

THE
**NAZARENE
PREACHER**

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THE MANAGEMENT OF TIME

General Superintendent Coulter

HOW DO YOU PREACH HOLINESS?

The Editor

JOHN WESLEY'S VIEWS ON PREACHING

Charles D. Isbell

THE CHURCH AS A WITNESSING COMMUNITY

Jackson D. Phillips

THE REWARDS OF THE PASTORATE

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WITNESS WITH THE WRITTEN WORD

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—proclaiming Christian Holiness



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Volume 44

Number 8

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Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price: \$2.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to Richard S. Taylor, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Mo. 64131. Printed in U.S.A.

The Management of Time

General Superintendent Coulter

AN IDLE, shiftless preacher is a disgrace to the ministry. But a worried, hurried, and preoccupied preacher is almost as bad. Actually, both of these men suffer from the same disease—an improper use of time!

So much is expected of the preacher! Every church makes its own demands—building programs, organizational planning, pastoral visitation, counseling, sermon preparation, speaking engagements, district responsibilities—to name just a few. Most ministers are conscientiously trying to do the work which they feel the church requires and expects. But in doing so, it is possible to always be out of breath, out of time, and out of inner resources.

It is in the discovery of certain basic secrets concerning the use of time that the preacher can be the productive, fruitful servant of God that he ought to be.

One of those secrets is discipline. Unscheduled days are usually unproductive days. In most pastorates there are enough “interruptions” to keep a man running at top speed. The minister must discipline himself to study, to pray, to visit, and to apply himself to the real needs of the church. No one else can do this for him. He will be lured into many attractive bypaths that are exciting and enticing. But he must learn to stick to the essentials and force himself, if necessary, to do them.

Closely akin to discipline is the secret of separating the trivial from the important. Paul prayed for the Philippian church “that they might have a sense of what is vital.” Many men waste talent and time on causes that are nonessential. No man can do everything. He must choose his priorities. Time is never wasted when it is spent in doing the eternally important things.

It is essential that the minister shall give total concentration to the task at hand. Work can be refreshing when it consumes our whole attention. No man is at his best when he is preoccupied. Preachers are usually poor listeners. Part of the reason is because they have not given their undivided attention to the one who is speaking. Preoccupation can lead to a breakdown of personal relationships that will be damaging and defeating. One of the most successful pastors I know has developed the rare ability to give each person his undivided time and attention.

While some men may derive some secret satisfaction from a furrowed brow, a worried look, and a feverish activity, this is not the ideal for the minister of the Gospel. His work should be done with

(Continued on page 11)

How Do You Preach Holiness?

Every minister should be a holiness preacher, whether his tag be Presbyterian, Baptist, or Nazarene. This is his duty. To the measure that he falls short he dishonors the Saviour, who “appeared to put away sin by the sacrifice of himself.”

If holiness preaching is solely a matter of good advice—that people should be decent and religious—then of course most clergymen will qualify. By and large, honesty, goodwill, kindness, and benevolence are urged from the average pulpit. This is true probably as much from liberal pulpits as conservative. Many would echo the old Negro preacher who said to me recently: “I tell my people that, whether they like it or not, they ought to be holy.”

But the problem is right there: do they “like it”? Not, do they like holiness preaching, but do they relish the idea of being holy? They already know they ought to be holy. People don’t need the preacher to tell them that. If holiness preaching is merely a matter of telling men they ought to be good, it will miss its mark.

It would seem therefore that the preacher’s first aim should be to create a hunger for holiness. People will not be holy unless they want to be. The promise of fullness is to those who “hunger and thirst after righteousness.” The almost entire absence of any deep yearning for righteousness is the most appalling desolation of our times. People want to be happy. They want to be healthy. They want peace of mind. But a passion to be holy is very scarce indeed. Without a passion for holiness there will be little pursuit of holiness.

What kind of preaching is usable by the Spirit in creating this hunger? Several things can be said. First, it is the kind that majors on the holiness of God, until even the sinner who repents will know that it is sin he is repenting of, and it is a holy God he is dealing with. The basis of too many conversions is entirely humanistic and self-centered. Religion is seen by the seeker as a way of solving problems, not as a way of getting right with God.

Also, effective holiness preaching will make holiness concrete. It will not be airily praised in the abstract, as a sentimental ideal,

while the substance is left vague and fuzzy. People must know what it means for *them* to be holy. Biblical holiness is describable and definable. If the preacher is definite enough, listeners will see their unholiness. If the preacher fails here, they will sleep on in the illusion they are “good enough” as they are. This is true, not only of the unawakened sinner, but the complacent Christian who still has the carnal mind. Only when Isaiah saw himself in the light of God’s standard did he cry out in anguish, “Woe is me!”

Then, if hunger is to be aroused, the beauty of holiness must be shown—its reasonableness, its balance and symmetry, its wholesomeness. And what better way to do this than by presenting Christ, in all the rich facets of His lovely character? When His beauty is displayed, until men not only admire Him and love Him, but yearn to please Him and to be like Him, then they will pray,

*Let the beauty of Jesus be seen in me,
All His wondrous compassion and purity.
O Thou Spirit Divine, all my nature refine;
Let the beauty of Jesus be seen in me!*

But in many cases something more is required than even this. The absolute necessity of holiness must be drummed in. The inherent logic of this must be shown with utmost clarity. A holy God could not accept less than holiness in His moral subjects. Unless man shares God’s holiness (Hebrews 12), there can be no moral basis for fellowship. And without fellowship with God, where is “eternal life”? Where is “redemption”? What does it matter if you restore man to a paradisiac garden if the sin in his heart still sends him slinking off to hide? No, not only the place but the purity must be restored. And the restoration of the purity is the basis for being sure of the place. This too will true holiness preaching get across. It ought not to be necessary to preach “holiness or hell,” for the beauty and rightness of holiness ought to carry sufficient appeal. But the grubbiness of man’s heart has blinded his eyes. Therefore when he fails to see the desirability of holiness he must be made to see its necessity, so that even if he *would* be indifferent, he *dare not* be.

But preaching may so present holiness that the Spirit is enabled to create a great hunger, and still fail. Effective holiness preaching shows the availability of holiness as well as its necessity. It is more than either good advice or law; it is gospel. It is good news that “a fountain” has been opened “for sin and uncleanness.” It points men to Calvary, where Jesus “suffered without the gate,” “that he might sanctify the people with his own blood.”

Too many of us fail here. When was the last time we preached the *how* of repentance and faith unto salvation—so simply that a child could understand? And when did we explain, with equal clarity and simplicity, how to consecrate and believe for entire holiness?

For we are not holiness preachers in the Wesleyan sense if we present the subject in such a way that our listeners suppose holiness to be a human achievement. They must see it as a *state* of grace dependent on a *work* of grace, available to none by works, but available to all by faith in the blood of Jesus.

The great evangelist was first a preacher; secondly a teacher of preachers

John Wesley's Views on Preaching

By Charles D. Isbell*

JOHN WESLEY towers above the average man in history as a giant towers above a dwarf. He was a gifted linguist, a brilliant theologian, a hardy traveler, an educated aristocrat. But he was more than the sum of all these things. He was first a preacher. True, his training had qualified him to teach any of several languages in a university, but he was first a preacher. His insights into the Bible and his ability to express his beliefs gained him wide acknowledgment as a theologian, but he was first a preacher. His travels were extensive for his day, and his speaking engagements could well have been filled with anecdotes and memories from and of his travels, but he was first a preacher. He traveled thousands of miles every year, not to lecture, but to preach. He made preaching important. He approached it as an art and he mastered it.

His concept of the ministry was bound up closely with his concept of preaching. That is, his idea of the *ministry* was that it should "glorify God, and save souls from death,"¹ which is certainly not a poor defini-

tion of the real purpose of preaching. He was once asked, "What is the best general method of preaching?" He gave a fourfold reply: (1) To invite. (2) To convince. (3) To offer Christ. (4) To build up; and to do this in some measure in every sermon.²

On another occasion, he was asked to give his advice on preaching, and he answered with a 21-point outline. Four of those points bear repeating: (1) Begin and end precisely at the time appointed. (2) Always suit your subject to your audience. (3) Choose the plainest texts you can. (4) Take care not to ramble; but keep to your text.³

His definition of preaching is plain from his answers to questions on several different occasions. He defined three facets of preaching which were important to him: (1) Preaching Christ. (2) Preaching holiness. (3) Preaching the proper combination of the Law and the Gospel.

The most effectual way of preaching Christ, is to preach him in all his offices, and to declare his law as well as his gospel, both to believers and to unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.⁴

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In a more explicit answer, he again speaks of the Law and the Gospel in relation to one another.

I think the right method of preaching is this: At our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; showing it, as it were, afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel.⁵

His definition of the preaching of the Law: "Explaining and enforcing the commands of Christ."⁶ The preaching of the Gospel included "preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which, in consequence thereof, are freely given to true believers."⁷ Significantly, Wesley's preaching did not stop at the point of regeneration any more than his theology did. "Strongly and explicitly exhort all believers to 'go on to perfection.'"⁸

Briefly, then, John Wesley's preaching was characterized by three points. *He preached the Bible.* His printed sermons, while not technically to be classified as "expositional," were saturated with the Scriptures, and every point rested squarely on the Word of God. *He preached holiness.* This is always the natural outcome of preaching the Bible, for the Bible teaching of heart holiness will demand holiness messages from the true "biblical" preacher. *He preached for a decision.* Souls found God when he preached. Hear his testimony.

Today, Monday, 21 [May, 1739], our Lord answered for himself. For while I was enforcing these words, "Be still, and know that I am God," He began to make bare his arm, not in a close room, neither in private, but in the open air, and before more

than two thousand witnesses. One and another, and another was struck to the earth; exceedingly trembling at the presence of his power. Others cried, with a loud and bitter cry, "What must we do to be saved?" And in less than an hour seven persons wholly unknown to me till that time, were rejoicing and singing, and with all their might giving thanks to the God of their salvation.⁹

The pastor of today can do no better than to study and try to follow the example of John Wesley, the preacher. Indeed, Wesley was well aware of the poor preaching among some of his pastors and he often gave advice which aimed at correcting their glaring faults. Many of the preachers in the early Methodist movement were simple lay preachers, called by the Bishop of London "young raw heads." Wesley was not unaware of their educational deficiencies, and his advice to them was often amusing in its simplicity. For example, "Scream no more, at the peril of your soul,"¹⁰ was his advice to one overzealous young man.

Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream; I never strain myself. I dare not: I know it would be a sin against God and my own soul.¹¹

In other words, Wesley would do nothing that might shorten his ministry or hinder his effectiveness as an orator for God. His testimony of never screaming must be read in light of the fact that he preached in the open air to huge audiences, often three or four times in one day. Further, his appeal for temperance extended beyond the domain of volume, venturing into the touchy area of length.

Likewise, be temperate in speaking; never too loud, never too long: else Satan will befool you; and on the pretence of being more useful, quite disable you from being useful at all.¹²

Wesley's emphasis was always on a middle-of-the-road course. This is evident from his list of the seven chief faults of speakers: (1) The speaking too loud. (2) The speaking too low. (3) The speaking in a thick, clattering manner. (4) The speaking too fast. (5) The speaking too slow. (6) The speaking with an irregular, desultory, and uneven voice, raised or depressed unnaturally or unseasonably. (7) The speaking with a tone:

Some have a womanish, squeaking tone; some a singing or canting one; some an high, swelling; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words.¹³

To cure the bad habit of speaking in "unnatural tones," Wesley suggested the following practical test: "Endeavor to speak in public just as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were speaking of it to a friend."¹⁴ This is the advice of a man who was concerned with the relevancy of preaching. He was not content to simply intone the words of the Bible and "let the chips fall where they may." He wanted people to understand him, to be interested in what he said, to believe him, to react to his challenge, to accept his invitation.

