. E. Rothman, 2821 Sunny Dale, St. Joseph, Mich. 49085.

FOR SALE—*Sermons on Several Occasions*, Vol. I, by John Wesley, pub. in 1857, 530 pp., fair condition; *Sermons*, by James Saurin, former pastor of the French Church of the Hague, translated from French, 1867; *Bible Cyclopaedia*, by A. R. Fausset, 1900; *The Comprehensive Analysis of the Bible*, by Montgomery F. Essig. Robert E. Bowden, 890 Vine St., Abilene, Tex. 79602.

FOR SALE—*Wesley's Sermons*, Vols. 1 and 3, (1831), calf, \$5.00; *Wesley's Works*, Vol. 1, 1872, \$1.50; *Wesley's Notes on NT*, Vol. 1, 1813, \$2.00; *Life of Wesley*, by Telford, \$2.50; *Adam Clarke*, by R. Gallagher, \$1.00. Hugh H. Gorman, 3 Cremore Road, Dublin 11, Ireland.

CALENDAR DIGEST

JUNE—

15-17 General Conventions
18-23 General Assembly

JULY—

NWMS SPANISH
BROADCAST OFFERING
1 Dominion Day (Canada)
9 Children's Day

AUGUST—

NWMS EMPHASIS ON
NATIONAL WORKERS
AND BIBLE SCHOOLS



AMONG OURSELVES

Superintendent James E. Hunton has in his district paper a triple slogan: "Coming together is a beginning. Keeping together is progress. Working together is success!" Could be words of wisdom for Miami . . . A good title line seen recently: "'Parish'able—Keep Under Evangelism" . . . Sergio Franco reminded us of three philosophies of life depicted in the parable of the Good Samaritan: taking, hoarding, and giving. The thieves took what they wanted; the priest and Levite carefully kept what they had; the Samaritan shared—his time, energy, money, compassion. The takers, said Franco, cause all our problems; the hoarders ignore them, so have no solutions. But the givers solve the problems. Indeed, they are themselves the solution . . . For perspective which reduces trivia to size, read the survey of our world challenge (p. 21). If we pray as we ought, we *will* go where God sends, and give as God prospers . . . The denomination owes a huge debt of gratitude to O. Joe Olson for his journalistic skill in keeping us in the news this past quadrennium. He keeps his finger on a lot of pulses and never misses a good beat . . . We are also indebted to Herbert McGonigle for the in-depth essays on Fletcher, Clarke, Watson, and Pope—the four greats who have together shaped our theology more than any other group of thinkers. The articles have been informative, inspirational—and corrective. No pastor or evangelist can afford not to read them, every word. Accolades especially to the author for coming to the defense of Adam Clarke! . . . Sorry, the line "until next month" must be omitted. So farewell, and may God bless you every one, and make all of us worthy ministers of the Lord Jesus Christ. Which means faithful and exemplary proclaimers of "all the counsel of God." In other words, *holiness preachers*.

BT

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