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THE
NAZARENE
PREACHER

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JULY 1970

THE FINISHING LINE

General Superintendent Young

THE MESSENGER OF THE MESSAGE

The Editor

**THE ROLE OF WESLEY'S SUCCESSORS IN THE
MODERN WORLD**

Jack Ford

WE MUST NOT TAME DOWN!

Morris Chalfant

"THE REVEREND MR. MAYOR"

Carlos H. Sparks

PULPIT DECORUM

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"RE-CREATION"—?

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DOES MAN HAVE A NATURE?

Ross Price

—proclaiming Christian Holiness



THE
NAZARENE
PREACHER

RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins

General Superintendents
Church of the Nazarene



JULY, 1970

Volume 45

Number 7

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The Finishing Line

By General Superintendent Young

THE APOSTLE PAUL describes himself as a runner both as a Christian as a minister of the gospel. His classical reference was addressed to the Ephesian elders as he left them for the last time with imprisonment and eventual death staring him in the face. Note his courage and commitment: "However, I am not concerned about anything; neither is my life dear to myself except to finish my course and the ministry which I accepted from the Lord Jesus to bear witness to the gospel of the grace of God" (Acts 20:24, Berkeley Version).

Even now there are too many dropouts in the Christian ministry. Derailments or bypaths are too numerous and often subtle. How easy then to blame someone else when we lag behind or drop out! But strength and renewal are still afforded the man of God who longs to finish his course with joy. Dean Bertha Munro has reminded us about Elijah's case: "When he realizes the presence of God, he can face kings; when he forgets it, he is weaker than a woman."

But there are disciplines to our race, too. They often reveal our sense of values. He who scorns the poverty of the ministry too loudly may be rating material prosperity too high. One novelist wrote about a certain woman, "Edith was a little country, bounded on north and east and south and west by Edith." Perhaps each of us could substitute his own name for *Edith*?

Endurance is indispensable to victory. Surely the commands of God in service also imply His enabling power. It is in the pathway of obedience that God's servant finds the true rhythm of this race. Fadar wrote, "Only one real failure in life is possible; that is not to be true to the best one knows."

The ultimate reward of our service is inward before it becomes outward. That makes our crown indestructible. But we must be more than sullen men with a grim message. The true messenger of redemption carries something of joy on his countenance as well as in his heart. Dennis Macarthy wrote confidently,

*Who does God's work will get God's pay,
However long may seem the day,
However weary be the way.*

Who wouldn't run a little harder to hear God's welcome at the end of the course?

The Messenger of the Message

(See June for Part I)

The superiority of a message ought to be demonstrated first of all in its messengers. If the message is advertised as good for mankind, those who do the advertising should be prime exhibits of its power. A skinny, starving huckster isn't very convincing trying to sell a guaranteed weight-builder!

Let us, then, look at ourselves. Do we justify the presence of the Church of the Nazarene? The answer is not to be found by assessing our academic achievements or educational level. The question is, What kind of men and women are we? We who preach holiness, are we holy? We who preach victory, are we victorious? What kind of answer would our children give to these questions? our creditors? our tax agents? our board members? our district superintendents? Do people see Jesus in us—some measure of His compassion, His zeal for the lost, His complete unselfishness, His total freedom from ulterior motives? It is unthinkable that we should expect to be fruitful without the anointing of the Holy Spirit upon our ministry, but it is equally unthinkable to expect the touch of God upon our ministry unless that touch is on our own souls. If God cannot bless what we are out of the pulpit, He cannot bless what we deliver in the pulpit, no matter how eloquent or orthodox. We must be men of faith, of prayer, of Bible study, of sacrifice, of devotion, and of patience.

Our doctrine must be matched by our depth. There must be no credibility gap between our preaching and our performance. Strong opinions must be balanced by deep humility. Our spirit must be right as well as our creed. We must be as teachable as we expect our people to be, and I might add, as loyal and cooperative and wholehearted. In us our people must see that true New Testament blending of law and love—neither law without love nor love without law. If we are to be known as Spirit-filled men, we must demonstrate it, not only in our ability to speak to ourselves in psalms and hymns, singing and making melody in our hearts to the Lord, but in that equally telltale ability to submit ourselves one to another in the fear of the Lord (Eph. 5:18-21). Differences of opinion there may be, even earnest discussion, but ugly displays of passion or bitterness, never. If we carry on our work in the Spirit, we can dispense forever with the tools of double-dealing and intrigue. The Spirit can use strong men, but not men who confuse strength with either rigidity or duplicity.

As holiness preachers we must make sure there is no gap between effort and ethics. It is not enough to be hardworking ministers, men of great commitment, of boundless drive and energy. Our methods must be Christian too. We must guard constantly against the very subtle delusion that the end justifies the means; that because we are holiness preachers we can disregard the common courtesies, or the civil obligations of good citizens. Rather, because we are holiness preachers we should be more exemplary as husbands and fathers and neighbors, and, yes, even as car drivers and taxpayers, than anyone else. We should not be noted for our cleverness in evading the law, but for our carefulness in observing it.

However, while it is certainly impossible to justify our denominational presence without ourselves being "blessable," it must be admitted that even good men sometimes accomplish little. Neither good intentions nor generous budgets will guarantee results commensurate with either the need or the message. Methods are important also. The supreme method must be prayer, in the conviction that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Then we must be willing to learn the arts of promotion. Clever promotion without prayer may gather a group of people, but it will not transform them into Spirit-filled saints. On the other hand, prayer without promotion and organization may release spiritual power in revival movements, but will not channel the newly released spiritual energies the most productively, nor preserve what has been gained. Prayer and promotion should not be viewed as enemies, but as allies.

In the general area of method I wish to focus on only one phase of our ministry which can easily be neglected in the practical pressures of a pioneer work. I refer to our preaching. There is a kind of preaching which will enfeeble our work rather than enlarge it. No matter what else we do well, if we do not preach well and wisely, we will not develop a strong and stable work in pioneer fields.

And strange as it may sound, it takes more than good preaching in a general sort of way to accomplish our mission. Remember that our mission is not just to win men to Christ, though it is that, first; it is also to establish them in Christ, to lead them into full salvation, and to lead them out into service and stewardship. Even preaching which from the standpoint of homiletics and moving eloquence may be called "great" may utterly fail to accomplish these specific ends.

If we are to succeed we must learn to preach (1) in such a way as to precipitate spiritual crisis, in both conversions and clear experiences of entire sanctification; (2) with such doctrinal simplicity and clarity that any pioneer congregation will know exactly what we believe, so that they are compelled either to reject and withdraw or become indoctrinated—but more, to become enthusiastic advocates, so that they never again will be content to be in anything less than a holiness church; and (3) with that kind of balanced emphasis which develops informed and loyal church members, who practice New Testament stewardship, who have a bright testimony, who live well before their neighbors, who have a world vision, who know how to carry organizational responsibilities in the church along Nazarene lines, and who are loyal boosters of the whole program rather than just a favorite segment, and who gladly consider themselves members of a world movement instead of narrow partisans of one preacher or one local congregation.

If our preaching is the kind that can accomplish these objectives, supplemented by CST, Sunday school, and every other auxiliary, we will increasingly justify our presence in any community or land, and please God, we will be there when Jesus comes. But any other kind of preaching will stalemate us, and if congregations are gathered at all, the members will be no different from any non-holiness church, and will eke out a bare existence, with little loyalty, no enthusiasm or heroic sacrifice, hardly knowing why they are Nazarenes and not Lutherans or Baptists, excepting that maybe they like the little choruses we sing. And most of these little works will quietly evaporate when the budget support runs out.

Let the preachers be right, and the praying be right, and the preaching be right, and there will be evidences of God's blessing. There may be periods of setback and great discouragement. There may be the occasional failure completely to "strike fire" in this or that place. But on the whole, the work will grow. Many of us are examples of God's marvelous providences by which hungry hearts can be reached by live churches. There are millions more out there just like us. If God can trust us, He will use us to reach some of them. Let us then be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

But let us beware of interpreting
"role" as a part played by actors

The Role of Wesley's Successors in the Modern World

By Jack Ford*

Part I. In Theology

YOU WILL PROBABLY AGREE that to address a very well fed audience in a heated room, sitting in comfortable chairs, is not the easiest of assignments. Frankly, I do not know which is the more difficult: to give a speech after dinner or to listen to one. Maybe the lot has fallen on me because it is thought that I may be more successful in the former than the latter. For although I have turned drowsy giving a Greek tutorial after dinner, I have never actually fallen asleep on my feet—yet.

The subject I have chosen for the final address is "The Role of Wesley's Successors in the Modern World." It is intended to be provocative rather than authoritative. You may not agree with my suggestions. And we are, of course, under no compulsion to take Wesley as our guide in every detail. But we do claim to be Wesleyan in our teaching of Christian

perfection, and it certainly has corollaries which Wesley had insight enough to see.

Our conference has been concerned with "Holiness in Learning and Life: Contemporary Issues in Wesleyan Theology." My suggestions will likewise relate first to the doctrine and then to the practical outworking in life and service.

Doctrinal fidelity

We have already seen how important are Wesley's general presuppositions for the doctrine which is the grand depositum lodged, not only with the people called Methodists, but also with the Nazarenes. Let the theological foundations be destroyed and the validity of our *raison d'être* ceases.

In his *Theological Transition in American Methodism*, Robert E. Chiles indicates how a departure from Wesley's doctrines of divine revelation, human depravity, and free grace by Methodist theologians after his death entailed the eclipse of such vital doctrines as regeneration and entire sanctification.

Wesley and the Bible

Of these, Wesley's attitude to the Bible as the Word of God is basic,

*President, British Isles Nazarene College, Manchester, England. This paper was the final event in the Nazarene Theological Conference held recently at Overland Park, Kans. In slightly abridged form, the paper is being published in two parts: the doctrinal discussion this month, and the ethical next month.

and the successors of Wesley must, like him, be *homines unius libri* (men of one book), and equally believe in it as infallibly revealing the mind of God.

Wesley approached the Bible with an enlightened as well as a reverent mind. Dr. Earle has pointed out how in advance of his times he was in textual criticism. Superstition is not reverence, and we must not claim for the Bible, and particularly versions of it, what it does not claim for itself. But as Nazarenes we must hold a high view of the Bible or cease to be Wesleyans and Nazarenes rightly so-called.

Generally speaking there is a distinctly conservative trend in biblical scholarship. There are scholars of stature in both America and Britain who are making their presence felt in the field of biblical studies and in university faculties. In the most recent issue of Peake's commentary, my friend Prof. F. F. Bruce writes on the Pauline Epistles and manages to include even the pastorals in the Pauline corpus!

Christian perfection

Obviously Wesley's successors will follow him in the teaching of Christian perfection. This is no easy achievement. Even while the founder was alive, there were Methodists who buried this talent in the napkin of neglect, and some who even spoke against it. It is a doctrine that makes demands not only on the intellect, but also on the life. It is possible to defend some doctrines on a purely intellectual level—such as, say the hypostatic union of the two natures in Christ—but no man can defend perfect love without feeling the challenge to his own life. Even Wesley in a moment of depression was tempted "quietly to drop it." Most of us have felt the same temptation and we are

here because we have overcome the temptation.

This teaching is relevant and vital in the modern context. If we fail to maintain it, God will raise up other successors of Wesley. Not only is there the interest manifested in it as shown by Dr. Greathouse, but surely the charismatic movement is evidence of a craving for a deeper experience of God. We must be in a position to offer a deep spiritual righteousness which alone can satisfy. It would be a tragedy if a Spirit-inspired hunger were to sputter out in an experience of ecstasy rather than find its fulfillment in a deep, abiding moral transformation.