In reading his advice to preachers, and in reading his ideas about sermon

preparation and delivery, one gets the distinct feeling that John Wesley was extremely serious about the business of preaching. He did accept lay preachers, even those with very little formal education, but he urged them to engage in a concerted, ordered process of self-education and self-improvement. He names three kinds of talent which he felt were advantageous for a man who sought to preach God's Word: (1) "A good understanding, a clear apprehension, a sound judgment, and a capacity of reasoning with some closeness." (2) "Liveliness and readiness of thought." (3) "A good memory."¹⁵

But Wesley realized that not every man will be blessed alike with the above-mentioned three qualities. Accordingly, he added nine things which he called "acquired endowments," meaning that, even though one was born with a lack in some areas, all could and should improve with hard work. These are the nine: (1) "A knowledge of his own office." (2) "A knowledge of the Scriptures." (3) "A knowledge of the original tongues." (4) "A knowledge of profane [secular] history." (5) "Some knowledge of the sciences." (6) "A knowledge of the Fathers." (7) "A knowledge of the world, a knowledge of men." (8) "An eminent share of prudence." (9) "A degree of good breeding."¹⁶ These nine things Wesley felt were indispensable to a

You will at times be grumpy over thin pews. Watch yourself then; be sure that that is really zeal for Christ, and not, as is much more likely, merely hurt pride that stings you.

From *In Christ's Stead* by Arthur John Gossip

man in the ministry of Jesus Christ. There is a balance between the academic and the practical, the old (history) and the new (science). It is safe to say that Wesley would have had little use for the man who, lacking any of these, would be unwilling to seek them by discipline and study.

Wesley's advice was never beyond what he himself had attained and practiced faithfully, and so it is all the more appropriate. In all probability, every man who reads this article will agree that few, if any, men can ever hope to stand as tall as did John Wesley. It is proper to recall Wesley's own attitude towards those who felt the sharp sting of inadequacy:

What may greatly encourage those who give themselves up to the work with regard to all these endowments, many of which cannot be attained without considerable labour, is this: they are assured of being assisted in all their labour by Him who teacheth man knowledge.¹⁷

This, then, was the preaching ministry as John Wesley saw it. His ideas included high goals and constant striving; no one characterized those ideas better than Wesley himself. God had a man in John Wesley—a scholar, a theologian, a world traveler—yea, a 10-talent man. But most of all, God had a preacher, a crier for the cause of Jesus Christ. The world still needs that kind of man.

Wesley, John. *The Works of John Wesley*. Kansas City: The Nazarene Publishing House. A 14-vol. set first printed in 1872 by Epworth Press,

London.

¹*Works*, X, 486.

²*Ibid.*, VIII, 317.

³*Ibid.*

⁴*Ibid.*, p. 318.

⁵*Ibid.*, X, 486-87.

⁶*Ibid.*, XI, 486.

⁷*Ibid.*

⁸*Ibid.*, XIII, 328.

⁹*Ibid.*, I, 196.

¹⁰*Ibid.*, XII, 331.

¹¹*Ibid.*

¹²*Ibid.*, p. 323.

¹³*Ibid.*, XIII, 519-20.

¹⁴*Ibid.*, p. 520.

¹⁵*Ibid.*, X, 481-82.

¹⁶*Ibid.*, pp. 482-85.

¹⁷*Ibid.*, pp. 485-86.

Practical Points

that make a difference

"He is an administrator who never calls"

Dear Son:

We said good-bye to our pastor this morning. He moved, not by choice, but by necessity. We never voted him out. He was too good a man and an excellent preacher, but he didn't call.

He informed our board three years ago that this was the responsibility of the people, not the pastor. His time was taken up solely with study and administrative duties and he would not call.

Do you know what happened? His ministry became barren because he was out of touch with the people. His illustrations were beautiful, but sterile because they missed the people's needs. He preached some great sermons, but I often wondered if he was answering questions I never asked.

He could chair a board with ease and skill. He could give an after-dinner speech with humor and facility. He could pat you on the back and be a hail-fellow-well-met. But there were times when we all needed a pastor to pray, counsel, and just be with us—he was an administrator and did not call.

Our pastor could chart a graph, discuss authority relations with committee and board, and organize a program, but we said good-bye to him this morning because he did not know his people—he never called.

You know, Son, I need my pastor in the office occasionally. If he would only eat lunch with me, pray in my office, grip my hand in personal comradeship—but he was an administrator and did not call.

Love,
Dad

The Church as a Witnessing Community

By Jackson D. Phillips*

AN EXCITING CONCEPT of the Church that is exercising the minds and pens of many theologians in our day is that the Church is a community. George Hunt, in his book titled *The Rediscovery of the Church*, says that the word community is not used in a "geographical sense, nor primarily in a sociological sense, but as a theological concept of profound significance." The Church as a community is composed of persons who have accepted Christ as Savior. The Church consists in the "fellowship of Jesus Christ," or "fellowship of the Holy Spirit." This conception of the Church is found in the Constitution of the Church of the Nazarene, where the Church is referred to as a "holy Christian fellowship."

The concept of the Church as a community has caused a redefining of the nature and mission of the Church. The closer we get to a biblical understanding of the nature of the Church, the closer we will come to the correct understanding of the Church's mission.

The Church as a community of believers is a concrete reality in the world. In this concept the emphasis is placed on the "visible" rather than on the "invisible." Karl Barth says that the "Church is at all events a people. It is a congregation, an as-

sembly, a community." Paul's words about the Church as being the "body of Christ," the "bride of Christ," and "the temple of God," are addressed to actual, visible congregations.

Of course there is a very important truth in the idea of the invisible Church. As Newbigin points out, "That which constitutes the church is invisible, for it is nothing less than the work of God's Holy Spirit." He goes on to say, "But the church itself is the visible company of those who have been called by Him into the fellowship with His Son." The Christian Church is precisely as visible as the Christian men who make it up.

The rediscovery of the Church as a community of believers has been a missionary movement. Lamott, in his book titled *The Revolution in Missions*, says that the concept of a church as a visible community "arose with the discovery on the mission field of the church as a fellowship, as *koinonia*." He goes on to say, "It is with the church as fellowship, rather than organization, that the missionary movement is concerned."

This newer concept of the Church not only defines the Church as community, but as a *witnessing* community. When the true nature of the Church is understood, its mission will be readily seen. Or, as has been the case in the missionary movement, when the true mission of the Church

*Nazarene missionary, Johannesburg, South Africa.

is understood, its real nature will be realized. When we understand the biblical concept of the Church, we see that the Church is a missionary Church.

John McKay has said, "The Church becomes the Church, not when it extols its virtues, but when it accepts its God-given mission." The Church's God-given mission is to evangelize. This mission is necessary to the Church's very existence. Emil Brunner has said it well: "The Church exists by mission as fire exists by burning." The Church was called into being to save the world, and when it repudiates this mission, it ceases to be the Church. But as D. T. Niles warns in his book, *Upon the Earth*: "It is not enough . . . to speak of the church as engaged in a mission. It is essential to realize that the church is a mission." And when Christians fail to carry out the mission to evangelize, the very existence of the Church is threatened.

This mission is a world mission. We tend to think of missions as being a task for a missionary society composed mostly of women, or a few odd souls who go to the ends of the earth, or some second-rate people who cannot work well in what we think of as normal situations. But this is to misunderstand the nature of the Church's mission. Mission is not the special function of a part of the Church. It is the whole church in action. Mission is the function for which the Church exists.

Since the mission of the Church is a unified mission, the distinctions between home missions and foreign missions break down. Niles says, "The phrase 'foreign missions' has practically gone out of use, but 'missions' remain, and it is essential to know what they signify in terms of the totality of faith. Missions must cease to be a speciality, and be seen

instead as an integral part of churchly obedience."

Lamott points out, "The day is past when men thought of missions as concerned largely with the conversion of individuals from non-Christian religions in conveniently distant foreign lands. The challenge of our day lies rather in a world-wide heathenism running horizontally through all the religions, cultures, and nations of the world, including our own." Here the stress is not on "missions," but on a "mission"—this is a world mission, a task that is to be accomplished in all the world, including America, and every Christian shares in the obligation of this task.

Donald McGavran says in his book, *How Churches Grow*, "Two forces constantly press on the Church. One pushes it into shepherding the flock, the other into disciplining the nations and spending itself for others." McGavran explains, "These forces are not evenly balanced. There is a constitutional bias toward perfecting." Since the Church has a built-in nature which prefers perfecting, it is easier for the Church to settle down to a quiet shepherding of the flock than to climb uphill to missionary endeavor. McGavran goes on to say that the pressure to perfect induces the churches "to lavish care on themselves, pressing forward feverishly to better and ever better church buildings, programs, Christian education, and service enterprises." In other words, most of the Church's time, money, and effort are spent on those who are already Christians.

The shepherding of the flock and the disciplining of nations are not in antithesis to each other. Markus Barth says that the church has a dual purpose: "worship and mission." The Church, Barth says, "in all her acts and signs, is basically oriented towards two fronts—towards God and

towards the world." The great error of the Church today is that it gives most of its attention to its inner life, neglecting its mission to the world.

When the Church neglects its mission, the inner life of the Church will suffer. Worship and mission are so closely related that true worship will result in evangelism, and evangelism will result in worship. The spiritual life of the Church is strengthened by every effort of evangelism. Karl Barth expresses this thought: "The church cannot have an inner life without expressing it to the world." The worship of the Church must not be an end in itself, but for the sake of the spread of the Gospel.

The Church is under constant temptation to make its services, rather than evangelism, the expression of its obligation to the world. But when the Christian community seeks to be self-contained, it loses one of its greatest opportunities of fulfilling its mission. To save itself, the Church must save others.

The Church cannot be content with being only a worshipping community. The community congregates for worship so it can be dispersed to witness. The Church must be on the move—a pilgrim people. Newbigin refers to the Church as an "expedition." Niles says, "The sacraments of the church, the worship of the congregation, the study of God's Word, the practices of religion in the home and in one's personal life—all these are food for the journey." The Christian community has to be a witnessing community, for witnessing is the natural concomitant of a holy life.

The Church is therefore missionary—it is a mission outpost in an alien and lost world, a battleground, instead of a sanctuary for the faint-hearted. This conception of the Church as such is the New Testament concept. The God-given task of the Church—evangelism—is inherent in the nature of the Church. When the Church ceases to be missionary, it contradicts its own nature.

The Rewards of the Pastorate

The following letter, written to CARLOS H. SPARKS, pastor at Johnson City, Tenn., confirms our conviction that being a pastor is the most challenging, demanding, and rewarding work in the world. It should inspire every pastor to magnify his calling and keep "plugging."—EDITOR.

Dear Pastor:

You will pardon me for addressing you as pastor. We had never attended your church with any regularity, yet Jim and I have always thought of you as someone very special. I am writing this morning to tell you that Jim has

accepted the Lord as his personal Saviour. He went forward Sunday morning and I am so happy I want to tell the whole world. I share it with you because in a large sense you are responsible.

How could we ever forget that cold, snowy morning you drove 90 miles to come to our aid when all of life had crumbled beneath us? Daddy and Mother wanted to help but they were so broken with disappointment. Susie was just a few weeks old then. How we wanted her—our own baby! God had been so good to us! How could Jim say it was quits? Not only was my home

broken, but I must beg Mother and Daddy to come home and live with them. It is so hard to realize it all happened three years ago this winter. Our new little girl is just a year old and Susie is a beautiful, doll-like three-year-old.

As Jim and I look back to that ordeal, he laughs when he says, "The preacher sure didn't pull any punches when he told me I was a fool. I couldn't have argued with him for the life of me. He was right. It seemed I was on a roller coaster and couldn't get off. I told the preacher I didn't want off, but in my heart I knew I wanted my wife, baby, and home more than anything."

Jim had told you he wasn't happy. You asked him how he expected to be happy without the only One who could bring true happiness. He scoffed a little. I suppose in a way I did too. I wanted an immediate solution. You helped us to see that our lives didn't get in the mess they were in overnight. Likewise, we would have to lay a new foundation and build again, day by day, week by week, across the years. I think it was something you kept saying from the Bible that struck my heart like a trip-hammer. "Seek first the kingdom of God—THEN all these things will be added unto you."

More than a year ago I found the truth of those words. You were right. It has not been easy. There was so much to forgive, but God has given me grace day by day. Though Jim has been

sympathetic toward the church and the gospel, his first definite move was Sunday when he said "yes" to God's will for his life. We have been having our family altar for several months now and grace before meals. Jim is trying to break the smoking habit. He knows it is wrong and has had a real battle. I know what he is going through because I was a chain smoker myself and God delivered me. Pray that He will also deliver Jim. He wants to quit. That is a good sign.

Enclosed is a picture of Jim and the two girls. I thought you might like to have it. I thank God daily for His Church and ministers who stand ready to help people like us to pick up the pieces of a shambled life and make something valuable and beautiful from the wreckage. God bless you.

In Christian love,
PAT

Pastor's addendum:

Beginning with the winter quarter (1969), Pat and Jim* began preparation for the ministry in a Bible college. Thus they are to take their place in the ranks of those who help people pick up "the pieces of a shambled life and make something beautiful from the wreckage." When salvation came to them, they felt the need and God's call to pass it on to others.

*Substitute names.

THE MANAGEMENT OF TIME

(Continued from page 1)

purpose and yet with abounding joy. He can steer his ministerial course between the extremes of rigidity and laxity. He can be flexible without being a drifter. He can make his time productive instead of being hounded by it.

If he can pay the price of discipline, if he can separate the trivial from the important, if he can give total concentration to the task at hand, he can be the human instrument which God can anoint and bless as a minister of the Gospel.

Youth is going to march
—why not for Christ?

Changing Methods Which Will Affect Youth Work

By Don Hughes*

TEENS ARE CAUGHT in the middle. The gang tells them to conform. Parents plead with them to reform. The church says that they need to be transformed.

The high school dictates excellence. The army says, "Join now." The airline says, "Fly now; pay later." The disc jockeys say, "Frug it." And the First National Bank offers them a checking account of their own.

It is a no-man's-land between childhood and adulthood. Tension, conflict, anxiety, and rebellion are trademarks of the group.

Dr. Alex Sherriffs, professor at the University of California, in an extensive youth study has made the following distinctions between today's youth and other generations. He finds some major differences:

1. Today's youth are better trained.
2. They are more lonely.
3. They develop friendships of shorter duration and more shallow in nature.
4. They have more difficulty in accepting authority.
5. They prove to be silent and withdrawn.
6. They are less able to postpone gratification.
7. They demand absolutes and are less able to tolerate probability and compromise.
8. They are more afraid of the risk of making mistakes.

Out of this current matrix of con-

verging pressures, I see four considerations emerging which may guide our church's ministry to youth.

I. *The years ahead will be no easier to reach youth for Christ.*

Don't expect significant improvement in national morals.

Teens will continue to be strongly influenced by the peer group.

Educational, vocational pressures will increase.

Home will play a decreasing role in their lives.

II. *Bigger changes will be seen in youth programs than in Church facilities.*

The following three emerging emphases are by no means new, but will be brought into sharper focus:

We will extend our environmental time. Thus direct teaching time and indirect social pressure will all contribute to character improvement.

We will expand our ministry to serve the spiritual, social, and physical needs of our youth.

We will incorporate our efforts into a total religious-social-recreational program. This means we will need to provide the facilities required for such a ministry.

III. *There will be a trend toward larger, versatile rooms which become worship-learning-fellowship centers.*

Such rooms will be used for opening worship, Bible study, fireside devotions, NTF, parties, socials, banquets, and service-oriented work as-

*Alumni and news services director, Pasadena, College, Pasadena, Calif. This article and the one following are taken from the winter edition of the *Nazarene Directors' Digest*, 1968.

signments. They may have a library or reading and research section, and certainly facilities for serving food. Access will be gained without major sections of the church being opened.

There may be adjacent classrooms, but the learning centers will be large enough for buzz groups, and other kinds of temporary or periodic informal groupings by sex, subject interest, subject knowledge, or assignment.

IV. *Some of the best program methods will be non-building-centered.*

We have been plagued by too many "sit-ins" when we need more "go-outs." We've tended to judge the church by what went on within the four walls. Our better test of effectiveness within is what goes on without.

The building is only for tooling up to move out!

And here's an idea kit—

Where and How to Involve Youth

By Rick Brockman*

Two key words to be basic in our thinking: Positiveness and Involvement.

Where to involve our youth:

A. In the church—

1. *Participating in Sunday school:* lead the singing, make announcements, usher, read the Scripture, lead in prayer, be on panels, debates, symposiums, be in skits, group discussion, planning devotionals, give reports, straighten the room, distribute hymnals, take offering.

2. *Serving as an officer or on an officer's committee:* Sunday school—vice-president, publicity, secretary-treasurer, social committee, evangelism, missions, newspaper, bulletin board, library, welcoming.

3. *Short-term committees:* Youth Week committee, banquet committee, food committee on socials, special program committee, cleanup committee.

4. *Volunteer work around the church:* secretarial work—folding, stuffing envelopes—janitor work, gardening, sewing curtains, fixing furniture, having a big cleanup.

5. *Participating in a church service:* render musical numbers, play musical instruments, usher, give testimonies, read scripture, lead in prayer, operate a projector.

6. *Help in missionary projects:* raise a missionary offering for budgets, make a missionary map, send cards to the missionaries.

7. *Special church events:* Youth Week, church banquet, picnic, mission conference, canvassing and calling, camps, posters.

B. Outside the church—

Street meetings, jail, missions, rest homes, community-wide youth meetings, singspirations, YFC, visit shut-ins, organize a Bible study in a home, distribute tracts, visitation—children in hospitals and orphanages.

Some key thoughts in using our teens

1. Decide ahead of time what work needs to be done (organize).

2. Select the right teens for the right job.

3. Give all a chance to participate.

4. Make everyone feel wanted.

5. Enlist others ENTHUSIASTICALLY.

6. Impress on those involved that this is for the Lord and the church.

7. Keep all involved interested and enthused.

8. Express appreciation.

9. Use everyone.

10. Pray for all involved in any program, that the Lord will bless the one working for Him.

*Pasadena, Tex.

Ten Commandments for the Funeral Service

By Ross W. Hayslip*

I

Thou shalt be considerate in planning the length of the service, not too short lest there seem to be a lack of respect, neither too long lest thou increase the suffering of those who mourn.

II

Thou shalt consult the wishes of the family in planning the service as to scripture and musical selections. Often they have desires in this matter, and these desires should be respected.

III

Thou shalt realize that thy purpose is to comfort those who mourn. The destiny of the deceased has already been set, but you have a duty to those who are left behind.

IV

Thou shalt realize that thou art the representative of the eternal God. Let your conduct in the presence of death reflect the spirit of the Lord of everlasting life. Allow nothing to cause you to be rude or discourteous in any manner.

V

Thou shalt not take advantage of this occasion to enlarge upon some pet doctrinal hobby. In times of sorrow men should be pointed to the Christ who has promised to carry our sorrows. Those who have recently felt the presence of death have little interest in peripheral questions.

VI

Thou shalt watch thy tone of voice as you speak. In evangelism or exhortation the voice may be loud, but here is no place for the blast of the trumpet. A quiet voice of assurance and sympathy will carry far more weight than the unnatural "preacher's voice" that so many of us assume when we enter the pulpit.

VII

Thou shalt be honest in thy speaking. If you know nothing about the deceased, say nothing about him. If he has been a notorious sinner, you need not publicly consign him to the pit. Neither need you whitewash him into heaven. God is the final Judge of men's destinies. Let this be known in your ministry.

VIII

Thou shalt not imply thy doubts. There are too many doubts in our present world. Those present at a funeral service have already experienced them. They are longing for a message with a strong word of assurance. What you doubt is of little importance to them. What you believe is vital.

IX

Thou shalt let thy honest sympathy be felt. If a man cannot honestly sympathize with those in sorrow, even when we feel that they have brought the sorrow upon themselves, then we have no right to conduct a funeral service. Without heartfelt sympathy the message falls coldly upon the saddened heart.

X

Thou shalt make personal each funeral service by fitting it to the occasion. Let there be an individuality about the message, so that the family, who perhaps have heard you on other such occasions, will know that you do not have an "assembly line" philosophy of the funeral service. Let your theme be so appropriate to the occasion that those who knew the deceased will say, "That was the very word which needed to be said."

*Pastor, First Church, Tucson, Ariz.

"Spread your brains on paper," someone advised J. B. Chapman; "it will increase your usefulness." It did.

Witness with the Written Word

By Wayne M. Warner*

April 14, 1968, marked both a genesis and an exodus for Dr. Charlie Shedd of Houston, Tex. His pilgrimage illustrates the journey of the devoted Christian who learns to write free lance to the glory of God. The *Houston Post* noted Dr. Charlie's exodus from Houston's Memorial Drive Presbyterian Church, to serve as part-time pastor of the 80-member Jekyll Island, Ga., Presbyterian Church. The Georgia pastorate became the genesis of an expanded career as a free-lance writer. In addition he will work under a grant from the Lilly Foundation, conducting seminars dedicated to helping young, aspiring Christian writers.

Dr. Shedd began writing 20 years ago. Doctors warned him he could lose his preaching voice because of a throat tumor. Faced with the possibility of leaving the ministry, he turned to writing. He wrote five years before he sold anything. He continued to preach, and he built Memorial Church to a membership of 3,000. In the meantime, he wrote. He published more than 50 magazine articles, wrote eight books, and edited a column in the *Houston Post* called the "Meat of the Coconut." He claims it took him 20 years to become a writer.

A paraphrase of Paul expresses the importance of witnessing with the written word: "I would rather write five words with my pen in order to instruct others, than speak 10,000 words" (I Cor.

14:19). Today's Church recognizes the obvious power of the pen. People who will learn good journalism will tap an unlimited potential for Christian witness and will articulate a vital Christian faith that might otherwise remain anonymous.

The Christian writer contributes an indispensable witness. He who writes most effectively, controls the minds of the masses. Christian writing calls for strategic action. The crisis is here today. The world knows no peace of mind, no rest of soul, no sure hope of tomorrow. While men and nations seek to know who will control the world, the real answers come as the expression of faith by Christian writers.

The Christian writer influences a pondering public. Never before could a religious journalist capture more readers and influence more minds than today. *Tell Me About God*, by Mary Alice Jones, sold over 2.5 million copies. *The Power of Positive Thinking* sold more than 1 million copies and ranked as a best seller for 23 of 24 months, after receiving 26 rejection slips. *Egermeier's Bible Story Book*, by Elsie Egermeier, of Oklahoma City, sold more than 1 million copies.

The Christian writer discovers specialized opportunities in denominational publications. The skilled religious writer who develops skills as a writer and as a Christian may become proficient as a curriculum writer. He must be able to write narrative, give group

*Clergyman, Church of God (Anderson, Ind.); presently of Fort Worth, Tex.

guidance, and express ideas and convictions. He may analyze society and history. He will soundly interpret the Bible and become knowledgeable in theology, church history, and ethics. He may describe, report, or build biography, but he must understand church life, the church's educational program, and he must know the specific needs of the age-group for which he writes. He will interweave his writing with sound educational principles. He has, in fact, a high calling that never offered more potential or urgency than today.

Would you weave your writing into a Christian witness? The Christian free lance needs to treasure the techniques demanded by his particular type of writing. He must sense his subject, recognize his readers, and emulate his editors. He hustles to herd his flock of valuable verbs into the protective custody of an experienced editor. He masters the lessons taught by every rejection slip he receives, so that he may matriculate with the honors of being widely read.

Who can qualify as a Christian writer? Billy Graham suggests that Christian writers live what they write, write from the heart, write with a sense of message, and write to the glory of God. The non-professional Christian writer will remain an amateur until he accepts the disciplines of routine writing. He writes for more than self-pleasure. He writes

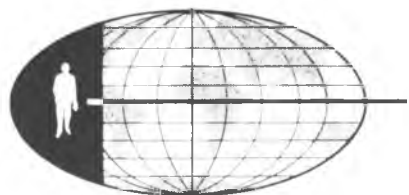
for the glory of God. The observant Christian writer will develop a nose for news and an eye for features. He will follow the techniques accepted by the editors for whom he wants to write.

The Christian has the truths of personal experiences to share. He may share them in personal response to the Bible or he may share them as his means of meeting the religious needs of society. He may simply desire to share his faith. Only the Christian can communicate the Christian faith effectively through the written word. The Christian can write while serving society through a so-called secular vocation, or while serving in a church-related vocation. In fact, few fields serve as an avocation as well as the field of writing. Dr. Charlie Shedd wrote his way into a new life of writing and encouraging young Christian writers, but he did it by climbing the steps for success and by writing for the glory of God.

Training becomes increasingly available for those who will prepare themselves. Many kinds of religious journalism are sought, although the full extent remains undetermined. The need for trained personnel constantly increases. The market presents unique opportunities to the church-related workers who will discipline themselves to the task. It remains certain that Christian writers need to secure a corner of the market for men's minds. Someone will!

Beware, in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected things above all that we ask or think. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how greatly He delights to hear His son, our Lord, and think of your place in Christ, and expect great things of God.