Hear Wesley say, "Love is the highest gift of God—there is nothing higher in religion . . . if you look for anything but more love, you are looking wide of the mark." In his doctrine of perfect love, Wesley exposed the heart of religion. Sangster admitted this, and even Methodists who have not Sangster's relish for Wesley's teaching follow their founder here.

Sanctification by faith

There is a tendency, too, among Methodist scholars, to recognize that Wesley did teach to the end of his days instantaneous sanctification by faith. In the most recent history of Methodism, published in England in 1965, Rupert Davies makes this abundantly clear.

In my thesis on the Church of the Nazarene in Britain, I drew up the following summary of what Davies states about Wesley's teaching on this subject:

"1. Justification and sanctification are two distinct things which must not be confused: but the latter invariably follows the former.

"2. Entire sanctification is 'an instantaneous change which eradicates all sin.'

"3. Sanctification, of course, is the gift of God; it is received, like justification, by faith alone.

"4. The one [justification] implies what God does for us through His Son; the other what He works in us by His Spirit; and when God has done the one thing, His Spirit is at once at work to do the other.

"5. It is accompanied by the witness of the Spirit to itself. 'But how do you know that you are sanctified, saved from inbred corruption? . . . We know it by the witness and the fruit of the Spirit.'

"6. Of the perfect Christian Wesley says: . . . he is 'pure in heart.' 'Love has purified his heart from envy, malice, wrath, and every unkind temper' . . .

"7. The fruit of the Spirit is the necessary mark of sanctification.

"8. Christian Perfection is, above all, loving God with all our heart and mind and soul and strength, and our neighbour as ourselves . . . The best possible description of it, therefore, is Perfect Love.

"9. 'In one view [perfection] is purity of intention, dedicating all the life to God. It is giving God all the heart: it is one design ruling our tempers. It is devoting, not a part, but all, our soul, body, and substance to God.'

"10. . . . It is clear that Wesley here and always teaches a 'relative' perfection. The perfect, he says, grow in grace to all eternity.

"11. "The 'perfect' man is not free from errors . . . He is not exempt from infirmities . . . Nor is he free from temptation.

"12. They who are sanctified, yet may fall and perish."

I hope these selections from Wesley per Davies stir the heart. Davies is, of course, here performing the duty of a research scholar who delivers up the evidence, whether he agrees with it or not. What I think is important is that a Methodist scholar of his standing should so frankly state that what the holiness movement so long has taught is au-

thentic Wesleyan teaching. I am not claiming that we have always reproduced all the facets of Wesley's teaching with equal emphasis, but there is certainly nothing in the selections which I have made to which we cannot say, "Amen."

Again, I do not think we should slavishly follow Wesley in every detail. While Wesley insists that he substantially maintained the same teaching over the years, in his *A Plain Account of Christian Perfection* he admits that he learned from experience that some of his earlier statements needed qualifying. We must retain the same freedom, and give the same freedom to our teachers. Nevertheless, there is a point where even second-blessing holiness ceases to be Wesleyan, and we cease to be Wesley's successors if we qualify away the heart of his teaching.

Constantly Wesley defined his terms, and we must do the same. We must strive to be clear and explicit, that our people may have a lucid and coherent grasp of our teaching. Some definitions complicate rather than define. The classic definition of a net by Dr. Samuel Johnson in his dictionary comes to mind: "Anything reticulated or decussated at equal distances, with the interstices between the intersections." I prefer the boy's description, "A net is a lot of holes held together by bits of string." We must never assume that our people know it all, and branch out to more novel truths. The latter we should do, but not neglect to state and restate the fundamental truths which God has raised us up to declare. In the words of the popular idiom, "We can say it again."

The unfinished task

I think the most difficult field in which to define the experience of Christian holiness is the psychologi-

cal. It is certainly the field where we are likely to run into the most controversy. Maybe we have been wise to proceed cautiously here, but increasingly we shall need to say in psychological terms what the crisis of entire sanctification does and what it does not. We are becoming more and more aware that some unattractive modes of behavior are due to the psychosomatic and not the spiritual part of man. Wesley readily conceded that the mortal body pressed down upon the human spirit. The great danger here is that we can excuse almost any kind of behavior on

psychological grounds. But we must advance into the tangled undergrowth of the human personality and map out some kind of track which conforms to the way of holiness. What is needed is a sincere belief that there is a genuine experience of entire sanctification which transcends all the problems of defining it, and a determination to define it as far as is humanly possible, with both candor and compassion. It is no easy task to be a successor of John Wesley, but dare we contract out of the responsibility we have taken up?

(Continued next month)

We will, unless we
resolve not to

We Must Not Tame Down!

By Morris Chalfant*

NO MAN COULD be credited with fidelity by boasting that he was loyal to his wife 98 percent of the time.

No soldier on the field of battle could be credited with heroism if he were to confess that he collaborated with the enemy only occasionally.

No Christian can be credited with devotion to his Master by saying, "I believe everything in the Bible except the portion which declares the deity and lordship of Jesus Christ." Such a person might say, "I accept His teachings on morality and ethics, but I cannot accept His divinity."

No officer in a bank could long remain in a position of trust if he were to admit that he mishandled the accounts of his customers only once each year, and during the other 364 days he was an honest, careful banker.

There is no such thing as a safe tire with a slow leak.

Serious-minded people cannot respect a woman who is almost virtuous, or virtuous most of the time.

Why these elementary similes? Why have I listed these axiomatic viewpoints? Because the big word in statesmanship and international diplomacy today is "compromise."

In the field of world diplomacy,

*Pastor, First Church, New Castle, Ind.

compromise is often very necessary. Give-and-take is the road to harmony in all social relationships. But in the field of religion where fundamental imperatives are at stake, there can be no compromise. For the righteous soul to compromise is to surrender the whole field. Satan and his hosts can afford to go halfway, but the Christian cannot.

The Church of the Nazarene is a holiness church. Our church is distinctive, definite, and dynamic about holiness. It is our solemn responsibility to see that we do not tame our message down and make ourselves so commonplace and so cool that we tolerate and take in about everything. Beginning in our great headquarters, our seminary, Bible College, colleges, districts, local churches, and to our mission fields around the world, we cannot be invertebrated in regard to holiness as a doctrine, experience, and a life to be lived.

We cannot tame down the message of holiness to suit the pride and the weakness and godlessness of this age. We dare not tame down the message of holiness in order to have wider fellowship among those who differ with us doctrinally.

In the words of Dr. C. J. Fowler, speaking at First Church of the Nazarene in Chicago in 1913, "A preacher who preaches once in grace always in grace, or eternal security, and who believes that sin can never be eradicated, would not feel at home in a red-hot holiness meeting or holiness

college, where they preached and taught eradication. Neither would a man who was a pronounced second-blessing holiness man, and believed that salvation is for everybody, and if a man backslid he would go to hell, feel at home among our Calvinistic friends."

The early founders and the great army of promoters of our beloved Zion were predominantly obsessed and motivated by the spirit of evangelism. The spirit of evangelism still is the best way to promote the Church of the Nazarene. I would say holiness evangelism—if you please—first-and-second-blessing holiness evangelism that eradicates the "old man."

John Wesley said, "When Christian perfection is preached, all the work of God prospers." That is what P. F. Bresee preached when he organized our first Nazarene church in California in a board tabernacle. It worked over 60 years ago; it worked over 2,000 years ago on the Day of Pentecost; it will work in 1970 if we as Nazarenes—teachers, laymen, pastors, evangelists, and administrators—will pay the price to make it work.

We have everything to promote the gospel except enough burning, consuming passion of the first Pentecost. Pentecost was the answer to the Early Church's compromising. Pentecost is our only hope. Pentecost produced holy living and flaming witnessing. Holiness forevermore—let us possess it, live it, and proclaim it. *We must not tame down!*

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

II Tim. 4:5

This "tablet," taken with the one immediately following, will make good medicine

"The Reverend Mr. Mayor"

By Carlos H. Sparks*

SHORTLY AFTER taking office as mayor of the city of Cowan, Tenn., it was my honor to speak before the Winchester (Tenn.) Rotary Club. There had been no heated charges or counter-charges in the earlier campaign, but it was often suggested that a preacher and politics did not mix. There was no notion on my part that it was politics—just another way to serve my community and make a contribution of ideas and service. Eighty-six percent of those voting expressed their confidence in my behalf.

Defensively, perhaps, I told the Rotarians, "If a preacher cannot be a mayor, then a Christian cannot be a mayor. If a Christian cannot be a mayor, then we are saying, 'Leave politics to the underworld.'" Sounded good! I took I Cor. 9:22 as my text, ". . . I am made all things to all men, that I might by all means save some," and proceeded to "preach" on the subject "The Compartments of Life." They were convinced it was all right for me to have the job. Mr. Traviss Hitt, president of the Farmer's National Bank, said, "That was the finest we ever heard in our meetings," Mr. H. Louis Scott, superintendent of schools, said, "You answered a question that has plagued me for years regarding my job and my church." Yet time perhaps would tell if the mayor-preacher had convinced himself. The two years that followed held one of the most unique experiences in the Chris-

tian-political realm. I share it because, while it was laden with honor and a certain prestige, it was also freighted with a potential to ruin a good preacher in a hurry.

We hear it said, "There is politics in the church." One must be in politics to see the error of this statement. "Their ways are not our ways," and unless you are strong enough to make your way theirs, you had better leave it alone. There might be a ticket to tear up. If you refuse, you lose a friend. If you consent, you lose God out of your heart. By the grace of God "I kept the faith" and won friends too.

With whom will you serve? My co-workers, the city council, were a group of fine Christian men with high ideals, not unlike my own. What would I have done, I asked myself time and again, if a bunch of rascals had been elected to serve along with me? As surely as I received credit for the fine things our council did, I would have received blame had we an ungodly group.

Did it help the church God called me to pastor? Directly, no. Indirectly, yes. God and our good council helped us to reorganize virtually every department in the city. Personnel changes were necessary in some cases. We were instrumental in establishing a new municipal building with an expanded library. The city was publicized in the press every week. The image, according to leading citizens, was greatly improved across the state. We were successful in getting a new city charter passed by

*Pastor, Johnson City, Tenn.

the Tennessee General Assembly. Water and sewer systems were expanded; a new fire alarm was installed, and a new fire engine purchased. April of 1966, a grateful community—the factories, the man in the street, rich and poor, colored and white—raised enough money to send us to Scotland by jet to preach in eight of our Nazarene churches. But our people were often more impressed by a rash of speeding tickets than by the far stronger goodwill.

Did it hurt the preacher-mayor? No. Primarily because I asked God each day for guidance in civic as well as church affairs. No council meeting was ever begun without the invocation of God's blessing upon us. Because of this good start, we never heard a profane word from the council. According to the record, this was quite a change in atmosphere. I believe I was loved. Not because I was preacher or mayor, but because I was God's. My first and most embarrassing encounter with honor was in front of the post office when a kindly and sincere old colored gentleman bowed very low and said, "Good morn-

ing, Your Honor!"—a practice he continued each day I saw him. Yet most of the time it seemed a daydream that I was really mayor.

Would I do it again? No! God need only show us a thing once. Our council as well as civic and business leaders were disappointed that I did not seek reelection. At the farewell service (upon leaving the city for a new pastorate), in which folk from every communion took part, Rev. David Brown, pastor of the Cumberland Presbyterian church, said, "He belongs to the Nazarenes and we would not for a moment deny that fact, for he is a Nazarene; but in a great sense he belongs to us all because he has given himself to all of us." Yet today I still wonder what would have happened in my church if those hours of toil in the behalf of a city had been shifted more directly to the interest of the lost.

Do I have advice? Yes! Preacher friend, if you seek public office as a ministerial sideline, be sure to pray to God first, and whatever you do, don't answer your own prayer.

The World of

John Wesley Jones, D.D.

By John W. May*

John Wesley Jones was feeling left out of things. He laid down his newspaper with the news of local clergymen engaged in the latest fad of social evangelism. J. W. had never been invited to sit as an arbiter in a labor-management dispute. He had never stood up in city hall and made an impassioned speech on a local issue. The nearest he had ever come to leading a march downtown was the Fourth of July when Brother Brown didn't show up to drive the float the youth had built for the parade, and J. W. J. had to do it. He had never grown a beard, excepting once on a

*Pastor, Nashville, Tenn.

hunting trip. His sideburns were of conventional length. Moving to a mirror, he saw they extended a half inch below the earpieces of his glasses. "Need a haircut—must take care of it before Sunday," he muttered.

Dr. J. W. J. slumped back into his chair, thinking how unlike the modern preacher image he was. Two sermons on Sunday, a prayer meeting message, studying weekday mornings, calling in the afternoons, presiding at necessary business meetings, doing his best to keep the church machinery oiled and moving—this was the story of his life. It was not glamorous—surely not worth a headline in the *Enquirer*.

What is the sense of all this? he asked himself. What have I really done for the world? J. W. was not a crusader, and he knew it. By no stretch of the imagination could he be said to resemble one in his conservative suit, with its shiny elbows, knees, and seat. Have I missed the boat? he pondered almost out loud.

J. W. J. began to reminisce in an effort to recall if he had ever really fit into the life of the community. Oh, he had prayed at council meetings and civic gatherings; he had delivered baccalaureate addresses; he had served his turn as hospital chaplain. But did he fit into the real life of the community? Was the true process of evangelism more secular than evangelistic, more materialistic than spiritual? If so, he had certainly been wrong in his approach.

For some reason, the face of a young man leaped before him. Just two weeks ago he had brought Johnny to the front of the church and presented him with a farewell gift as he left for the service. He had hoped that the young lad would feel a call to preach, but somehow that didn't seem to be the will of the Lord. Rather, his interests ran in the direction of business administration. Preparation for this, however, would now have to be delayed until he finished his tour of duty.

His mind jumped back a few years to a call he had received from the Cradle Roll supervisor. Mrs. Beal had found a new baby to enroll, and a prospect family. Would Dr. J. W. J. call? He had found not only the baby, but a heart-hungry mother and daddy; and Johnny, just entering his teens. Once again he thrilled as he recalled the first Sunday that prospect family came to church, and a smile creased his face with happiness as he remembered the revival when Johnny knelt at the altar and gave his heart to God. Soon his mother had come also. His daddy was under conviction, but hadn't yielded yet. A prayer for his salvation was on J. W. J.'s lips as he broke his reverie.

Pastor John Wesley Jones reached for his calling list. Must call on them tomorrow, he mused, and wrote their name at the bottom of a list of four or five other families. Inadvertently he sighed again—this time a satisfied little gasp. His world might be limited and confined, and his activities might not be as spectacular as the preachers in the news story, but he wouldn't trade places with them. Nor would he sell the work of vital evangelism short! While there is a place for other types of work, there is no greater thrill, nor could a greater sense of achievement be acquired, than in leading souls to Jesus. The drama might not be as earth-shattering as to be newsworthy for publication, but the dividends were greater. At least this was the way that Dr. J. W. J. felt about it.

The Mechanics of the Ministry

By Raymond C. Kratzer*

Part VI. Pulpit Decorum

A MAJOR PORTION of a preacher's ministry is done from the pulpit. He is on display from five to six hours a week to a discriminating congregation who are average in their curiosity and judgments. How he dresses, the way he sits or stands, the expression on his face, the tone of his voice, and his total manner etch an unforgettable image upon the minds and hearts of his hearers. Consequently, every facet of his deportment should be continuously watched lest he fail to adorn the gospel which he so earnestly seeks to portray and present.

I find myself evaluating a man's usefulness or importance by the impact he has upon me when he is on display. Either consciously or unconsciously, the aura of a man's personality affects our relationship with him. Aside from the normal rapport between two similar personalities, which elicits friendships and ease of communication, there are many people to whom we react favorably because of their pleasing personalities. When we observe these types in the pulpit, we are prone to listen to what they have to say and feel that it is of importance. Another less gracious individual may say good things, but we are not impressed by him because of the window through which we observe him.

*Superintendent, Northwest District, Yakima, Wash.

Books have been written upon the subject of winning friends and projecting leadership impressions. Sales organizations have long ago recognized the value of the manner and deportment of their salesmen. Yes, and the Word of God has much to say about one's attitudes and relationships, especially those of the minister, in order to more adequately "sell" the greatest produce in the world—the gospel of our blessed God.

But to be specific, let us look at several things of which every preacher should be continually conscious in order to do the best job possible in representing the varied aspects of God's message to man.

Platform posture

The way the pastor comes to the platform can be exceedingly meaningful in setting a proper tone for the service. If he rushes onto the platform with a handful of notes and a worried look, the whole service may suffer spiritual dyspepsia. Involuntarily the people will feel their pastor is unprepared. They will wonder if he might forget some other important thing, since it seems evident that he only collected his thoughts at the last minute. Some methodical persons will wonder what he has been doing all week and what they are paying him for, anyway. Couldn't

he at least have given some pre-thought to the order of the service, so that he could have appeared calm when he came to the platform?

To approach the platform in a direct and pleasing manner, perhaps kneeling for a word of prayer, or at least sitting with a bowed head for a moment or two, has an ameliorative effect on people. Many have come from a harrowing week in which frustrations have been many. Just to look at their spiritual shepherd and to see the calm look on his face gives them strength and courage.

The facial expressions of the preacher as he sits on the platform are so important. To look over his audience with eyes of friendship and warmth means so much. When the song leader is conducting the song service, the pastor should enter into it. When a special speaker is in his pulpit, he should sit with rapt attention, watching the speaker and responding to his main points with firm "amens." How can he expect his congregation to get excited about missions when a missionary is speaking if he looks bored, or is checking his date book to see what happens next week?

Not only should a preacher be conscious of where he looks as he sits on the platform, and of his facial expression, but also whether his mouth is open or closed. I recall one very fine pastor who had an unsightly habit of letting his mouth droop open when a special song was sung by someone, or when another speaker was talking. Although he was a sharp young man, he looked dumb with his mouth draped half open.

The manner in which a preacher crosses his legs can be unsightly. He should ask his wife to report on him, or take a camera shot when he looks like a frog with a bad case of rheumatism. And what is more unsightly than to see a pastor's trousers halfway to his knees with a shock of white skin sparsely decked with curly hair. When he preaches on modesty, it will go over like a lead balloon.

The way a preacher arises from his chair to go to the pulpit should be a matter of thoughtful consideration. It should indicate interest, forthrightness, and an eagerness to announce the next part of the service. When the Bible is read, it should be done with accuracy. Even the way the Bible is held should be an illustration to the children that it is God's Book.

Voice levels

The voice is the most marvelous instrument with which the minister may control his audience. I recall vividly my first pastor's report to a district assembly many years ago. Dr. James B. Chapman was the presiding general superintendent. I had been pastoring in a small church where the farthest person was only about 25 feet from me. Consequently I was unaware that my voice level might not penetrate the large auditorium in which the district assembly was being held. I began my report with stars in my eyes, because I felt it was a good report for the year—budgets paid, gains in every way—but I had a mute on my trumpet. Dr. Chapman stopped me dead in my tracks before I had two sentences out and asked laconically: "Are you a preacher?" I turned red and replied in the affirmative. He then counselled: "Well, then, speak up so that you can be heard." It was a rough lesson, but I never forgot it.

The Bible says, "Lift up your voice like a trumpet." Now the trumpet never needs to apologize when it speaks. It cuts through the entire band by its positive note. The flute may apologize for its intrusion, but never the trumpet. Ministers need not scream, but they should speak up! Since that far-off day of my first assembly report, I have tried to speak loudly enough so that a person hard of hearing could get most of my message. If ministers would be conscious of their "voice-impact," they could even make their announcements more impressive.

Moreover, attention must be given to the *tone* of the voice. Even when

preaching upon the sterner aspects of God's Word, there should be a kindness and tenderness underlying the rebuke to sin. Peter says, "Finally . . . be courteous . . ." (I Pet. 3:8).

Avoiding wordiness

Excessive verbiage tends to dull a service and certainly blunts the edge of many an important statement. I have heard preachers exhort on every announcement they made from the Sunday bulletin. It seems to me that only brief attention should be drawn to announcements that are printed and in the people's hands. Likewise, when the congregation is asked to stand on the pre-prayer song, the public prayer should begin immediately thereafter, with the exception of a brief listing of subjects for special prayer. A spirit of prayer can be largely dissipated if the pastor, following the prayer song, spends five minutes talking to the people about the need of prayer for this and that. A stupor settles down when this is done, and it takes half the prayer time to recoup the atmosphere of prayer which was achieved with the prayer song.

Collections

The public offering is another vital part of any service. The minister's approach to this can make it a success or failure, a bothersome adjunct to the service or an experience of worship. The ushers should be trained to walk to the front of the church in splendid form at the call of the minister. It is usually best to use men in this position. People will give more confidently when the offering plate is passed by adults rather than by children. It lends dignity and importance to this part of the service.

Those who take the offering should have some guidance from the pastor—perhaps a book to study which can be obtained from the Publishing House. They should be alert to pass the plates to everyone—100 percent of the people. I have watched a timid usher pass up

visitors in a church because he seemed to feel embarrassed to ask them for money. Forget it! It is a privilege to give to God. I recall sitting on the platform in one church with a \$10.00 bill in my hand. The usher never came near me. And you may have guessed it, the pastor was always complaining that the people weren't giving enough to pay the bills.

If the pastor would give a two-minute anecdote on the blessings of tithing just before the offering on Sunday morning, and then call his ushers forward with dispatch, offer a well-thought-out prayer, and be the first to place his tithing envelope in the plate, things would begin to change in the area of finances in his church.

Public prayer

Usually it is best for the pastor to pray the public prayer on Sunday morning. If he asks the audience to kneel, he should kneel on one side of the pulpit, always facing the people, perhaps with his hand on the pulpit. It is a breach of decorum to go to the pulpit chair and kneel with his back to the people. There are times when it is advisable to ask a visiting minister or some layman in the church to pray the morning prayer. It is good to contact this person ahead of time, if possible, and then when the audience is asked to stand for prayer to have him come to the altar and lead the prayer.

The pastor should watch that he does not do 100 percent of the praying. I have been in some services where the pastor prayed the invocation, the offertory prayer, the morning prayer, a prayer for dedication of babies, and the benediction. He could certainly be called a "praying preacher." It is good to use other people to pray also. However, a pastor should be wise in calling on people for public prayer. Some folk are so timid that they come to church terrified lest they be called upon to pray in public. They may be the most devoted people on earth, but have a timid disposition. A thoughtful pastor will adjudge his folk and seek to make

each service enriching both to those who participate and those who share in other ways. Some folk have a talent for public prayer, and others do not. Just as you wouldn't ask some persons to sing a special song in church, even though they have a melody in their hearts, just so you should not ask some people to voice a congregation's needs in prayer, although they may be most faithful prayer warriors.

Watching the little things

The admonition of the Scriptures to "make full use of thy ministry . . . watching in ALL THINGS," involves every aspect of the personality of the preacher, especially when he stands behind the sacred desk or sits on the platform as the man of God. The neatness of his dress, the shine on his shoes, the cleanliness of his face and hands and fingernails, the grooming of his hair, the pleasantness of his breath, and the absence of body odors all play an important part because he is the "vessel" through which the Water of Life is poured.