—Andrew Murray in *Ministry of Intercession*



The **PASTOR'S** SUPPLEMENT

.....
Compiled by The General Stewardship Committee | R. W. Hurn, Editor

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Evangelist—Pastor and Church Relations

(Part II)

Last month on this page, suggestions were given on ways pastors and churches may improve their relations with evangelists. This month, suggestions are given on ways evangelists may improve their relations with pastors and churches. It is our hope that all these suggestions will help establish better relations in this vital area.

Evangelists can help by:

1. Being friendly. Talk and visit with people. Be “down to earth” in your talking and preaching.
2. Being courteous. Be Christian in your talk about others. Let people feel you are interested in them and want to make their burdens lighter.
3. Going in to help the church and give it a lift. The last man may have been a little rough—so you should lift them! Brag on Jesus!
4. Boosting the pastor as the spiritual leader without throwing off on the people. Try to lighten his burdens. Forget yourself while there. You are working for the Lord. He will see you through.
5. Trying to arrange your schedule to save on travel. A dollar saved is a dollar made. You cannot always so arrange, but try. When the schedule is settled, accept it.
6. Making the welfare and progress of that local church where you are the most important thing you can think of while you are there. Express your grateful appreciation for the faithfulness of the faithful. Let them feel that you are one of them—they will not let you down.
7. Remembering you are there to serve and not to be served. “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matthew 20:28).
8. Boosting the Gospel and the Lord Jesus Christ. Also, boost the Church of the Nazarene. People hear everything. So throw in a lot of good things about the Church of the Nazarene. Make new people want to join, and make Nazarenes happy that you and they are Nazarenes!
9. Being easy to entertain. Adjust to the situation. You will soon be gone. You can stand it a few days. A pastor's wife suggests that the evangelist should write the pastor 30 days before the revival date, giving the following information:
 - a. Time of arrival.
 - b. Mode of transportation.
 - c. State whether wife and children will be with you.
 - d. Type of lodging preferred.
 - e. Desires about meals, including breakfast. Eat out or what?
 - f. Any special foods required?

Such information tactfully communicated in advance will make for better relationships between evangelists, pastors and churches. It will also keep these mundane considerations from being a hindrance to the spiritual level of the meeting.

COMING SOON! “Couples for Christ” September 7—December 7. An effort to reach and win the unsaved parents with whom we have contact.

HELP OPEN THE DOORS OF OPPORTUNITY



Children

Youth

Adult

Meet with your Training Committee and plan for at least one CST class this fall for each age-group:

REMEMBER SOME ARE WAITING FOR THE DOORS TO OPEN



**GIFT
ANNUITY
AGREEMENT**

—Single Life Annuity:

Benefit No. 1 . . .

Mr. Martin is 84 years of age and wants his money to go to the General Board to carry on the work of the church. If he purchases a Gift Annuity Agreement of \$10,000, we will pay him \$800 per year for the rest of his life.

Benefit No. 2 . . .

The government regulation based on the mortality table shows that \$683.20 of his income from the Annuity each year would be exempt from taxes leaving only \$116.80 for him to pay tax on. This tax benefit makes his rate much higher.

Benefit No. 3 . . .

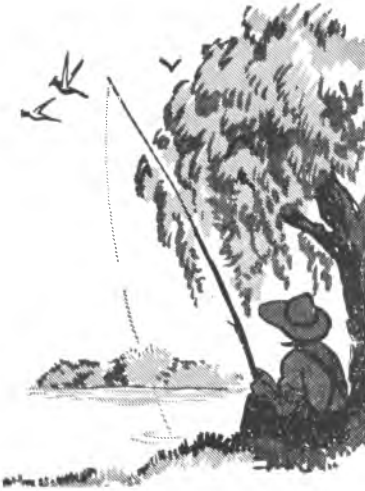
From the \$10,000 invested, Mr. Martin can deduct a gift of \$6,039.20 on his income tax return.

We know of no other investment that would be as beneficial to people who are 84 years of age or older.

WRITE FOR THE NEW BOOKLET, A GIFT THAT PAYS, which explains the Annuity Plan:

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& SPECIAL GIFTS
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Church of the Nazarene
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THE KEY

Honor School Program TEACHER'S QUARTERLY REPORT

1	ADD	My class average attendance has increased during this quarter _____ Average last quarter _____ Average this quarter _____ My class enrollment has increased _____ Beginning of quarter _____ Present enrollment _____	Yes <input type="checkbox"/> No <input type="checkbox"/>
2	DEVELOP	I have received at least one credit in the Teacher Training Program this year _____	<input type="checkbox"/> <input type="checkbox"/>
3	VISIT	I contacted alumnae and contacts regularly and reported on a weekly basis this quarter _____	<input type="checkbox"/> <input type="checkbox"/>
4	APPOINT	My class enrollment is above the recommended level of the Three-Sixes Program and should be increased _____	<input type="checkbox"/> <input type="checkbox"/>
5	NOTIFY	I informed on a Teacher's Quarterly Report last quarter _____	<input type="checkbox"/> <input type="checkbox"/>
6	CONFER	I attended a workshop meeting this quarter _____	<input type="checkbox"/> <input type="checkbox"/>
7	EVANGELISM	I have made at least ten efforts to win unchurched pupils in parents this year _____	<input type="checkbox"/> <input type="checkbox"/>

The Educator, School Budget, and help me in my teaching ministry by _____

This report is for the quarter closed _____

By _____

Witness _____

Signed _____

Sumner _____

School No. _____

Page No. _____

TEACHER'S QUARTERLY REPORT FORM

This special form provides an opportunity for the teacher to evaluate his effectiveness each quarter.

Check-off points are based on the seven projects of the Honor School Program. When

these are turned in, pastor and superintendent can easily make their quarterly reports to the district.

U-5605

Pad of 50, \$1.00

TO HONOR SCHOOLS

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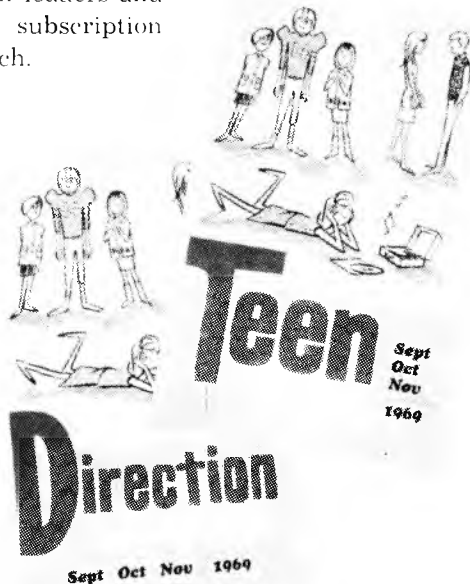




INTRODUCE
NEXT QUARTER'S
All-new Program
service to the
tribe (or NTF).

Next quarter begins with September—and you'll be introduced to the new concept in NYPS teen programing through *Teen Guide* (the program quarterly) and *Direction* (the youth leader's periodical). Correlating the Church of the Nazarene's total teen program, these two magazines, edited by General NTF Director Paul Miller, contain 13 programs: social, project, and IMPACT resources, and many articles for teen leaders and their sponsors. A new subscription costs \$1.50 a year for each.

Your *Teen Topics* subscription will continue with these two new periodicals. Every local church will receive a free sample.



THE BOOGETS BUDGED!

WHICH DISTRICTS PAID A FULL 5 PERCENT EDUCATIONAL BUDGET IN 1967-68?

Ignoring the variations in computation, the following districts paid, or overpaid, into the current fund of the college the full 5 percent educational budget as defined and authorized by the 1964 General Assembly:

Washington	106.0%
Northeast Indiana	105.7%
New York	100.1%
Hawaii	100.0%

Except for Mid-America, Mount Vernon, Trevecca, and Canadian, the college received less in capital funds from the church in 1967-68 than in the previous year. In combined current and capital fund giving, Canada West District paid almost 10 percent to the college.

WHICH DISTRICTS SHOWED THE LARGEST INCREASES IN EDUCATIONAL BUDGET PAYMENT OVER 1966-67?*

	Canada Atlantic	80.6%		
Los Angeles	37.0%		South Arkansas	33.0%
Washington	37.0%		Canada Central	30.7%
Northwest Indiana	35.9%		Canada Pacific	30.2%

HOW DO THE ZONES RANK IN PERCENTAGE OF A 5 PERCENT BUDGET ACTUALLY PAID FOR CURRENT FUND?

Eastern	87.2%	East Central	81.1%
Northwest	84.7%	Central	76.7%
North Central	82.9%	Southeast	75.1%
Southwest	82.9%	Canadian	48.9%
South Central	81.8%		

DID YOU MAKE IT IN 1968-69? YOU WILL IN 1969-70, WON'T YOU?

*Mid-America and Mount Vernon zones not figured here for lack of data.

HOME MISSIONS IN THE CITIES



Photo by Authenticated News International

The Home Missions Frontier today is the modern city. Shifting, changing, problem-ridden, the city cannot be ignored. Ninety-seven percent of our population growth is occurring in the urban center of the United States, and this is reflected in most other countries.

On some districts there seems to be little opportunity for new home mission work. Yet there are nearly 275 cities of 25,000 or more population in the United States and Canada without a church of the Nazarene. Some of these cities are served by churches outside their corporate limits, but many of them have no holiness witness.

Progress is being made, for churches have been planted in the following cities in the last couple of years:

Laredo, Tex.	64,500 population
Hagerstown, Md.	37,000
Bogalusa, La.	22,600
Brunswick, Me.	17,100
Pleasantville, N.J.	16,400
Gallup, N.M.	15,100
Fredericksburg, Va.	13,300
Woodbury, N.J.	13,100
West Bend, Wis.	10,600
Murray, Ky.	10,000

To win the cities there must be a concerted effort.

District Home Mission Boards must secure property in cities.

To do this, Home Mission Budgets must be substantially increased.

ASK YOUR PEOPLE TO PRAY FOR OUR CITIES



Missionaries Answer Questions about ALABASTER

When Harry Rich of Haiti was asked, "What does an Alabaster Box mean to you?" he replied: "Alabaster box means I do not mind going out to live in a mud hut, to eat all kinds of native food, to sleep on a banana leaf mat and to do whatever task needs to be done . . . knowing that I can come back to unwind in a comfortable home with a shower and screens on the windows.

"It means starting in a brush arbor on the back side of the mountain where the rain turns the floor to mud or the wind blows the dust over the worshippers and where the Christians sit on rocks or logs . . . then

with the mighty effort of these people, plus the Alabaster Box, a simple block church with a high roof to keep out the heat is built . . . the result is increased room for evangelism!"

His wife Marian Rich replied when asked what the significance of the Alabaster Box was to her as a Christian: "When I put my offering in my Alabaster Box, I think of the woman who made the sacrifice for Jesus and how much He appreciated it with His words . . . 'Wherever the Gospel is preached in the whole world, the fragrance shall be a memorial to her.'"

Pointed and Pithy

THREE YEARS AGO we shared a selection of brief sayings that might speak a message. We had several letters of appreciation and requests to "do it again."

Several pastors tore out this page and dropped it in their work folder for the church weekly newsletter. They said they had found some of the items worthwhile as "fillers."

We have attributed as many of the sayings as possible to the correct source. Please follow through on this if you use them. If no source is given the usual signature is *Anon.* Here are the new bolts and jolts:

Words are the wings on which ideas fly.—
Letterman.

Home is where life makes up its mind.—
Werner.

Self-pity is one of the worst afflictions to
trouble the human spirit.—Luccock.

The world at its worst needs the church at
its best.—*Brotherhood Journal*.

Few women and fewer men have enough
character to be idle.—Lucas.

Precious things are never secure.—Anon.

One does not find happiness in marriage;
he takes it into marriage.—G. C. Jones.

A lot of persons believe in law and order
as long as they can lay down the law and
give the orders.—Anon.

Every virtue divorced from thankfulness
limps along the spiritual road.—Jewett.

Enthusiasm without knowledge is like haste
in the dark.—Anon.

Prayer must mean something to us if it is
to mean anything to God.—Anon.

Gossiping ears precede a gossiping tongue.
—Anon.

Praising yourself to the skies is a blast-off
that always runs out of fuel.—Anon.

Faults are thick where love is thin.—Anon.

Man's best friend has conquered man's
worst enemy. Jesus is victory over death.
—Anon.

On Knowing Our Days

Better than counting your years is to make
today count.—Anon.

The man who makes the best use of his
time has the most to spare.—Anon.

Friends are made by many acts—they can
be lost by one.—Anon.

The best thing parents can spend on their
children is time—not money.—Anon.

Those who deserve love least need it most!
—Anon.

Gossip is something negative that is de-
veloped and then enlarged.—Anon.

Every time history repeats itself the price
goes up.—Anon.

When a man finds no peace within himself
it is useless to seek it elsewhere.—Anon.

To forget a wrong is the best revenge.—
Anon.

A man who says nothing at the right time
is a good talker.—Anon.

If you wish to make sure that your words
carry weight—weigh them.—Anon.

He who never changes any of his opinions
never corrects any of his mistakes.—
Anon.

Those who believe in white lies soon grow
color blind.—Anon.

The Bible Shall Prevail

Trying to do away with the truth of the
Bible is like trying to mop the ocean dry
with a sponge.—Anon.

The hard part of making good is that you
have to do it again every day.—Bellamy.
You cannot lead anyone else farther than
you have been able to go yourself.—
Anon.

Still water and still religion freeze quickest.
—Anon.

The fanatic is one who increases speed after
losing his way.—Anon.

SELECTED BY N.I.S.

It Happened to a Friend

PROPER LIFE INSURANCE coverage is an increasing concern of the Board of Pensions. Adequate protection for the families of the "Servants of the Church" is a difficult goal to reach. Some cases are very unfortunate—the minister who did not or could not make proper provision for his family. . . . Yet, other cases are heartening—to know that the head of the family made some provision for his dependents in the event of his death.

This actual case came to my attention the other day. Brother "X" was ordained, but had not chosen to sign the Social Security waiver which would also make him eligible to receive the \$1,000 life insurance policy provided by the Board of Pensions.

As of January 1, 1968, all ministers automatically must participate in Social Security. Therefore, Brother "X" qualified for the \$1,000 policy. He was also a member of a 90 percent district and thereby was given "double coverage"—or \$2,000.

Each minister who has basic coverage is given the opportunity to purchase additional supplemental group term life insurance for himself and his family. Brother "X" chose to insure himself, and his annual premium for the year was \$50.00. However, since he enrolled in the supplemental insurance plan late in the insurance year (insurance premium payments are due on October 1 each year), he paid only \$16.67 for the remainder of the year.

Within **eight** weeks after his insurance became effective, Brother "X" suffered a fatal heart attack. His widow received \$4,500 life insurance benefits. And it cost Brother "X" \$16.67.

Don't we wish all tragedy was tempered by events that worked out like this did?



Q. I will be 65 in a month or so and would like to know how much pension I will receive from the church if I retire at this time.

A. Since November 1, 1963, the Church of the Nazarene has a retirement plan which is called the Nazarene Retirement Program (tax-sheltered annuity). If your employer (the local church) has participated in this program along with you and contributed monthly amounts into the plan, then you will be eligible to receive pension monies determined by the length of time you have participated and the amount of money that has been applied.

The church does provide through the Department of Ministerial Benevolence, some regular monthly assistance to retired ministers and widows of retired ministers. The amount of this grant is determined by the years of full-time active service to the Church of the Nazarene, other income received, and the ability of the Department to meet the needs. Income received from the Nazarene Retirement Program is not counted as "other income" when a minister applies for monthly assistance from the Department of Ministerial Benevolence.

If you should feel you are eligible for monthly benevolence assistance, you should contact your district superintendent and the District Advisory Board of the district where you hold your ministerial membership. They will request an application and then the Department of Ministerial Benevolence will be able to determine whether or not you are eligible to receive a monthly grant and how much the grant shall be.

Q. I have not felt that I could afford hospitalization insurance due to my limited salary and the high cost of the local health insurance plan. Do you feel that I should carry health insurance?

A. Yes, by all means. The NMBF Policy Statement states, "The Department expects every minister to carry basic hospitalization insurance for himself and his family. And every person 65 and older who is eligible is expected to participate in Medicare, Plan B. The Department of Ministerial Benevolence assists in expenses beyond the amount which is covered by the insurance and or Medicare.

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Alone with God

By Doris M. McDowell*

Alone with God, the world forbidden!

Alone with God! Oh, blest retreat!

*Alone with God and in Him hidden,
To hold with Him communion
sweet!*

This hymn, for years a favorite of my father's, expresses a vital spiritual truth—that being alone with God is exclusive.

Exclusiveness in our affluent age has come to be a status symbol and a criterion for successful living. There are exclusive residential sections where only the elite, young executives and professional people can afford to live. The down payment may drain one's ready cash. It may require longer driving over crowded freeways to get to work and to church. The upkeep often proves most taxing. But the struggle appears to be worth it, considering the prestige it lends to the young—and to some older moderns.

To keep up with the Joneses, there are exclusive shops where you can purchase the best for all your needs—hand-made and polished furniture, exquisite china and crystal, the finest in sterling silver to enhance your table.

The market nearby features not only double-grade-A meat, but all the other gourmet delicacies too. They are a bit dearer, but they're always a little bit better.

Since being exclusive has become so important, you buy your clothes in the better shops, where only the well-informed trade, but of course their prices will be higher too. Then your husband, like yourself, will have his hair styled in a one-of-a-kind fashion by a special operator.

Does all this sound fantastic? It shouldn't, for it's life as it's being lived today. It's costly to be exclusive, and many are sacrificing much in order to have that status symbol.

But there is an area of exclusiveness that ought to be a calculated habit with every sincere follower of Jesus. It will enhance far more than a luxuriously rich original gown (which you'd probably never buy anyway), or a "just perfect" hair styling. It requires no expenditure of money, but the most costly discipline of your time, your thoughts, and your energies.

Although exclusive, the way is open to anyone who avails himself of the great opportunity. To be alone with God means that we are with Him apart from anything or anyone else. In our complicated way of life, we find it extremely difficult to be alone, but in the trysting place the world is forbidden.

Both Eve and Adam were uncomfortable at the hour normally spent in communion with their Lord, after tasting the forbidden delicacy. You cannot be worldly and welcome. But "alone with

*Evangelist, Santa Monica, Calif.

God, the world forbidden," you can be carefully hidden in the secret place. The basic sense of the word "hidden" means "to cover (as with skin)."

What a closeness and intimacy in the hiding place! It is a place of safety, of quietness, of retreat from the pressures of ordinary life.

In his book, *The Idea of Perfection*, R. Newton Flew writes, "We need God for Himself. He does not offer us communion to make us holy; He makes us holy for the sake of communion." Communion is sharing one's thoughts and emotions with another. And so, shutting out all other considerations, all other

excellencies and happenings, we can come into intimate converse with our God.

You can come bringing every burden, trial, heartache, disappointment, frustration, limitation to Him! Many of them will disappear in the radiance of His presence, while in other cases He will hide you until the storm passes, and having partaken of the fellowship of His sufferings you may also bear the marks of His ownership of you.

Alone with God, the world forbidden!
Whether or not we have this exclusiveness with God depends upon our sense of values!

Because You Loved

By Esme James*

You came when I was just a little girl
And loved me.
Stray pups or dolls,
Scraped knees or aching heart,
Your love encompassed all.

You loved me in the throes of adolescence.
So sure I was of everything I knew,
Yet so unsure within
As I battled with harsh fears
And could not seem to win!

You loved me through the starry mist of courtship days,
Through motherhood's sweet joys,
And sorrow's hurting ways.
And when you could have found much fault,
You simply loved.

My hair is flecked with silver now and you are young.
But still your love perfumes my life.
And I would capture that perfume,
Enrich it with my own heart's love,
And give it back to you—my pastor's wife.

*Red Deer, Alberta, Canada.

IN THE STUDY



SERMON OF THE MONTH—

Now Is the Time for Faith

By C. Neil Strait*

TEXT: *For we walk by faith, not by sight* (II Cor. 5:7).

INTRODUCTION: Dr. Arthur Compton tells the story of the first atomic pile and its building. There was a great deal the scientists did not understand. They were working in unexplored country. In that time of crisis and discouragement Dr. Compton wrote to Dr. James Conant of Harvard, one of his colleagues, and said, "This is a time for faith!" (Harold Walker, *Chicago Tribune*, in *Quote*, Feb. 28, 1965, p. 6).

Ours is a day for faith!

I. *Faith is the answer to doubt.* We are overstocked with doubts. Ella Wheeler Wilcox advises: "Talk faith! The world is better off without your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, say so. If not, push back upon the shelf of silence all your thoughts, till faith shall come" (*Prism*, June, 1964).

Doubt is on the lips of modern man. His first impulse is to question. When Michael Faraday, the scientist, faced death a group of scientists went to see him. "What are your speculations about your future?" they asked. "Speculations!" he replied. "I have none. I am resting on certainties." Then he quoted II Tim. 1:12, "For I know whom I

have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

II. *Faith is the answer to dread.* Heb. 11:2 tells us that by faith "the elders obtained a good report." And always, where faith is excluded, dread and despair will etch themselves upon the canvas of life.

Dread is a disease of our day. Men live under the threat of war. Disease stalks into life unannounced. Tragedy unfolds its fury in our lives. But has not one writer said that faith is the victory that overcomes?

William Cowper, who experienced despair and at one time anticipated suicide, drew upon the pillars of faith courage to write these words:

God moves in a mysterious way

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm!

Faith is the answer to despair. Faith says that God is greater than any tragedy, bigger than any enemy!

III. *Faith is the answer to discouragement.* It was announced that the devil was going to have a sale and offer his tools for the market. When they were displayed, one tool was placed by itself, out of reach. Its price was much higher than the others.

*Pastor, Uniontown, Ohio.

Someone asked, "What is this tool?" The devil replied, "Discouragement." "And why is it priced so high?" "Because," answered the devil, "it is more useful to me than any of the others. With this I can easily defeat life."

But faith answers discouragement with a firm reply. "They that wait upon the Lord shall renew their strength . . ." (Isa. 40:31).

CONCLUSION: "The just shall live by faith" (Rom. 1:17). There is no other way to victorious living. "For without faith it is impossible to please him" (Heb. 11:6). Now, then, is the time for faith! Talk faith! Live faith! It is the answer to life—and to death!

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 1:4-11

"Minister" or "Cause"?

The word is *parecho*, which literally means "hold beside." As used here it signifies "cause, bring about" (Arndt and Gingrich). Vincent suggests "afford, furnish, give occasion for" (IV, 204).

"Questions" or "Questionings"?

The Greek term *ekzetesis* occurs only here in the New Testament and is not found in the Septuagint or classical Greek. It carries the idea of "seekings out" (*ek*). For these two words together in this verse Arndt and Gingrich suggest the rendering, "give rise to speculations" (cf. RSV). Perhaps the best translation is "cause questionings." N. J. D. White defines the second term as: "Questionings to which no answer can be given, which are not worth answering" (EGT, IV, 93). Lock suggests "out-of-the-way researches" (ICC, p. 9).

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"Edifying" or "Stewardship"?

The best Greek text does not have *oikodomēn*, "edifying," but *oikonomia*. The latter word primarily means "stewardship" (cf. Luke 16:2-4). In later writers it came to have the more general sense of "administration" or "dispensation" (Abbott-Smith). Aside from the above passage in Luke, the word occurs in the New Testament only in Paul's Epistles (I Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25), where it is always translated "dispensation," in KJV. Here Arndt and Gingrich (p. 562) think the meaning is: "They promote useless speculations rather than divine training that is in faith" (cf. RSV). Michel, in Kittel's *Theological Dictionary of the New Testament* (V, 153), agrees. He writes: "In I Tim. 1:4 it is said of the false teachers that they proclaim fables in which there is more questioning than godly instruction in faith." Lock (ICC, p. 9) gives what seems to us an especially good interpretation: "God's stewardship," i.e. they do not help them to carry out the stewardship entrusted to them by God."

"End" or "Aim"?

The simple meaning of the word *telos* (V. 5) is "end." But it also has in this passage the specialized sense, "the end to which all things relate, the aim, purpose" (Thayer, p. 620; cf. A-S, p. 443). Arndt and Gingrich (p. 819) give here: "The preaching has love as its aim."

"Commandment" or "Charge"?