I have watched some men preach with their hand or hands in their pockets most of the time, thus lowering the effectiveness of the sermon. I have been disconcerted by some preachers who constantly rattled some change in their pockets, or fingered their glasses, or toyed with other objects. Some ministers detract because they are always nervously twitching their fingers. Others have an annoying inflection in their voices which gives an echo at the end of every sentence. Ask some friend—or perhaps it had better be your wife or teen-age child—to examine you critically for a few weeks and relate to you his impressions. Beware, however! Someone said that his worst enemy was his once-trusted friend to whom he said: "I want you to be real frank with me and tell me my faults." But remember that a sign of intelligence is a willingness to change for the better. And in the kingdom of God, we should be most eager to adorn the Gospel to the best of our ability.

July, 1970

Practical Points

*that make
a difference*

An apology that made no difference

Dear Son:

Our pastor apologized to his congregation this morning! I appreciated his spirit, but could not understand his lack of preparation.

You see, he stayed up all Saturday night with a very sick neighbor and didn't have time to prepare his sermon.

Now he was doing what a faithful pastor might do, but why wasn't that message prepared before Saturday night? Didn't he know what he was going to preach about?

I am only a "lay observer" about preaching, but I want my pastor in his study reading, praying, meditating, and preparing in a way that I can never prepare.

When I come to church, I want to listen to a heart which has digested truth until it communicates with warmth to my own heart—and I know that takes time.

Son, don't disappoint your people Sunday morning! Give a message from your heart which takes the best of your mind, the best of your discipline, and places it simply and urgently before a hungry people.

Love,
David

Prayer for the Sanctuary

By Maxine Clark

Dear God:

We invite Thee to dwell in our sanctuary dedicated to Thy use.

Fill this house with Thy Spirit, and each one who enters here.

Help us not to mistake the beauty of it for Thy presence, but let Thy presence be the essence of its beauty.

We have made it attractive because we love Thee, and want Thy house to be a pleasant place in which to fellowship with Thee.

Let us not soil it with gossiping or unnecessary visiting, but rather let it be a Zion and a mercy seat where we can commune with Thee.

Let the weary feel Thy soothing hand on their brows and be refreshed.

Let the heavy-laden leave their burdens here with Thee and find rest.

Let the weak be renewed with strength.

Let the sorrowing find comfort here.

May this house of prayer motivate sinners to repentance, and Christians to a full surrender to Thy will.

Hallow this house with Thy peace and seal it with Thy love.

Give us tears at the altar and tears in the pew, and may we be compelled by Thy love to go out into the highways and byways and bring others to this place of peace and strength to find Thee.

Let our faith rise to Thee as Thy Spirit hovers.

Let us be so saturated with prayer that others will be magnetized to Thy house and to Thee.

Fill us with Thy love and help us to be better servants of Thine because we have met Thee here, and Thou hast met with us.

Let the young and old, the rich and poor feel welcome here.

As we walk on the carpet, help us to know that God will undergird our souls.

As we sit in the pews, let us feel Thy presence beside us.

As we bow in prayer, let Thy Spirit speak peace to us.

As we view the lights, help us to think of Jesus—the Light of the World.

As we hear God's Word proclaimed from the pulpit, help us to open our hearts and let it take root in good ground.

Give us each a new heart and help us to rededicate our lives to Thy service.

Bless each person who had a part in making this what it is—whether in work, giving, or prayer.

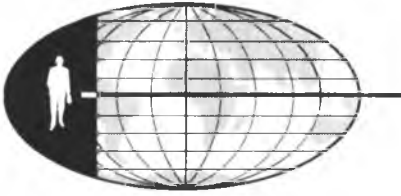
Our hearts swell with praise to Thee for our marvelous sanctuary.

Help us to keep it sacred and fit for Thy use.

May the music, songs, prayers, sermons, and all that is said and done here glorify Thee, our Heavenly Father, who gave us our beloved house of worship.

In Jesus' wonderful name. Amen.

Submitted by Joseph E. Thomas, Fillmore, Calif.



The
PASTOR'S
S U P P L E M E N T

.....
Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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"Best" Church News Story

FOR MORE THAN 40 years, John T. Stewart, an ordained minister, wrote and edited church news. He was religion editor of the *St. Louis Post-Dispatch* when he retired a few years ago.

Stewart was a forceful expositor of gospel truth in the pulpit and a strong church news editor. In a book entitled *How to Get Your Church News in Print*, Stewart declared that during his career he was amazed "by the scope of church news, its height and depth."

Of Continuing Importance

"Religion and church life reach every age and condition of man—they are the only concerns that carry through from the cradle to the grave."

However, he said that about 90 percent of church news submitted to newspapers ends in the wastebasket because it is not news. "These items belong in the church bulletin or the weekly parish newsletter, but not in the news columns of a newspaper."

Seek Wider Interest

"Much of the church news sent to the press gives the impression that a large part of what the church and pastor do is unimportant if not trivial."

The most popular and widely read church news story handled by Stewart came from a Sunday school in North St. Louis.

A class of junior boys and girls was told by the teacher about children in an isolated Ozark community who had never tasted fresh milk.

"The wise teacher didn't preach a sermon—just told her story—and the children were moved.

"They volunteered to raise money

to buy a cow. The campaign to raise funds touched the entire church. Parents, teachers, and friends participated.

"The money was raised and a cow purchased. The animal was brought to the front of the church in a truck, given a name, and then hauled to the Ozark village."

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The story in picture and word was published widely because it contained almost every element required of a newsworthy church story.

The main persons in the event were children and the mainspring of the story was their natural tenderness. The milk cow with her usefulness and gentleness was another appealing factor.

The incident was another illustration in the old, old story of Christian compassion. It was a "story of faith in action, and that is what makes news. In fact, nothing else makes good church news—or any other kind of news!"

Nazarene pastors are reminded of the availability of the folder *Press Relations for Pastors*, written by, and available free from: N.I.S., 6401 the Paseo, Kansas City, Mo.

Dr. Hugh C. Benner, retired general superintendent who maintained good press relations as a pastor and administrator, has praised the booklet as an "effective tool" for pastors.

A California newspaper editor recently termed the brochure "the finest advice I have ever seen for pastors and their press relations."

O. JOE OLSON

The Nazarene Preacher

Nazarene Colleges a Necessity

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Dr. R. T. Williams

August 23, 1933



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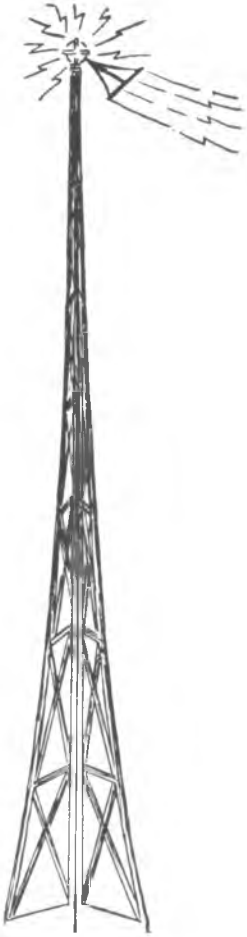
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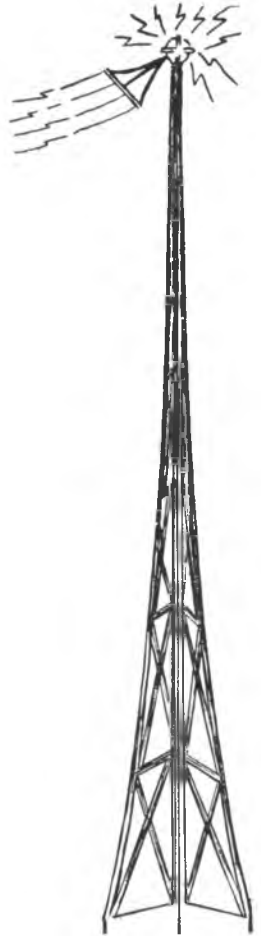
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New Mexico						
New York						
North Arkansas						
North Carolina						
Northeast Oklahoma						
Northeastern Indiana						
Northern California						
Northwest						
Northwest Indiana						
Northwest Oklahoma						
Northwestern Illinois						
Northwestern Ohio						
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The STRAIGHT of it

— DEAN WESSELS, *Executive Secretary*

—A monthly series of questions and answers—

Q. On various occasions, ministers on my district who are approaching age 65 have asked me questions concerning the present Medicare program. Could you give some light on the two parts of the present Medicare program?

A. Plan A of Medicare is the hospitalization portion of Medicare. Enrollment in this is automatic for persons entitled to Social Security benefits at age 65. No part of monthly Social Security benefits is deducted for this service.

Plan B of Medicare is the medical portion. And you must enroll for this if you want to be covered. We strongly recommend that those persons eligible for this take advantage of it.

Be sure to enroll in Medicare Plan B during the seven-month eligibility period—from three months before and three months after the month you reach your sixty-fifth birthday.

Each year there is an open enrollment period from January 1 through March 31. IF YOU DO NOT ENROLL WITHIN THREE YEARS AFTER THE END OF YOUR ORIGINAL ENROLLMENT PERIOD, YOU ARE FOREVER EXCLUDED THEREAFTER.

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If you do not receive Social Security benefits, but wish to have the Plan B medical insurance, then you should contact your local Social Security office. Provision can be made for you to send in the premium each quarter. Every person approaching age 65 would be wise to look at the total Medicare program very carefully.

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

"Re-creation"—?

WE ARE ABOUT MIDWAY into what our children call "summer vacation"—that frenzied period between our busy springtime and all the plans we are making for the busy fall. Seems like there should be time for a little leisure.

Modern science has provided us with so many wonderful mechanical devices to rescue us from the slavery to the daylight hours which our parents and grandparents knew. Everything seems to be instant, automatic, prefabricated, wash and wear. We are supposed to have much more time for leisure, but instead pressures and tensions are on the increase. We are seldom rested.

What with boys' and girls' and youth camps, vacation Bible schools, camp meetings, etc., it is often difficult to find one free week—let alone two consecutive weeks—for the pastor's family to plan a bona fide vacation. However this is not really the type of leisure I'm thinking of.

We need some leisure, and our children need leisure too. They are so highly programmed at school—so over-organized and over-scheduled. This often carries over into the church also. One parent remarked to me recently that there were so many church activities planned for each age-group that

they had almost taken the children from the family.

Children need some time that is unscheduled and free. They need time for dreaming, for wondering, and exploring. The speaker who addressed our alumni group put it this way: "We need time to 'stare,' time to catch up, time to develop our inner resources." Children need time to observe bugs, to dig in dirt, to watch clouds, to organize their own games. We organize so many "recreational" activities that, far from "re-creating" us, they leave us more spent than before.

In our tight programs and schedules, can't we find a little time for "re-creation" to awaken and to build these inner qualities? Must we always head for the park, the ball game, the shore, the miniature golf course? These have their place, but is there no time left for reading, for conversing, for discovering, for thinking? I was impressed with this statement recently, "Can all leisure-time be spent most profitably in *doing*? Must not some, at least, be reserved for *becoming*?"

Think back on your own childhood and recall some of the most meaningful memories—perhaps sitting alone under

a favorite oak tree, brooding over the activity of an anthill, watching for "falling" stars on a warm summer night.

One man suggested that part of the difficulty which our young people are experiencing today could stem from the almost total lack of an earlier sense of communion with God in the world of nature.