The noun here has the same stem as the verb "charge" in verse 3. The connection is retained by translating it similarly. The goal of Timothy's charge to the Ephesian Christians was "love out of a pure heart." And that is the ultimate aim of all true Christian preaching.

"Unfeigned" or "Sincere"?

The adjective *anypocritos* is from *a*—negative—and *hypocrites*, "hypocrite." So it literally means "un-hypocritical." Perhaps the best modern equivalent is "sincere."

"Swerved" or "Straying"?

The verb *astochēo* (v. 6; only in the Pastorals) literally means "miss the mark." Arndt and Gingrich say that here it signifies "deviate, depart." Lock (ICC, p. 10) thinks the idea is "taking no pains to aim at the right path." A possible translation is "straying" (NASB).

"Vain Jangling" or "Empty Talk"?

This is one word in the Greek, *mataiologia* (only here in NT). Literally it means "vain talking, empty talk" (Thayer). It could be translated "empty prattle" (TDNT, IV., 524). Arndt and Gingrich give the sense here as "fruitless discussion" (cf. NASB).

"law" or "Law"?

"Teachers of the law" is all one word in the Greek, *nomodidaskaloi* (v. 7—literally, "law-teachers.") Since it is obviously the Mosaic law which is meant here, it is best to capitalize "Law" (cf. NASB).

"Affirm" or "Confidently Assert"?

The term is a strong compound, *diabebaiountai* (only here and Titus 3:8). It means "affirm strongly, assert confidently" (Thayer). The NASB renders it well: "They make confident assertions."

"Disobedient" or "Unruly"?

The adjective is a double compound, *anypotaktos* (v. 9). It is formed from a negative—*hypo* ("under"), and *tasso*. The last is a verb with primarily the military connotation of "draw up in order." So the compound means "that cannot be subjected to control . . . unruly" (Thayer). It may well be translated "disorderly" or "insubordinate." The first two adjectives here signify "the general refusal to obey all law" (Lock, p. 12). The next two, "ungodly and sinners," refer to "the general refusal to obey the law of God"; and the next two, "unholy and profane," to "the more detailed opposition to the law of God" (*ibid.*). The verse finishes with the mention of patricides, matricides, and homicides. It is obvious that in this list of sinners (vv. 9-10) there is indicated a progression in sin.

"Whoremongers" or "Fornicators"?

The latter term is preferable today for *pornois* (v. 10), though "immoral persons" (RSV) may sound better. "For them that defile themselves with mankind" is all one word in Greek, *arsenokoitais*. It is correctly translated "sodomites" (RSV), though the usual term used today for this is "homosexuals" (NASB). "Menstealers" (*andrapodistai*, only here in NT) refers to slave dealers or "kidnapers." "Perjured persons" (*epiorkois*, only here in NT) is better translated "perjurers."

"Sound" or "Healthful"?

The term is *hygiannousei*, from the verb *hygiaino* (cf. "hygiene"). This verb is found three times in the Gospel of Luke (5:31; 7:10; 15:10), eight times in the Pastoral Epistles, and once in III John (v. 2, "be in health"). It means "to be sound, to be well, to be in good health" (Thayer, p. 634). With regard to its use in the Pastorals, Arndt and Gingrich write: "Thus in accord with prevailing usage, Christian teaching is designated as the *correct* doctrine, since it is reasonable and appeals to sound intelligence" (p. 840). Some scholars prefer "healthful" or "wholesome." Lock specifically rejects the latter, choosing "sound" (ICC, p. 12). Vincent (*Word Studies*, IV, 209) supports both "sound" and "healthful." While the basic idea of the Greek verb may suggest "healthy" rather than "healthful," we know that teaching, like food, is either conducive to moral and spiritual health or a hindrance to it. For that reason "healthful" seems to be a justifiable translation.

This list of common sins at Ephesus in the first century, for which there is abundant documentation from secular sources, is a shocking one. But every item mentioned here can be duplicated from contemporary society in America and Europe. Some of these sins are perhaps more prevalent now than at any time since Roman days.



By Frank G. Carver*

Possessing Our Justification

Rom. 5:1-5, *As we are justified by faith, then, let us enjoy the peace we have with God . . .* (Moffatt; all subsequent quotations from NASB unless otherwise indicated.)

INTRODUCTION

Oun, "therefore," is "inferential, denoting that what it introduces is the result of an

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inference from what precedes.”¹ It can be used with either declarative or hortatory sentences. Here in keeping with the similar constructions in 6:12 and 12:1,² among other reasons which will become evident, we take it as hortatory.

Dikaiothentes . . . *ek pisteos*, “having been justified by faith,” picks up the theme of the preceding discussion, which ends appropriately with the phrase “our justification” (4:25). *Dikaiothentes* is a nominative plural aorist passive participle. The aorist is probably ingressive, marking “the initial moment of the state *eirenen echomen*”³ (let us have peace).⁴ The ingressive or inceptive aorist is “commonly employed with verbs which signify a state or condition, and denote entrance into that state or condition.”⁵ *Pisteos*, indicated by *ek* as in some sense the origin of justification, also recalls the emphasis of chapters 3 and 4.

Introduced then by the opening clause of 5:1 is a hortatory conclusion to the argument thus far (1:16–4:25) which constitutes a transition from justification to sanctification, or from a presentation of “the righteousness of God” (1:16) as a “relative change” to its presentation as a “real change,” to use Wesley’s language. The concern of 5:1–5 is that of “possessing our justification,” to begin to realize in life the full potential of what is ours “through the redemption which is in Christ Jesus” (3:24).

I. TO POSSESS OUR JUSTIFICATION WE AVAIL OURSELVES OF ITS PRESENT PRIVILEGE (VV. 1–2a).

A. *The present privilege of justification must be possessed* (v. 1): *echōmen*.

Echōmen, “let us have,” rather than *echomen*, “we have,” is the better attested manuscript reading.⁶ Although it has often been rejected for internal reasons as in KJV, ASV, RSV, and NASB, a close look at the internal evidence is in favor of the subjunctive rather than the indicative. Already noted is the ingressive force of *dikaiothentes* and the function of *oun* in Romans. We note too the habit of Paul to pass from argument to exhortation (cf. Rom. 12:1) and the basic force of *echo*. Moule comments that *echo* “really comes to a perfect meaning, viz. *I enjoy the possession of something already obtained*.”⁷ So the subjunctive *echōmen* could be described as containing both inference and exhortation, an exhortation that presupposes the indicative as an unexpressed antecedent premise (cf. 6:12 with 6:14).⁸ The point is

that we are to fully possess what we have in justification, to possess by exploration what is ours: “since we have it, let us have it.”⁹ The tense of *echōmen* is present expressing not just an initial grasp but a continuing action or attitude of life.

B. *The present privilege of justification is a new relationship to God through Jesus Christ* (v. 1): *eirenen . . . pros ton theon dia . . . Christou*, “peace . . . with God through . . . Christ.”

Eirenen, “peace,” has its roots in the prophetic proclamation of the Messianic kingdom as one of its essential characteristics (Isa. 9:5; 52:7; 66:12; Zech. 9:10). Not insignificant is the fact that “peace” is often linked with “righteousness” in the prophets (Isa. 32:17; 48:18; 60:17). Here *eirenen* is defined by *pros ton theon*, “with God,” as a relationship to God. *Pros* with the accusative, while it can denote “motion to,” here indicates “position,” a “punctiliar” rest on arrival.¹⁰ It is a peace accomplished “through [*dia*] our Lord Jesus Christ” (vv. 6–11; 3:21–26; 5:6–11) who “is our peace” (Eph. 2:14; cf. vv. 13–15). In contrast to a former stance of enmity, “it is the relationship in which the believer is placed toward God.”¹¹ The precise nuances intended in v. 1 become clear in v. 10: “For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” *Eirenen*, practically synonymous with Messianic salvation in New Testament usage,¹² is a life to be possessed in a renewed relationship to God.

C. *The present privilege of justification is a life founded on the divine favor* (v. 2a): *prosagogen . . . eis ten charin tauten . . .*, “introduction . . . into this grace . . .”

Di ou kai . . . eschekamen equals, “Through the mediation of Christ we have also obtained,” and introduces a second description of the believer’s privilege.

Prosagogen is “introduction” or “the right of access” (Bruce), depending on whether the accent is on the action of Christ as Mediator or on our privilege of free access to God. Murray points out that Paul’s use of this term elsewhere (Eph. 2:18; 3:12) favors the latter interpretation. Although this means that, “while the mediation of Christ in the bestowment of justification is the leading thought of the verse, yet in connection with this grace of justification the particular emphasis falls upon the fact that the free access or approach to God, which the grace of justification imparts, is itself mediated through Christ.”¹³

Our access is into (eis) *ten charin tauten en he hestekamen*, "this state of grace in which we stand."¹⁴ *Charin* (cf. 3:24; 4:4, 16), the grace of justification (v. 1), is viewed not merely in its initiation, but as underlying the whole of one's relationship to God. This is borne out when it is described as "this grace in [en is locative] which we have come to stand [hestekamen is perfect tense]." The emphasis is on a life of access to God in view of the work of Christ; therefore it is a *charin*.

But the apostle does not stop with the present in his applying to life the significance of the justifying grace of God in Christ.

II. TO POSSESS OUR JUSTIFICATION WE EXULT IN ITS FUTURE PERSPECTIVE (vv. 2b-5).

A. *The future perspective of justification must be our pride and joy* (v. 2b): *kai kauchōmetha*.

Kai kauchōmetha, "and let us exult" (NASB margin), is coordinate with *echōmen*, "let us have," in v. 1. *Kauchōmetha* can also be taken as subjunctive (here the indicative and subjunctive forms are identical) and thus is a second exhortation of the premise of *dikaiothentes* (v. 1). *Kauchasthai*, "boast, glory, pride oneself,"¹⁵ is an important word for Paul (cf. vv. 3, 11; I Cor. 1:31; Phil. 3:3).

B. *The future perspective of justification is an expectation of divine splendor* (2b): *ep elpidi tes doxes tou theou*, in hope of the glory of God."

Ep (*epi*) indicates the basis of the boast. The basis is *elpidi*, a "hope, expectation, prospect"¹⁶ directed to "the glory" (*doxes* is objective genitive) which "God" will grant (*theou* is subjective genitive).¹⁷ The cause of confident rejoicing is "the hope of the divine splendor that is to be ours" (NEB; cf. 8:18, 21; 3:23 with Col. 1:27; Rom. 8:29; II Cor. 3:18; Phil. 3:21; Col. 3:4). In Christ the glory of God becomes the glory of His children (I John 3:1-3). By hope the future can be brought into the present. Exultation is an essential aspect of the life of the justified.

C. *The future perspective of justification is a future that invades the harsh realities of the present* (vv. 3-5): . . . *alla kai kauchōmetha en tais thlipseis* . . . , "but we also exult in our tribulations . . ."

Ou monon de, alla, "And not only this, but," introduces an explanation of 2b. *Kai kauchōmetha*, possibly also subjunctive as in 2b, "let us also exult" (NASB margin, resumes the same topic answering the im-

plied question, "How can this be in this evil age?" On *thlipseis*, "tribulation," see 8:18-35; Mark 13:19, 24; Acts 14:22; II Cor. 1:3-7; 4:7-12; 12:10. So exulting in tribulations is possible, "knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint; because the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (3b-5).

He agape tou theou, "God's love" (Moffatt) for us, subjective genitive (cf. v. 8), comes to the Christian in a dynamic, transforming way *dia pneumatos hagiou*, "through the Holy Spirit," and thus vindicates the "hope of the glory of God" (v. 2). Here in a few words are "the objective grounds and the subjective certainty of the believer's hope."¹⁸ Again it is evident how in this passage justification reaches out to include sanctification.

CONCLUSION

The very character of our present privilege, "peace," partakes of our future perspective, "the glory of God." Therefore let us enjoy what is now ours and let us rejoice in what will then be fully ours. These two faith actions become fused as we possess in life the sanctification that our justification provides.

¹⁴William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 597.

¹⁵Rom. 12:1 particularly is significant as the second major conclusion in Romans, 6:1 ff. being the first.

¹⁶W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed.; Edinburgh: T. & T. Clark, 1900), p. 120.

¹⁷Reading *echōmen* rather than *echomen*. See I. A. below.

¹⁸H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 196.

¹⁹For the MSS evidence see William M. Greathouse, "The Epistle to the Romans," *Beacon Bible Commentary*, Vol. VIII (Kansas City: Beacon Hill Press of Kansas City, 1968), p. 107.