Our July "Hymn of the Month" (included elsewhere in this issue) contains these words:

*This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.*

*This is my Father's world;
He shines in all that's fair.
In the rustling grass I hear Him pass;
He speaks to me everywhere.*

Last week friends were telling me of their camping experience—the first for their small daughter. These parents had always tried to introduce her to the wonders of God's world. She would go about exclaiming in awed or excited tones, "Isn't it good of Jesus to make this nice river!" "I think it was wonderful of God to make these mountains for us." The blue jays, the pinecones, the campfire—all were important. All helped to relate the child to God's world.

It is disappointing to see how many natural wilderness spots—and even some national parks—have felt they must add golf courses, swimming pools, and all sorts of concessions to satisfy the jaded appetites of leisure seekers. One jet-propelled youth leader remarked pityingly, after spending a brief vacation with his parents, "My poor father never learned to 'play'—his idea of recreation is to take a long walk along the seashore."

Should our time for planned vacation be our only recreation? Do we have to go away from home to be re-created? Is it distance, or the unfamiliar, or the "organized" sport that constitutes recreation? Shouldn't we turn again to a new dedication to beholding the things

at hand? True, such an attitude is more difficult in our great urban areas, so we will need to cultivate it.

Our whole family has learned a new appreciation and delight in birds since living neighbor to Helen Temple—an avid bird watcher. How much enjoyment we had missed in taking God's feathered creation for granted!

Last winter I spent one evening with a full-color pictorial book of Yosemite Valley, narrated by that great woodsman and poetic writer John Muir. I truly felt re-created, and as if I had been in the very presence of God. When we live in noisy, smoggy, crowded cities, sometimes we have to enjoy God's great open country by vicarious experience through books, pictures, or imagination. But even then there is so much to experience and enjoy in our own homes and backyards. In some of Peter Marshall's writings he quoted these words which express this so perfectly:

"There is a beauty in homely things which many people have never seen.

"For instance, do you know
Sunlight through a jar of peach-
plum jelly,
A rainbow in soapsuds in dishwater,
An egg yolk in a blue bowl,
White ruffled curtains sifting moon-
light,
The colour of cranberry glass,
A little cottage with blue shutters,
Crimson roses in an old stone
crock,
The smell of newly baked bread,
Candle light on old brass,
The soft brown of a cocker's eyes?"*

This sort of pleasure can constitute real leisure and re-creation! There's quite a bit of summer left yet. Take time to "stare," to observe, to savor the small wonders of your world, and to build this appreciation into the souls of your children.

Let's not exchange our God-given opportunities for perfect peace for the "petty pace."

*Author unknown.

IN THE STUDY

SERMON OF THE MONTH—

A Church in the House

By James F. Ballew*

TEXT: Philemon 1-5

It is a wise man who encircles himself with good people; who reinforces his life with men of righteousness, who make obedience to God the easier and disobedience the more difficult. Apart from the Apostle Paul, there are three people who make up the cast of personalities who move in the scene that Paul creates. They are persons whom each of us might know with profit. One is a woman by the name of Apphia, wife of Philemon. There is the son of Philemon, a man by the name of Archippus, identified as a *fellowsoldier*. One of these two makes up half of the disregarded class of the first century.

In this period of time, slaves and women were treated as common property to be owned, sold, treated well, or mistreated at the whim of whoever was the ruler of the home. It is a point not to be forgotten in this age that the gospel always identifies persons as persons. We are not part of a mass. We are not in any final analysis statistics. We are persons with dreams, aspirations, hopes, defeats, and promises that rise and fall, only sometimes with the victory that we would claim for them. But we are people: men and women who having once been created shall live for all time; into whom there has been breathed the breath of life, and no power in earth or heaven shall close it off. God treats us like that. There is here a silent witness that this inferior status shall be corrected, for Paul speaks to Apphia as one beloved.

*Deceased; sermon preached shortly before his untimely death with cancer.

There is in the third instance the man to whom the letter was written—Philemon, a fellow laborer. One commentator has suggested that Philemon was a businessman dealing in cloth, for Colosse was famous for producing a cloth of quality, and during the three years the Apostle Paul was in Ephesus he was a tentmaker. It is altogether possible that here he may have met Philemon, who, like the centurion, had come to know God and whom the Apostle Paul led in the more righteous way, and introduced to Jesus Christ. Philemon had become a believer in the God of Israel and now had come to know His Son, Jesus Christ.

It is likely that the Apostle Paul was a frequent guest in the home of Philemon. It was quite natural that this home, for its place in time and space, became the ecclesia, the place of the called-out ones. The apostle speaks of the church in his house. I'm aware that good Bible exegesis would demand that we recognize that really he is talking about a congregation of people that met in Philemon's house and sang hymns and remembered the Resurrection and witnessed to the power of God in their lives daily. I'm sure that this is the basic heart-meaning of this passage of Scripture. But it does no violence to it to recognize that the core of this called-out people was this Christian family. It is refreshing to remember that the Apostle Paul is writing to the church in Philemon's house, declaring that our homes may be places of worship in miniature, and that God would speak to us at this point.

The sense of relevance for this kind of declaration is the more pressing when we recognize that not all homes are places of worship. The Word of God is replete with illustrations where there was some great sorrow for parents, and great discontent, because of some evil pervading the home. This is to be for us not only a cause for rejoicing, if our homes are places of worship in miniature, but cause for alarm. The rampant disregard for righteousness in homes is so widespread that it is causing concern, not only in religious circles, but among men and women who are interested in just the normal "balance" of homelife. There is the story in the Old Testament of David, whose son Absalom plotted the overthrow of his father's kingdom. In the home of Jacob there was such dissension that his sons sold one of their number into slavery. There were in the case of a minister by the name of Eli sons with such disregard for their father's ministry that they embarrassed the church and destroyed their father's influence.

Personally we have become acquainted with many homes that leave much to be desired, and one would hunger to thrust into them a bit of the leaven of righteousness, that they might be transformed and changed, that there might be in these homes such consecration to Christ that it could be declared that there was a church in the home.

Let me identify for you some characteristics of a church in a home. Not so much that I may judge, for I'm neither qualified nor apt at that—I simply do it that each of us may judge his own home, and measure it by these scriptural distinctions of a church in a home.

I. It is fair to say that if our homes are places of righteousness, if they are Christian homes, *our homes are places of learning*. Lewis Evans indicates that the home is God's theological seminary; it is God's place of teaching. Here in this smallest of social groups God fittingly declares himself. He takes the relationships of the home and makes them the tutors and teachers of His own character and disposition.

Notice from the Word of God some of the phrases that are tied at one end to the home and tied at the other end to the nature of God. There is the notice in Ps. 103:13 that, "like as a father pitieth his children, so the Lord pitieth them that

fear him." We see the love of God through the life of a father. We come to this point and ask ourselves whether those persons who live in our homes may recognize the nature of God's love, beholding it in the members of the family.

Again: "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13). Out of this passage of Scripture there comes to us the keen recognition that God is intending, out of the normal relationships of the home, and out of the sure and deep-rooted love of mothers toward their children and toward the members of the family, to illustrate God's kind of love, that does not wear out. It doesn't close itself off like water from a spigot whose handle has been closed off, until someone turns it on. God is saying, My love is not like that. When men run as far as men may run, they find yet there the love of God expressing itself in concern. He is saying, I have placed a window in men's lives to permit the light of this truth to shine in; and the name of that window is motherhood. Unless mothers are able by some earnest effort to express that kind of love, those windows are dirtied, and those avenues of truth, light, and beauty are closed. God is saying that the home is a place of learning.

I remember hearing a young lady testify that there had been a period of time in her life when she had left God and spiritual things rather out of it. She said that during all of this period of time, though she would have shouted denial of it, her spirit troubled her, for she knew that she was not doing the "right" thing. For her the term "right" thing gained meaning by its definition in her home. If you go to any small youngster who is not able to talk in terms of theory or principle, and ask him what is right, he will refer to the authority of his parents and say, "My mother says it is so," or, "My father says it is so." He needs no finer authority than that. He would not name king or parliament or president or government, for his parents have said it, and that is quite enough. We need to remember then that, if there is a church in the home, it is a place where men begin to get a feel of the nature and character and disposition of God.

II. If there is a church in the home, *it is a place of serving*. You'll remember the delightful booklet that Paul Martin, an evangelist in the Church of the Nazarene, has printed about the story of his life.

It is most unusual that so many things of crisis happened in one family in such repeated fashion as it did to his family. He talks about his father and mother, and the responsibilities as pastor of a new church. He used to say when they went to pastor a church, the whole family went to pastor the church. Each of them sat on a bench waiting for action to come. They were all intimately and purposefully involved in what was going on. Surely the Apostle Paul, writing to the members of the family of Philemon, was saying that there was in their home a church because this was a family which served.

III. Not only so, but if there is a church in the home, *it is a place of worship*. Charles Kohler, a very outstanding Baptist minister, says that there are two things every Christian family ought to have. One is a family altar and the other is a family pew. Recognizing that serving churches grow out of worshipping churches, and that serving families serve effectively because they learn to worship, it is important for us to recognize that there is a sacrament to life. We are able to maintain the aura of meaning to service only as it is infused by the presence of God. It is a matter of great consequence that, from time to time, these people who serve most intensely find places where they may be quite alone until their hearts and souls are bathed with a sense of the presence of God. We creak along like some wagon whose wheels are ungreased when we seek to perform the rituals of service out of sheer obedience, with none of the oil of God's presence about us to help us. A serving church grows out of a worshipping church.

I remember reading of an incident in the autobiographical work of the late Rev. Ira Dumas, in which he told about visiting a home where there was a family altar. Though it was not his own home, and he was benefiting from it somewhat second-handed, yet there was an impact in the sight of a family gathered around its common place of worship that moved and strengthened him as a young man. It seems important that we not change the patterns of our worship to satisfy either the convenience or the habits of those who visit in our homes, for we pay them great compliment and indeed respect when we assume that they will not be offended by our patterns of worship. If we lay aside our family devotion, if we lay in some more secret place our commonly

open Bible, if we place in less prominent view the Christian literature which we and our children read, we shall not only disregard the clear commands of God, but we shall do violence to those who are visitors in our homes as well. There needs to be the common experience of worship.

It is generally recognized that, in this urban area at least, one of the problems that families have is the inability to share experiences. The father often works in an office or a plant. His family are neither invited nor wanted there. He works in a world so foreign and aloof from them that they are unable, except in very general terms, to even say what he does. There is a tendency in our culture, in order to meet the social demands of underprivileged children, to fracture or fragment the social life of the family so that, either gathering around the school, church, or some other significant social group, young people and mothers and fathers have separate social contacts. It is a rather uncommon experience for whole families to go to a social activity together. This is true whether we are talking about the school or the church or whatever it is. There is a growing inability for families to share common experiences. This presents an increasingly more significant reason for families to worship together.

There is something good about families hurrying around on Sunday morning and getting dressed for Sunday school. Just the common effort to get things done in order to make it on time (as frantic as that must often seem) is wholesome. After the torn-up and often fractured experiences of a week, to be able to share common experiences at church does something for a family that is vitally and earnestly needed in our time and in our place. To be with a group of people whom you all know, to have listened to words which are meaningful to all the family, to be able to have shared experiences that are uplifting and helpful, that you may talk about openly and quickly and easily, does something for a family that it desperately needs.