²⁰C. F. D. Moule, *An Idiom-Book of New Testament Greek* (2nd ed., Cambridge: At the University Press, 1956), p. 15.

²¹See John Murray, *The Epistle to the Romans, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), I, 158 f., fn. 1.

²²*Ibid.* See Moule, p. 15, and Sanday and Headlam, p. 120.

²³Moule, pp. 52 f.

²⁴Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 416.

²⁵Arndt and Gingrich, p. 226.

²⁶Murray, p. 160 f. But see Greathouse, pp. 108 f.

²⁷Arndt and Gingrich, p. 886.

²⁸*Ibid.*, p. 426.

²⁹*Ibid.*, p. 252.

³⁰Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek*

(Edinburgh: T. & T. Clark, 1963), p. 207, observes that "for practical purposes perhaps the only real division among the genitives is that between subjective and objective. The sole question . . . is whether the relationship is directed outwards from the noun in the genitive to some other person or from some other person to the noun in the genitive."

Our Victorious Hope

TEXT: . . . *I am the resurrection, and the life . . . whosoever liveth and believeth in me shall never die . . .* (John 11:25-26).

INTRODUCTION: The Christian's hope at death is for all who believe.



When God Chose to Speak

TEXT: Zech. 1:1-16

PURPOSE: To show that God, through His chosen mouthpieces, has spoken to the human race of His nature, wrath, commands, and purposes.

INTRODUCTION: Contrast the righteous prophet to the backslidden nation of his day.

- I. GOD SPOKE THROUGH MEN OF LOVE
 - A. Jeremiah—expressed God's love with tears (Jer. 9:1-12).
 - B. Hosea—expressed God's love with suffering mercy (Hos. 2:14-15).
- II. GOD SPOKE THROUGH MEN OF JUDGMENT.
 - A. Amos—proclaimed the judgments of God to be just (Amos 7:7-8).
 - B. Malachi—spoke God's hatred for corrupt worship and life (Mal. 2:7-8).
 - C. Micah—revealed God's contempt for social injustice (Mic. 2:13; 7:1-4).
 - D. Nahum—declared God's judgment on sinful societies (Nah. 3:17).
- III. GOD SPOKE THROUGH MEN OF VISION.
 - A. Isaiah—envisioned the coming of a Saviour (Isaiah 53).
 - B. Joel—envisioned God's Spirit in man (Joel 2:28-32).
 - C. Zephaniah—envisioned the coming day of God's wrath (Zephaniah 1).
 - D. Daniel—envisioned the ultimate kingdom of God.

CONCLUSION: Recapitulation

AL TRUESDALE

- I. The Christian hope, the *only* hope.
 - A. Despair says, "When we are dead, we are dead."
 - B. Philosophy says, "We may live again possibly in spirit, possibly in some other living being."
 - C. The Word says, "Though he were dead, yet shall he live."
- II. Christ's power over death.
 - A. Jairus' daughter (Mark 5:21-23, 34-43)
 - B. The young man of Nain (Luke 7:11-17)
 - C. Lazarus of Bethany (John 11:1-44)
 - D. Christ's own resurrection ("I have power to lay it down, and I have power to take it again," John 10:18).
- III. "I am the resurrection, and the life" (John 11:25).
 - A. "Christ the firstfruits; afterward they that are Christ's" (I Cor. 15:20-23).
 - B. Not the God of the dead, but of the living (Matt. 22:23).
 - C. Only a living faith in Christ assures eternal life.
 - D. Jesus Christ, no other name whereby we may be saved (Acts 4:10-11).
 - E. "We believe and are sure" (John 6:69).
- IV. Whosoever . . . believeth in me shall never die (John 11:26).
 - A. To die is to cease to live.
 - B. In Christ we shall never cease to live.
 - C. In Him we have eternal life.

CONCLUSION: *Be thou faithful unto death, and I will give thee a crown of life* (Rev. 2:10).

C. T. MOORE

The Nazarene Preacher

Looking unto Jesus

TEXT: Heb. 12:1-4

1. *For the proper timing of our spiritual system*

a. The timing system of our world is governed by one point in space.

b. We can't afford to be amateur mechanics. Our system may break down during the rush-hour traffic on the freeway of life.

2. *For the vision of a life that rises above unemployment, strikes, unions, riots, wars, politics, liquor, immorality, etc.*

One seeking soul has decided there are only two possibilities for peace in our world: (1) world government; (2) racial amalgamation. No vision higher than human control.

3. *For the renewal of ecstasy in fellowship with One who sympathizes with our earnest efforts to live correctly.*

Jesus fixed breakfast by the sea for a discouraged group of fishermen (John 21:9).

4. *For the rededication of ourselves in the presence of "so great a cloud of witnesses"*

a. We are no less capable than they.

b. They found a source of strength that sustained them in times of frustration and depression.

5. *For the reorganization of our thoughts concerning the entire framework of religion.*

Jesus pressed the question on the disciples, "Whom do ye say that I am?"

6. *For the comforting knowledge that He too endured "contradiction of sinners"*

To keep our "know-so" balance when our "feel-so" is staggering.

7. *For the challenging reminder that we have "not yet resisted unto blood."*

Jesus still represents a position we have not yet been called upon to experience.

8. *For the consciousness that can only come from the Divine in seeing the relationship of God as it confronts our most absorbing difficulties*

Stephen "saw . . . Jesus standing on the right hand of God" (Acts 7:55).

MILTON HARRINGTON

August, 1969

When the Comforter Came

TEXT: John 14:16-18

PURPOSE: To show that in the coming of the Holy Spirit the promise of Jesus to His disciples was fulfilled.

INTRODUCTION: A description of the despondency that existed before the Day of Pentecost.

I. THE HOLY SPIRIT CAME TO ABIDE WITH THE DISCIPLES (Acts).

A. He came as the inner comfort in time of despair (Acts 16:23-26).

B. He came as the inner comfort in times of radical opposition (Acts 4:1-3).

C. He came to them as the inner comfort in the face of death (Acts 7:55-60).

D. He came to them as the power to defeat physical and spiritual obstacles (Acts 3:1-11).

II. THE HOLY SPIRIT CAME WITH A VISION.

A. He came with a vision of love (Acts 2:45-47).

B. The Holy Spirit made it possible for the disciples to see a Jesus of love and sacrifice (Acts 2:22).

III. THE HOLY SPIRIT CAME AS TRUTH.

A. Through the Holy Spirit the disciples knew Jesus to be the Son of God (Acts 2:23).

B. Through the Holy Spirit they were convinced of Christ's return.

IV. THE HOLY SPIRIT CAME AS THE SPIRIT OF EVANGELISM.

Through the Holy Spirit:

A. He enabled the disciples to see the world through the eyes of Jesus (Acts 3:17-19).

B. He endowed the disciples with a desire to build a spiritual Kingdom (Acts 2:39).

C. He enabled the disciples to see the darkness of sin.

CONCLUSION: Words of the hymn "The Comforter Has Come"

AL TRUESDALE

"Just August 24!"

SCRIPTURE: LUKE 19:37-48

TEXT: Verses 41-44

"Is Sunday a special day?" I asked this question with holidays and denominational emphases in mind, as I prepared the order of service.

"No," said the secretary, "it's just August 24."

And later I thought, Is any Sunday just a calendar date? And I thought of this text, where Jesus wept over Jerusalem, foreseeing its destruction.

I. *They had a day of opportunity.*

He calls it "the time of your visitation." God visited the city, in the person of Jesus, to offer deliverance and salvation to the people. But they were blind. They did not know; it was "hid" from their eyes. Those days when Jesus taught and wrought in the city were just calendar dates, and the people let the day of opportunity pass.

Think of some of those days: The day He first cleansed the Temple and preached His resurrection (John 2:13-21). The day He healed the paralytic at Bethesda's pool, and asserted His equality with the Father (John 5:1-18). The day of the feast when He promised the Spirit of life to all who believed on Him (John 7:37-43), and proclaimed himself the Light of the world, healing a man born blind (9:1-7). Doubtless on these days the city was temporarily stirred, but soon subsided into its self-will and self-righteousness, saying, "Just another Sabbath, just another Messianic-pretender." And so the day of opportunity passed away.

This is someone's day of grace, of opportunity, of salvation. Christ is here by His Spirit and through His Word, confronting you, entreating you, offering life and peace and a future to you! And you can sigh, and stretch, and slumber, thinking, Just another Sunday, just another service, and the day will pass and the opportunity slip away!

II. *They faced a day of reckoning.*

The day of salvation ended. The day of judgment approached. "The days shall come," declared the weeping Christ, "that your enemies" will besiege and destroy the city. The proud Temple would be destroyed, the people would be massacred—

"because thou knewest not the time of thy visitation."

God came offering life, but they refused. The Romans came bringing death, and they were judged! When the day of visitation, of deliverance, of opportunity is passed by, it is never long until the solemn and terrible day of judgment comes!

Just August 24? No! The day when Christ invites, the day when salvation beckons. And out ahead, if we despise and neglect the day of mercy, is a shattering day of judgment!

This is your day of destiny. God is here, giving opportunity for salvation. This is your day to determine your character and future. Will it slip past unappreciated, unappropriated? August 24—spiritual birthday or day of spiritual death? "Choose you this day."

W. E. McCUMBER

Hymn of the month

Open My Eyes, That I May See

(No. 25, Praise and Worship Hymnal)

The author, Clara Jones Scott (1841-97), was born in Cook County, Illinois, to Abel and Sarah Jones, both of whom were musical. When only a young child Clara showed unusual aptitude for music, and by the time she was 15 was composing piano pieces and songs. At the age of 18 she became head of the music department at the Ladies Seminary, Lyons, Ia., and often appeared in public as conductor of cantatas and other special musical programs. In 1861 she became the wife of Henry Clay Scott.

Her husband encouraged her to continue with her musical interests. She began to make regular contributions to the books of Dr. Walter Palmer. In 1882, Mrs. Scott compiled the *Royal Anthem Book*, the first such book to be published by a woman. In 1896 she published *Truth in Song*, a book containing mostly her original songs. In this book appeared for the first time "Open My Eyes, That I May See," and it has become increasingly popular. In some books we find it attributed to Charles H. Scott. Evidently this began

as a typographical error that has, unfortunately, been repeated through the years.

In June, 1897, Mrs. Scott was killed in a carriage accident.



IDEAS THAT WORK

"Early Christians"

What a great way to begin the day! It happened again this morning as it has every Monday morning since last September. Some men of the church gathered at 6 a.m. around the church altar for a time of prayer. I came away refreshed in spirit, invigorated in body, and alert in mind to the opportunities that face me this week.

It is never easy to crawl out of bed on Monday morning after a sometimes exhausting day Sunday, but always now the prospect of this sacred fellowship in prayer encourages me to leave the warmth of my comfortable bed and seek the altar of the sanctuary.

We call it the fellowship of "Early Christians." This has a twofold meaning. The early hour of the day and week gives a sense of head start on the week for those who share this time. Also, the feeling pervades the meetings that we are seeking to capture for our time the sense of spiritual conquest that was characteristic of the Early Church as we read about it in the Acts of the Apostles.

There is no form to these meetings other than the free form of prayer. This has allowed the men to give expression to the burdens on their hearts and to storm together the gates of heaven on behalf of the ministry of our church and our individual lives.

As for the effect of these times of group intercession, one can only speak out of individual experience. As pastor, I can report a sense of buoyancy through the week, based on the con-

fidence of these men whose hearts God has touched, along with mine, in prayer. It has meant a new boldness in the proclamation of the Word and a new confidence in the administering of the church program.

Encouraging reports come from the men who have thus engaged in prayer as to benefits in their own lives. Even the wives of these men have voluntarily reported to us that their husbands' participation in the "Early Christians" prayer time has made a profound difference in them.

Doubtless there are many such groups in churches around the world. Many are larger and older. I only wish to share this to encourage others to engage in this meeting of "Early Christians" in your church. The benefits are too profound for me to explore with the pen. You will have to make your own discoveries.

G. LEWIS VANDYNE
Santa Barbara, Calif.

BULLETIN



BARREL

WE ARE STRANGE CREATURES—

We want something; so we pretend to buy it for the children.

We speak of the power of pictures which leave deep impressions because they combine the ear and eye gate for learning. Then we seek to persuade ourselves that savagery, killing, and immodesty on TV have no harmful effect on our children . . .