The German chemist by the name of Hoffman came to Glasgow on a Sunday morning to see Sir William Thompson. He knocked and the maid opened the door. Mr. Hoffman inquired, "Where is Sir William Thompson?" Looking at him rather intently she said, "Sir, he's at church, where you ought to be." I don't know that that's protocol, but I do know that there

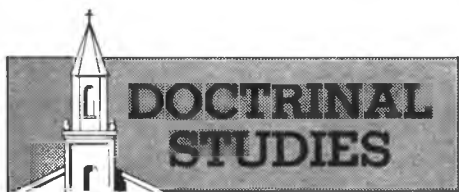
was one place you could count on Sir William Thompson being on Sunday morning, and that was in church. It was a description, not only of the kind of God he served, but of himself as well.

Each of us needs a church in his home. We need a family altar, and a family pew. We need a worship that is so God-centered that all of the experiences of life cause us to pray, until we enter into those experiences out of the normal desires of our lives.

I think it is Bishop Kennedy who tells of a little boy who was trying to explain why he liked to sit in a church when he prayed. He said, "It makes me feel bigger than I am." In a world that presses us into a mold, that moves us like a piece of putty, often we need desperately to be bigger than we are. Into such a world as that, we who bring children would accompany them, with a church in the home

where worship is so real and so normal that they are made to enter life bigger than they are.

Our Heavenly Father, it is a common trick of the enemy to make us believe that the world is marked by its stark realism, by its practicalness, and that the church is a rather ethereal, fanciful sort of thing. But on such days as this, and out of such truths as this, grows the deep conviction that that caricature is not a reflection of what really is. We believe that it is the world that flees from reality and hides its head in the sand and pretends that things are as men want them to be. It is only when we come into fellowship with God that we find truth bared and made plain. In such a world as this there is an earnest, desperate need for families in whose homes there is the presence and blessing of God. We would pray that for each of our families. In Jesus' name. Amen.



By Ross E. Price*

Does Man Have a Nature? If So, How Is It Related to "the Old Man"?

(Article 6 of a series)

Perhaps there is another question which is also vitally related to our topic for this article: "Is man only an activity, or is he an agent?" Here we are confessedly moving in the area of philosophy and, more specifically, metaphysics. We hope to make ourselves clear, even to those who lack the rudiments of these disciplines.

In modern thinking about man any ontological status for human nature or the individual self is ruled out. Most phenomenologists, along with the positivists and humanists, reduce the self to no more than a stream of consciousness with its attendant activities. Hence the human nature becomes only an activity and the soul

is only what it does. It is this writer's contention that the self is not a mere process, or an activity, but a self-directive agent with a character that lies back of its decisions. While we may have mere process in the mechanical world, in the personal world we have activity, and back of this activity stands the personal agent.²

It was none other than Immanuel Kant who argued that man has a *noumenal* ego as well as an *empirical* ego. That is to say that man is spirit as well as matter. That he is person as well as animal I think we must admit. This nonmaterial ego Kant called the "ontological self" or the "transcendental ego." Also for Kant this nonmaterial self is characterized by a disposition (*Gesinnung*) the chief element of which is its own normative rational nature (*Wille*) or "rational will."³ It is the source in man of a strong and ever present inventive, which lies back of man's "elective will" (*Willkür*). This last is the choosing or self-determining will. It exists in time and acts in both the phenomenal and noumenal worlds. It makes decisions and adopts maxims of behavior. It is the choosing will. Now this disposition and rational will has a definite moral quality. And back of the free exercise of choice stands the moral disposition and character. Here Kant is in agreement with the Arminians, who always insisted on putting (positing) character back of the act. Pelagianism

*Professor of theology, Olivet Nazarene College, Kankakee, Ill.

does not have a character back of the action. Pelagius argued that there was no original sin. Pelagianism has human nature with innocence alone, but with no predisposition in any direction. It would not hold that man is depraved.⁴

Hence Kant says:

"The good or evil in man (as the ultimate subjective ground of the adoption of this or that maxim with reference to the moral law) is termed innate only in *this* sense, that it is posited as the ground antecedent to every use of freedom in experience (in the earliest youth as far back as birth) and is thus conceived of as present in man at birth—though birth need not be the cause of it."⁵

Kant further discourses about the propensity to evil in human nature. This he explains as follows:

"By propensity (*propensio*) I understand the subjective ground of the possibility of an inclination (*habitual craving, concupiscentia*) as far as mankind in general is liable to it."⁶

"By the concept of a propensity we understand a subjective determining ground of the will which precedes all acts and which, therefore, is itself not an act . . . We can further call it a *radical innate evil* in human nature."⁷

Hence, Silbur, in his introduction to this work of Kant, observes that a change of disposition according to Kant involves a "change of heart," not merely a "change of practices."⁸

It would seem that one must agree with the Kantian position that the underlying intentional ground of all our specific acts is what we understand to be a man's character. The acts of the moral individual are determined by what the individual himself is. For the unregenerate there is a certain insidiousness of the human heart. This is what St. Paul specifies as "the old man."

Returning to Kant, he says:

"From this it follows that man's moral growth of necessity begins not in the improvement of his practices but rather in the transforming of his cast of mind and in the grounding of a character; though customarily man goes about the matter otherwise and fights against vices one by one, leaving undisturbed their common root."⁹

Kant is quite certain that "what is opposed to the moral law is evil in itself, absolutely reprehensible, and must be completely eradicated."¹⁰ Again he affirms: "Now a change of heart is a departure

from evil and an entrance into goodness, the laying off of the old man and the putting on of the new, since the man becomes dead to sin . . . in order to become alive unto righteousness."¹¹

E. Stanley Jones is surely right in insisting (in one of his greatest sermons) that "Human Nature Can Be Changed."¹² Let us rejoice that man can be re-created and cleansed!

Pico della Mirandola, in his *Oration on the Dignity of Man*, proclaimed that the divine gift to man was not a *fixed* nature, like that of other species, but the freedom in which man could make of himself what he chose to be.¹³ However we must not forget that the basic effect of sin is bondage. Quite rightly does Kant contend that the irrational misuse of our freedom results in impotence. Freedom is of such a nature that to disobey the moral law involves the loss of one's freedom.¹⁴ Hence the necessity of liberating grace which "makes . . . free from the law of sin and death" (Rom. 8:2). In this connection let us thank God for the malleability of human nature under the operations of grace.

We must also agree with Tillich that ontology is prior to ethics,¹⁵ and with Niebuhr, who affirms that personality "is characterized by both a basic structure and a freedom beyond structure."¹⁶

Let us therefore hear again the exhortation of the apostle:

"If true knowledge is to be found in Jesus, you will have learned in his school that you must be quit, now, of the old self whose way of life you remember, the self that wasted its aim on false dreams. There must be a renewal in the inner life of your minds; you must be clothed in the new self, which is created in God's image, justified and sanctified through the truth" (Eph. 4:21b-24, Ronald Knox Version).

¹Let me commend to the reader Alburey Castell's monogram, *The Self in Philosophy* (N.Y.: Macmillan, 1965).

²See especially Chapter 4 of Castell's volume, *The Self as Agent*.

³For a fine discussion of this emphasis in Kant consult John R. Silbur's "Introduction" to Kant's *Religion Within the Limits of Reason Alone* (N.Y.: Harper, 1960), pp. cxiv ff. and notes.

⁴Cf. H. Orton Wiley, class lecture, Pasadena College, Arminian Theology, May 9, 1957.

⁵Kant, *Religion Within the Limits of Reason Alone*, p. 17.

⁶*Ibid.*, pp. 23-24.

⁷*Ibid.*, p. 26.

⁸Silbur, *op. cit.*, p. cxv., note.

⁹Kant, *op. cit.*, pp. 43-44.

¹⁰*Ibid.*, p. 51.

¹¹*Ibid.*, p. 68.

¹²Sermon preached at First Methodist Church, Glendale, Calif.

¹³Giovanni Pico della Mirandola, *Oration on the*

Dignity of Man, tr. by Chas. G. Wallis (Bobbs-Merrill Co., Inc., 1965).

¹⁴Cf. Kant, *op. cit.*, p. 149. Cf. Also Kant's *Metaphysic of Morals*, Section Three. Cf. also Silbur, *op. cit.*, pp. cxxviii-ix, cxxxi, note.

¹⁵Paul Tillich, *The Courage to Be*.

¹⁶Reinhold Niebuhr, *The Self and the Dramas of History*, p. 65.

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 5:1-9

Rebuke

The verb *epiplesso* is a strong compound (cf. NASB, "sharply rebuke"), occurring only here in the New Testament. Literally it means "strike at" or "beat upon." Paul warns young Timothy not to strike at an older man in the church. (The reference to "elder women" in verse 2 suggests that "elder" here is not used in an official sense.)

Incidentally, we must not think of this "youth" (cf. 4:12) as a teen-ager, or even a young man in his twenties. Probably he was around 20 years old when Paul, at Lystra on his second missionary journey, took on Timothy as an associate. That was at least 15 years before this Epistle was written. By now Timothy would have been in his upper thirties. But in the Roman Empire one was referred to as a "young man" until he was 45.

"Nephews" or "Grandchildren"?

The word is *ekgona* (v. 4), found only here in the New Testament. All lexicons are agreed that the proper translation is "grandchildren," which also fits the context better.

"Requite" or "Repay"?

The one word in English represents two in Greek. The first is a verb which literally means "return," "render what is due," or simply "pay." The second is the

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

noun *amoibe* (only here in NT), which means a "return" or "recompense." Arndt and Gingrich (p. 46) translate the passage: "Make a return to those who brought them up." The idea is that children and grandchildren should repay the care that was given them when they were growing up.

"Desolate" or "Left Alone"?

The Greek has *memonomene* (v. 5), the perfect passive participle of *monoo* (only here in NT). This comes from the adjective *monos*, "alone," and so means "leave alone." The best rendering here is "left alone."

"Pleasure" or "Indulgence"?

Lock (ICC) suggests that the word *spatalosa* (v. 6) is "probably akin to *spao*, to suck down, hence to live luxuriously, self-indulgently." Moffatt (EGT, IV, 129) writes: "The modern term *fast*, in which the notion of prodigality and wastefulness is more prominent than that of sensual indulgence, exactly expresses the significance of this word." But in his translation of the New Testament he has: "The widow who plunges into dissipation."

"Infidel" or "Unbeliever"?

The Greek has the adjective *apistos* (v. 8), which simply means "unbelieving." It is used frequently in the Corinthian letters for "unbelievers," as opposed to Christians. What Paul is saying here is that a professing Christian who does not take care of his family is worse than a non-Christian.

"Taken into the Number" or "Enrolled"?

"Let . . . be taken into the number" is all one word in Greek, *katalegestho* (v. 9). This verb (only here in NT) is used by ancient writers for enrolling soldiers. The correct translation here is "enrolled."

There has been a great deal of discussion as to whether there was an official "order" of widows in the New Testament church. Vincent (*Word Studies*, IV, 257) writes: "The Fathers, from the end of the second century to the fourth, recognized a class known as *presbytides*, aged women (Titus ii. 3), who had oversight of the female church-members and a separate seat in the congregation. The council of

Laodicea abolished this institution, or so modified it that widows no longer held an official relation to the church."

Somewhat different is the opinion of Moffatt. He says (EGT, IV, 130): "In the references to widows in the earliest Christian literature outside the N.T. (with the exception of Ignatius *Smyrn.* 13) they are mentioned as objects of charity along with orphans, etc. . . . None of these places hints at an order of widows."

At any rate, we know that widows, especially elderly ones, were cared for by the church (Acts 6:1). But they must be widows in real need.



Saints and Citizens

By T. Crichton Mitchell*

TEXT: I Pet. 2:13-17, RSV

Introduction: When George F. Wilson wrote his enthralling history of the Plymouth colony he gave it the title *Saints and Strangers*. It's an intriguing title. No doubt many saints are strangers to the world around them; no doubt there is a vital sense in which this ought to be so (cf. vv. 11-12). But saints and citizens, or "saints as citizens," is closer to the New Testament idea.

I. THE CITIZEN-SAINT: *his saltiness*

There runs through all truly Christian living a principle of contrariety—a holy inconsistency. The new convert soon feels it. He is counted in and yet counted out of the world. His is "the different life."

- A. Different from his own past
- B. Different from that of his own family
- C. Different from the society around him

The citizen-saint is basically opposed to the principles of a godless world. In Christian cliché, he is "in it but not of it." Jesus pressed that fact home under

the metaphor of salt counteracting putrefaction, and light pushing back darkness. His very saintliness will frequently make a rebel of the saint. There are times when even a Daniel—the best citizen that any city ever had—must throw down the gauntlet to the state.

Which raises the matter of

II. THE CITIZEN-SAINT: *his subjection*

"Be subject." J. B. Phillips prefers "obey" and the KJV gives us "submit." The word rendered "institution" is elsewhere rendered "creation" (e.g., Mark 13:19) and "creature" (II Cor. 5:17). Therefore this phrase might better be understood as reading "every divine institution among men."

A. Subject to WHAT and to WHOM?

To every "divine institution among men."

1. To the head of state. When Peter spoke of the emperor, that emperor was Nero, the baiter of Christians.

2. To the properly accredited upholders of law and order such as the magistrates, judges, and administrators of the law, ever remembering that worthy magistrates commend the good as well as condemn the evil.

B. Subject for WHAT reason?

"... for the Lord's sake." The Lord was himself subject to proper authority. To faithfully represent the Lord, who set us such a glorious example in this respect. For the human institutions spring from the Lord's initiative and providence (cf. Rom. 13:1). *For the Lord's sake:* that we may commend the Gospel of grace.

C. Subject in WHAT spirit?

Does all of this therefore mean that every law, regulation, command of the state and/or its representative must be obeyed without question by the Christian? It cannot possibly mean that. The very man who wrote these words himself acted otherwise on at least one occasion (cf. Acts 5:29). And the Apostle Paul felt he could not expect justice in his case from the magistrate at Caesarea; therefore he made his appeal for trial at a higher court (cf. Acts 25:9-12).

Peter here sees the very state as itself under this higher law of God. Only God is great and only God is absolute and perhaps there will be times when respect for social sanctity and righteousness transforms a submissive Christian into a

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

righteous rebel. Nevertheless the true Christian spirit is here: "Live as servants of God. Honor . . . love . . . fear."

III. THE CITIZEN-SAINT: *his freedom in subjection* (v. 16)

He alone is really free. He is made free from SIN by the Son of God (cf. John 8:36). And he is free to serve as servant, not simply of the state, but of God first of all. Our freedom lies in His grand control. It will not be abused, but used—without self-indulgence, without self-seeking for office or gain or personal favors. The citizen-saint gives his every faculty in the selfless service of God for the world around him. He adopts the proper and respectful attitude toward every other citizen, whatever that other's condition or estate; he loves, and expresses his love for the whole family of God, whatever the name by which it may in parts be called; he prostrates himself before God alone, but respectfully obeys men ordained by God.

The Alien Citizen

TEXT: I Pet. 2:11-12, RSV

Introduction: J. H. Jowett long ago described these words as ". . . an apostolic entreaty to consider the immeasurable momentum of a beautiful life . . . a glorification of the silent witness of saintliness . . ."

In these verses the Big Fisherman speaks in his own person for the very first time in this Epistle: "Dearly beloved, I beseech you . . ." And in these words of Peter's the Lord of heaven *appeals*—when, because we are *His* people (vv. 9-10), He might *command*. In these verses Peter makes a most positive and practical application of vv. 9-10. He paints a verbal picture of the Christian citizen in a pagan environment.

I. THE ALIEN CITIZEN IS DISTINCTIVE.

Perhaps Peter has two great examples in mind here. The words "fleshly lusts" and "war" suggest the pilgrimage of the Israelites and their settlement in Canaan surrounded by pagan peoples. The words "strangers and pilgrims" (KJV) immedi-

ately raise memories of Abraham. How distinctive Abraham was—and Israel too at her best! Christian living is distinctive—in many things it is offbeat. Dionetus put it thus:

" . . . they live in their own country, but as sojourners . . . every country is a fatherland to them and every fatherland is foreign."

II. THE ALIEN CITIZEN IS DETACHED.

Peter means that the Christians have a little while settled down alongside pagan neighbors, and are a bit of a puzzle to them. Perhaps he might be taken to mean a congregation in a hostile environment. The Christian citizen dwells alongside people ruled by other values, controlled by other motives, dominated by other ambitions. Christians loosely hold to "things." By the simplicity of their living they follow One who made himself of no reputation, who scorned comfort and embraced adequacy, who frowned upon luxury in a world of penury.

III. THE ALIEN CITIZEN IS DISCIPLINED.

He "abstains," "resists" (Knox), "holds himself back from" (Wuest) the passions of the flesh ("fleshly desires"—Wesley). *Lusts* is a general sort of word for everything that breaks or mars Christian life and fellowship. Sex is not the only thing involved, although it is involved; but many things are packed into the term; e.g., short-temperedness, cynicism, hostile criticism (cf. Gal. 5:19-21). Too much of a good thing is as much lust as even a little of a bad thing.

From inbred sin there is complete deliverance through the grace of Christ and the power of the Holy Ghost (cf. 4:1-2; II Pet. 1:4). But the squeeze of the hostile environment calls for incessant spiritual warfare, discipline, vigilance. Hand yourself over to Christ and take yourself sternly in hand.

IV. THE ALIEN CITIZEN IS DYNAMIC (v. 12).

Here is the power of evangelical living—the evangelistic power of a holy character. In 3:1-3, Peter says that such a dynamic life may result in the conversion of even a pagan husband "without a word." And here he suggests the same thing. Live faithfully to Christ, maintaining true Christian conduct, and two things will happen: you will come in for criticism, and your life will become the very seed

of the Gospel . . . the Word made flesh again in an alien society. Even Voltaire was impressed; said he: "I once met Fletcher of Madeley."

T. CRICHTON MITCHELL

Spread the Gladness!

TEXT: Rev. 22:17, RSV

Introduction. Our missionary task is to share our faith. We have the truth of the Gospel in trust for transmission. By all means and by every means it must be "sounded out" (I Thess. 1:8). What is the secret of sharing our faith?

I. MY FAITH MUST POSSESS ME.

We will not transmit what we have not absorbed. We cannot spread what we do not possess, but we will spread what really possesses us. A man's possessions are not all-important—it's what possesses him that matters. Truth can be taught—but faith can be caught. What we hold on sufferance will not start a fire in the hearts of others. To "spread the gladness" I must be obviously in love with Jesus Christ. We are not simply spreading a truth; we are commending the Saviour of all the world. And that's why our Spanish Broadcast offering will be the best ever . . . because we love the Lord more than ever before. Don't we?

II. Thus possessed, I SHALL UNITE WITH OTHERS SO POSSESSED.

Have you ever seen and heard fishermen together? Or golfers? Or cooks? They are together sharing new secrets, recipes, moves; they are telling of battles fought and won in the fields of endeavor. The world is full of such societies of people united in and gathered around one common cause. We are the Christ-centered ones. And that's why we'll do better now than ever before—we're working together with many more Christ-centered ones who each love Christ more than they ever loved Him before.

III. Thus united, WE SHALL HARNESS EVERY INFLUENCE AND MEANS for the task.

And that goes for our cash as for everything else. Our work, our homes, our

influence, our prayers, our money—we'll throw in every power we possess. Stands to reason, doesn't it? We are people *possessed*; we are people *possessed and united*; therefore we pool our commitment and we do the job. What job? "Spread the gladness," of course!

IV. Thus united, possessed, and committed, we will CREATE A CHALLENGING STRATEGY THAT LEAVES ROOM FOR THE HOLY SPIRIT.

We will vigorously evangelize where we are; and we will fully and readily carry out and help others to carry out those strategies God's servants prayerfully hatch. It may be a Spanish Broadcast program, or an Alabaster program, but we'll do it, and better than ever before. For we cannot do less without retreating; we cannot do the same as before, for in the scale of values this is to retract; we can only do more—pray more—give more—if we are to advance at all. That's trite but true. So we'll keep open house for the Spirit and we'll do what we're told. Won't we? We have heard . . . let us spread! "Let him that heareth say, Come."

T. CRICHTON MITCHELL

The following poem was written by a 12-year-old girl in Boston, Mass.

Now I sit me down in school,
Where praying is against the rule,
For this great nation under God
Finds public mention of Him odd.
Any prayer a class recites
Now violates the Bill of Rights.
Anytime my head I bow
Becomes a federal matter now.
The law is specific; the law is precise—
Praying out loud is no longer nice.

Praying aloud in a public hall
Upsets believers in nothing at all.
In silence alone can we meditate,
And if God should get the credit—great!
This rule, however, has a gimmick in it;
You've got to finish in less than a minute.
So all that I ask is a minute of quiet;
If I feel like praying, then maybe I'll try
it.

And now, O Lord, this plea I make:
Should I die in school, my soul You'll
take.

Clearview Newsletter
J. K. FRENCH, pastor



IDEAS THAT WORK

The Power of Unity

In my early days of evangelistic work as a member of a team, I recall so vividly one particular campaign in a small town in England. For several days we preached to large congregations, but nothing happened. Then one night our leader called the church to prayer. God broke through, and one after another got up and moved around the church to ask this one and that one forgiveness for harsh and spiteful words spoken, for malicious gossip and slander. At one time it seemed to us that the whole church was one seething mass of moving people. We sat and watched God break down the barriers that divided, and heal the wounds that had festered. Revival came to that church from that hour. Among many of those who were converted was the most notorious prostitute of the neighborhood. God was glorified and the world knew and believed, when the church became one. Nothing can resist the power of a united church on fire for God. The very gates of Hades cannot prevail against it.

H. K. BEDWELL

Missionary, Republic of S. Africa

In his first pastorate at Lockport Presbyterian church, the young pastor would frequently rise early and run two miles to the brow of a hill overlooking a beautiful wooded section, with Lake Ontario in the distance. Many varieties of birds were to be seen and heard in that ravine. Perhaps it was here he penned the lines of this hymn, for he was often heard to say, "I am going out to see my Father's world."

Many of our best tunes are evolved from traditional folk songs. This tune, "Terra Beata," meaning "happy land" or "earth," is from an old English melody. It was arranged by Franklin L. Sheppard in 1915.

BULLETIN



BARREL

I Would Gather Children

*Some would gather money
along the path of life;
Some would gather roses,
And rest from worldly strife;
But I would gather children
From among the thorns of sin.
I would seek a golden curl,
And a freckled, toothless grin.
For money cannot enter
In that land of endless day.*

Freeport, Ill., Newsletter

HERALD DERRYBERRY, pastor

Hymn of the month

This Is My Father's World

No. 84, Praise and Worship Hymnal

The author, Maltbie D. Babcock (1858-1901), was born in Syracuse, N.Y., graduated from Syracuse University and Auburn Theological Seminary. During his student days he was a leader in athletics. He was described as a tall, handsome man, and an incurable optimist.

APPLY AT ONCE!

HELP WANTED: Millions of people for two weeks of hard labor, mostly outdoors, 12 to 16 hours per day. Experience is helpful, but not necessary. Crowded working conditions; sunshine, sweltering temperatures, rain, gales. Many hazards involved. No time off for meals, coffee breaks, chats. Applicants must agree to pay all expenses.

What is this? A slave-labor job? Maybe, but it's commonly called a "vacation."