We drive an expensive "heavier" car because we cannot stand the vibrations. But after we pull the car into the garage, we climb on a luxurious vibrating chair or mattress.

Valentine, Neb., Newsletter
D. L. RUNYON, pastor

LIBERALISM . . . Upon hearing that liberalism was creeping into the church, the minister replied, "If it is true, I hope it will soon strike the collection box."

CONSIDER THIS . . . If the folk of this generation are to be won to Christ, they must be won by those of us who know Christ and live next to them. They will be in eternity before the next generation of soul winners appears.

—A. J. WEST

Am. Holiness Journal

AN ATOMIC ATTACK?

Recently a high defense official in Washington made a startling remark. "In the event of an atomic attack, there are 101 questions every citizen should be able to answer at a moment's notice," he said.

But for many people, these answers are bound to come too late. For those who are closest to the point of explosion, there will be only one question to which they will have to know the answer. And that question is, "Am I prepared to meet my God?"

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

* * *

Then there was the man who asked the druggist for change for a dime one Sunday morning. "Sure," replied the druggist, "and I hope you enjoy the sermon."

The Twenty-third Channel

The TV set is my shepherd. My spiritual growth shall want.

It maketh me to sit down and do nothing for His name's sake, because it requireth all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many good shows that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend the evening worship services, and doing nothing in the kingdom of God.

Yea, though I live to be a hundred, I shall keep on viewing my TV as long

as it will work, for it is my closest companion. Its sound and its picture, they comfort me.

It presenteth entertainment before me, and keepeth me from doing important things with my family. It fills my head with ideas which differ from those set forth in the Word of God.

Surely, no good thing will come of my life, because my TV offereth me no time to do the will of God; thus I will dwell in the place of the devil and his angels forever.

Denver, *Southside News*
FRANK E. COOK, pastor

SATAN'S SHORTCUTS

Talking instead of praying.
Fussing instead of working.
Worrying in place of trusting.
Complaining instead of preparing.
Criticizing rather than studying.
Attacking the budget rather than tithing.

Perry, Mich., *News*
GOUTHEY JONES, pastor

An Open Letter to God

Dear God:

I'm sorry You made Sunday where You did. You see, we could attend church more often if Your day came at some other time. You have chosen a day that comes at the end of a hard week, and we're all tired out. Not only that, but it is the day following Saturday night.

Saturday evening, You know, is one time we feel we should enjoy ourselves, and often it is after midnight when we get home. You have chosen the very day we want to sleep late, and it makes it mighty hard to get the children off to Sunday school, and especially when they have it so early.

I mean no disrespect, dear God, but You must realize You have picked the day on which we have the biggest dinner, and the church has fixed the hour

of worship at the very time we must be preparing the dinner.

Then, too, You must think of John. He is cooped up in his office all week, and Sunday is the only time he has to tinker with the car and mow the lawn. I am telling You these things, dear God, because I want You to get our viewpoint. We would like to go, and we know we should, but it must be clear to You that the real reason is because You have chosen the wrong day. If You will select another day, we shall be glad to go to church and Sunday school more faithfully.

Sincerely,
I. M. BUSY

Ada, Okla, Newsletter
W. E. CHANDLER, pastor

DID is a word of achievement;
WON'T is a word of retreat;
MIGHT is a word of bereavement;
CAN'T is a word of defeat;
OUGHT is a word of duty;
TRY is a word of each hour;
WILL is a word of beauty;
CAN is a word of power.

—Selected

There are three kinds of men—the rich,
the handsome, and the majority.

* * * *

Any fool can criticize, condemn, and
complain—most fools do.

* * * *

The man who tends strictly to his own
business has a steady job.

* * * *

The more times you win an argument,
the fewer friends you have.

* * * *

Talent develops itself in solitude, character
in the stream of life.

* * * *

God does want our performance, but
more than that He wants our affection.
When He has that, the performance will
come.

—Randy Michael

Love Through Me, Lord

O love through me, Lord, use my
life, for now I understand
My neighbors lie beyond my love,
unless You lend a hand.

I've tried to love them on my
own, to pray for enemies,
But found in them a mirror of
my own worst qualities.

You love them Lord, for each to You
is one fine precious stone.
I want to love them, Father,
but can't do it on my own.

So love through me, Lord, use my
life; for aid I turn to Thee
To help me love my neighbors
and let Christ be seen in me.

Springfield, Ill., Spotlight
BOB LINDLEY, pastor

MY WAY OF LIFE

I have dreamed many a dream that
never came true; but I have had enough
dreams come true to make me believe in
dreams and to keep on dreaming.

I have prayed many a prayer that seemed
unanswered; but enough of my prayers
have been answered to make me believe
in prayer and to keep on praying.

I have trusted many a man who failed
me; but found enough true friends to
make me forever believe in humanity and
keep on trusting.

I have sowed many a seed that fell on
stony ground and was devoured by the
birds; but I have held in my arms enough
golden sheaves to make me believe forever
in the harvest and to keep on sowing.

I have fought many a battle and lost it;
but I have won enough battles to make
me believe in the struggle and to make
me keep on fighting.

From *My Way of Life*, by J. R. Richards

Santa Paula Nazarene, Calif.
BERNARD P. HERTEL, pastor

Church Talk Made Simple

By Emily Louise Conrad

From the platform the minister addressed the Church and Society study group. "Action-oriented orchestration of innovative inputs, generated by escalation of meaningful, indigenous, decision-making dialogue," he solemnly advised, "can maximize the vital thrust toward a non-alienated and viable infrastructure."

Well, nobody ever claimed that the modern socioreligious language was easy to understand. In fact laymen probably are not expected to understand; they're supposed to be impressed.

But if, instead, you are frustrated by the non-meaning of most of what is spoken in the name of religion these days, take heart! You too can master *baffletalk* and even practice it yourself.

The trick is to combine perfectly good English words in such a way that the syntactical result guarantees that no coherent thought is expressed.

Even the busiest minister or the laziest layman can become an expert at *baffletalk* by following these simple instructions. Below are listed some of the words most frequently heard in church groups today:

- | | | |
|---------------------|--------------------|----------------------|
| 0. relevant | 0. optimal | 0. feedback |
| 1. indigenous | 1. innovative | 1. infrastructure |
| 2. non-alienated | 2. viable | 2. syncretism |
| 3. meaningful | 3. multi-linked | 3. dialogue |
| 4. action-oriented | 4. determinative | 4. maximization |
| 5. incremental | 5. decision-making | 5. problem complexes |
| 6. normative | 6. anachronistic | 6. ecumenism |
| 7. multidimensional | 7. reciprocal | 7. hang-up |
| 8. categorical | 8. in-depth | 8. tensions |
| 9. contextual | 9. eschatological | 9. involvement |

Now choose a three-digit number—your area code or the last three figures of your zip code will do nicely. Match your number to the corresponding word in each column. Thus, 680 becomes "normative, in-depth feedback" and 749 is "multidimensional, determinative involvement."

Memorize your phrase, but don't be in too big a hurry to use it. Remember you have sat in silent dismay for a long time. Ease into the action by asking the speaker how he proposes to achieve "incremental, eschatological syncretism" (592). This puts the burden on him to answer while you get your next phrase in mind. Don't bother to listen to his reply—a senseless question hardly deserves a sensible answer, so don't expect one.

When you feel easy and comfortable using your new phrases, it is time to add a few more words which you will corrupt just a little bit. Don't say "channel," say "channelize." Never use "construct" as a verb, but as a noun; conversely, use "structure" as your verb—" . . . should structure this committee so that the power construct will be . . ." And don't object that something is "devious"; protest its "contextual deviousity."

Then as you are speaking smoothly and confidently (and more often) in the certain knowledge that what you say makes no sense whatever, begin to drop a few names. Be careful not to make it sound as though you are actually quoting any philosopher, living or dead, because somebody in your crowd may just possibly have read him. Instead, murmur, "Don't you agree with Kierkegaard?" Or, "But you will remember that poor Bonhoeffer wrote from prison." Or, "How did Tillich feel about this?"

Of course, if the confusion compounded by your contribution to church talk becomes chaos, you can always ask the speaker to state in plain, simple, one-syllable English words, exactly what he means. Chances are, he is just as confused as you are.

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HERE AND THERE

AMONG BOOKS



Speech—Interpersonal Communication

By Gordon Wiseman and Larry Barker (San Francisco: Chandler Publishing Co., 1967. 294 pp., paper, \$3.95)

The authors are professors of speech in Ohio University and Purdue University respectively. Dr. Wiseman is also a Wesleyan church layman. This is a college textbook in the basic principles of communication and persuasion, and has the general features of such a textbook, including questions for discussion, exercises, and suggested reading. This is a thoroughly scientific study of the psychology of effective communication either by the medium of public speaking or private interview; it is written on a comprehension level suitable to college students, and thus is suitable to the average preacher whose technical training in this area may be meager.

A preacher who studies this volume carefully and learns to apply its principles will find that he is getting through to his people more consistently and more persuasively. This surely is the desire of all of us.

R. S. T.

Projecting Our Heritage

Compiled by Myron F. Boyd and Merne A. Harris (Kansas City: Beacon Hill Press of Kansas City, 1969. 157 pp., cloth, \$3.50).

This volume includes the major papers and messages delivered at the centennial convention of the National Holiness Association, Cleveland, Ohio in April, 1968. They were originally intended to be "position" papers expressing the united viewpoint of the NHA on issues of doctrinal importance. Whether this aim was achieved is debatable; in fact, in compiling the book, the editors refrained from making such a claim.

Some of the authors are Merne A. Harris, president of Vennard College; William N. Arnett, professor at Asbury Theological Seminary; Wingrove Taylor, president, Car-

ibbean Pilgrim College, Barbados, and others. The topics represent quite a broad spread of interest and include the question of biblical inerrancy, the new birth, entire sanctification, growth in grace, and related themes. That there is some overlapping and even repetition in treatment is due partly to a failure to sufficiently delimit the boundaries of the subjects when they were originally assigned. However, the overlapping adds to the value of the book, perhaps as much as, or more than, it detracts. There is not complete unanimity of opinion or expression, and perhaps this is a value also. On the whole, however, these are scholarly treatments of important subjects which should be carefully read, if for no other reason than to understand the thinking of the holiness movement today. Naturally also, quality varies. One of the finest treatments is "The New Morality in Historical Perspective" by Dr. Harris.

R. S. T.

Nazarene Publications for 1969

BIBLE

Beacon Bible Commentary, Vol. I (Genesis—Deuteronomy), \$6.95

Leader's Guide for Mastering Corinthians (U-1812), Paul Miller, .60

Scripture Index for Christian Theology, David L. Mesarosh, .75

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*Especially recommended for teens.

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CALENDAR DIGEST

AUGUST—

NWMS National Workers and Bible Society

SEPTEMBER—

NWMS Membership and Alabaster

7 Cradle Roll Day

28 Christian Education Week

OCTOBER—

NWMS Star Society Checkup Month

5 Worldwide Communion Sunday

12 Caravan Sunday
Layman's Sunday

13 Canadian Thanksgiving

26 Sunday School Rally Day
Reformation Sunday

AMONG OURSELVES

The advice to evangelists on p. 18 (item 8) is good for all of us . . . If we are going to be Nazarenes, let's be enthusiastic about it . . . It's alright to be honest about our faults and humble in our spirit . . . Some vigorous self-criticism now and then is healthy . . . But we can overdo it, until we come to feel that the more we downgrade ourselves, the more virtuous we are . . . After all just because friend wife tries to help me (with dubious success) see my faults, doesn't spoil the fact that she still thinks I'm the world's best husband . . . And in public she really appears "sold" on me . . . Is that idolatry? . . . (I hope not—I would hate for her to have to quit in order to get to heaven) . . . Can't we be sold on our church, and really enthusiastic, without some cold fish accusing us of idolatry? . . . Parents who are so morbidly preoccupied with disciplining their children that they never enjoy them, make themselves and the children both miserable . . . Let's not croak so much about our weaknesses that we lose our voice for song . . . Three cheers for the Church of the Nazarene—and all of its sister holiness denominations! . . . And now having said our hurrahs, let us resolve to praise more in public and pray more in private . . . This is an unbeatable formula for making real our ideal . . . For then our loyalty to the Church will only be the reflection of our fundamental loyalty to the Saviour.

Until next month,

BT

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OF HOLINESS
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