ON CONVERSATION

The true spirit of conversation consists in building on another man's observation, not overturning it.

The secret of being tiresome is to tell everything.

—Voltaire

Talking is like playing on the harp; there is as much in laying the hands on the strings to stop their vibration as in the twanging them to bring out their music.

—Oliver Wendell Holmes

The happiest conversation is where there is no competition, no vanity, but a calm, quiet interchange of sentiments.

Education begins a gentleman; conversation completes him.

Prayer of the Aged

Be patient with me now. I'm growing old;
Life's sands are running low.
My thoughts are not so clear as once;
I walk with feeble steps and slow.

Forgive me—I so often make mistakes;
I'm given to forget.
I would not willingly annoy
Nor give you cause to fret.

My faults are those that often come with
age.
I smile at you through tears;
Life's care and sorrows bear so heavily
On one oppressed with years.

Life has not always been so sweet, and
sometimes sad.
I'm loath to go away
From all to which I have been close so
long,
But I would not stay away.

For soul and body both are tired; my heart
On earth will loose its hold.
Be patient with me for a little while,
For I'm just growing old.

G. Terrill

Clearview News

J. K. FRENCH

What if your mind were like TV,
Where all your thoughts were plain
to see?

While others watch, what would they
find—

An honest, pure, and Christlike mind?
Or would you have to hang the sign
Of network trouble all the time?

Prayer is not an easy way of getting
what we want, but the only way of
becoming what God wants us to be.

* * * *

There is a quiet courage that is un-
mistakably in one who is certain he is
led of God.

* * * *

One proof of a Christian spirit is to
be able to disagree without being disa-
greeable.

* * * *

He who knows little soon tells it.

ATTENDING CHURCH

Attend church? Of course we do,
Like others in our set—

Except on days that seem too cold,
Or dry, or hot, or wet.

And then, of course, in summer,
Just to keep up to par,
We take the kids on Sundays
For a joyride in the car.

And sometimes, too, in spring and fall
I take a Sunday off

And hurry to the Country Club
To have a game of golf.

But all the other Sundays
You will find us in our pew,

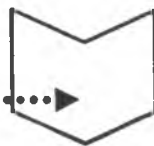
For we always go to church
When we've nothing else to do.

—Selected



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Damned Through the Church

By John Warwick Montgomery (Minneapolis, Minn.: Bethany Fellowship, Inc., 1970. 96 pp., cloth, \$2.95.)

The Church in our time has fallen upon hard days. Everyone is ready not only to criticize her, but also to instruct her as to how she might set her house in order. John Warwick Montgomery, professor of church history and Christian thought at Trinity Evangelical Divinity School in Deerfield, Ill., has some agonizing things to say about the Church, but his real concern is to warn us that "a self-satisfied church is a damned church and that only those who lose their lives for Christ's sake will ever find them."

The author uses a magazine article by Stanley High on why he goes to church as a springboard for asserting that unless a man attends church for God-centered and not self-centered reasons he is bound to be hurt. "The church can be a place of accelerated salvation; but it can also be a place of accelerated damnation" (p. 24). After characterizing the New Testament's views of the Church as a separated body, as God-centered, as a community of saints, and as the place where the Gospel is preached, Montgomery concludes that "we actually imperil our souls if we view the church as a man-centered organization indistinguishable from a social club; to be saved through the church we must see it as the one God-given agency on earth through which we can come to know Christ our Saviour and proclaim His saving love to others."

One chapter is devoted to "Damnable Epochs in Church History," by which he

means periods in which false views of the Church developed. Four of these dreadful misconceptions of the nature of the Church and of the nature of Christianity are from the past. In Luther's day, it was sacramentalism—making the Church an end in itself; in Napoleon's day, nationalism—setting reason above the Word of God and turning the Church into a rational institution, like a college of mathematicians; in Kierkegaard's day, orthodoxism—substituting formal correctness of doctrine and the possession of Bibles for a living, personal encounter with Jesus Christ; and in Hitler's day, politicism—blending the Church with the state and allowing the culture of the time to swallow up the gospel of Christ (pp. 65-66). In the twentieth century, Montgomery sees four ways in which people misconstrue the nature of the Church, namely, activism, subjectivism, togetherness, and ecumenicalism.

Montgomery concludes this brief book by asking the question, "What must I do to be saved?" His answer, in effect, is that one must understand rightly what the Church is; and if so, he will be confronted with the Gospel to which he must respond. Damnation through the Church is possible only when one is indifferent to or rejects the grace of God which is offered through the Church when she faithfully follows Christ.

These popular lectures to a preachers' conference in Canada are hard-hitting in true Montgomery style. The title of the book is expressly intended to shock us. After reading through these four brief chapters, it becomes readily apparent what the author has in mind. And he is right in principle. Unless the Church is periodically renewed and corrected by the ministry of the Holy Spirit she will become an instrument of damnation rather than salvation. Witness the people of Israel in the

*Professor of biblical theology, Nazarene Theological Seminary.

Old Testament, and the Church in various periods of her history!

WILLARD H. TAYLOR

The Years Teach: Remembrances to Bless

By Bertha Munro (Kansas City: Beacon Hill Press of Kansas City, 1970. 359 pp., cloth, \$3.95.)

"If we could not be large, we would be genuine. Genuine in scholarship, genuine in religion—the two in balance, each truer because of the other's truth."

So Bertha Munro states her aspiration and guiding principle for then-fledgling Eastern Nazarene College. And this obviously reflects her personal credo, too. As things have turned out—the college is clearly excellent and her own life intellectually and spiritually so remarkably effective—there is something in this book of faith having become sight. Not that Miss Munro would ever permit herself or ENC to rest content. She has too much respect for the dynamic nature of truth and too much itch for exploration for that. Time and again, the clarion of accomplishment resounds. But she hears it resounding off the cliffs of some new height to be scaled. New vigor and new ways of scaling are called to service, and always the direction is upward. There is positive delight in a new challenge discerned and accepted. Watching her climb animates. One must do some climbing himself, both spiritually and intellectually (and wonder why anyone ever is foolish enough to believe the two may be separated without creating a monstrosity).

ENC is not my alma mater. And I have missed the pleasure of meeting Miss Munro personally. But her story (and ENC's—the two are inseparable) would not be put aside until the final sentence was read. I was meeting my spiritual and pedagogical ancestors. *Our* ancestors, friend reader. And she is a true leader among them. Nor has it been that long ago that she was path-blazing. Educated, dedicated, imaginative, compassionate, aggressive—these became

adjectives of celebration as I met Miss Munro by way of her autobiography and added another dimension to my understanding of the earlier days of our church and its educational adventure. Here is a book that offers more than adequate recompense for the hundreds of tales of boos and duds and misguided characters with which we while away God's time and our energy.

—PAUL MERRITT BASSETT

Reentry

By John Wesley White (Grand Rapids: Zondervan Publishing House, 1970. 164 pp., cloth, \$3.95.)

John Wesley White, an associate evangelist of the Billy Graham organization and an Oxford Doctor of Philosophy, tackles the teaching of the Bible on the second coming of our Lord in a series of sermons he initially delivered in the famed People's Church in Toronto, Canada. He discusses in popular style, but with extensive and almost overwhelming references to contemporary literature, the following themes: "The Theology of Christ's Return," "Science, Technology, and the Coming Christ," "Society and the Coming Christ," "Philosophy and the Coming Christ," "Politics and the Coming Christ," and "Preparation for His Coming."

These are not typical sermons. While based upon the Scriptures, they essentially bring together quotations and illustrations from all phases of current life which support the doctrine of Christ's coming. Contained here is an amazing compendium of illustrations of what possibly might happen politically, morally, cosmically before or at the time of the return of our Lord. White sees in many events of our times indisputable signs of the Second Advent. Preachers who are interested in the meaning of the existence of the state of Israel for the doctrine will appreciate the chapter entitled "Politics and the Coming Christ."

White has a preacher's heart. The truth of the Second Advent is "fire in his bones."

Men must be prepared to meet the Lord. Thus, he concludes his study with a call to preparation. In a series of alliterative and in some cases awkward (theologically and grammatically) words, he characterizes the second coming of Christ as imperative, immutable, Immanuel (God with us), immense, imminent, immediate, immigrational, immortality, implicational, and impending. Every man, however, can take the "one small step of faith" and be prepared.

WILLARD H. TAYLOR

New Theology No. 5

By Martin E. Marty and Dean G. Peerman, eds. (New York: Macmillan Company, 1969. 252 pp., paper, \$1.95.)

Pastors frequently ask me about the theology of hope and what they might read to become acquainted with it. The pivotal book is, of course, Jurgen Moltmann's *The Theology of Hope*. Another volume of great significance is Wolfhart Pannenberg's *Jesus, God and Man*. If one does not want to try to wade through these two weighty monographs without some orientation, he can start with the articles in the above-noted symposium, which has the subtitle "The best way into Bloch, Moltmann, Pannenberg and the new talk of the future, hope and eschatology." Marty and Peerman have written an introductory article which must be heeded if one is to pick his way successfully through these studies.

This material is not for lightweights theologically. But it is immensely helpful for those who are trying to keep abreast of current thought. Not all the theological reactions to Bultmann are gratifying, but that of the "new hopers" who focus upon the resurrection as basic for the understanding of the Christian faith is to be regarded as a viable corrective.

Marty and Peerman have produced *New Theology Nos. 1-4, 6*, too. Take a look at them if you are interested in other phases of current theology.

WILLARD H. TAYLOR

Preachers' Exchange



FOR SALE—255 books, on most subjects. 25c to 50c each, plus postage. Write for list. Robert Harmon, 1617 Rosewood, Colusa, Calif. 95932.

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14-20 International Institute

AUGUST—

NWMS National Workers and Bible School
18-23 International Laymen's Retreat
30 Promotion Day

SEPTEMBER—

NWMS Alabaster Offering
6 Cradle Roll Sunday
27 Christian Education Week begins



AMONG OURSELVES

It adds up to 22 percent, excluding district budget. Ten percent for World Missions, 5 percent for Home Missions (p. 31), 5 percent for Education, 2 percent for Ministerial Benevolence (soon 3 percent). But why not? We would still be spending more locally percentagewise, than many non-Nazarene missions-minded churches . . . In Europe, where I'm writing this, they very definitely believe in percentages. Taking no chances with grudging, stingy tips, hotels and restaurants just add it to the bill—a whopping 15 percent! In Japan it is 20 percent, 10 percent for the government. It's the fairest way to handle our benevolences, too . . . Yesterday a letter came from a pastor's wife exulting over their success (first year in this church) in getting "Showers of Blessing" on the local station. Then this astonishing word: "Some of our people didn't even know there was such, and none of them had ever heard it." If every pastor would at least promote the Spanish radio offering this month (p. 25), such isolated pockets of incredible ignorance would be wiped out . . . Page 22 reminds me of a truth-stranger-than-fiction story that I heard this past Sunday. Years ago a war-widowed refugee and her teen-age son attended a missionary meeting in Europe. They had nothing to give. At home they got on their knees and promised God to give the first 100 German marks they could get their hands on. Miraculously this exact amount came to them in a few days. In their dire poverty, they stared at it. They needed food. The boy needed clothes. He needed shoes. But without hesitation they sent it to missions. In amazing but divinely credible ways this simple act of obedience set in motion a chain of events which led them across the sea to New Jersey, then to Portland, Ore., then into the First Church of the Nazarene, then the boy through Pasadena College, then back to Europe, where he now pastors the largest Nazarene church in continental Europe. Parents who demonstrate stewardship before the eyes of their children will get the rebound twice—in their own lives, and in the lives of the youthful observers.

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