

THE

# NAZARENE PREACHER

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## **MINISTERIAL DESIRES**

*General Superintendent Jenkins*

## **HIS CROSS AND OURS**

*The Editor*

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*Paul Merritt Bassett*

## **STAYING CLOSE TO OUR CHILDREN**

*Mrs. Paul K. Moore*

*—proclaiming Christian Holiness*



# NAZARENE PREACHER

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# Ministerial Desires

By General Superintendent Jenkins

WRITING AN ARTICLE for *Baptist Press*, Dr. T. B. Maston of Fort Worth, for 41 years a teacher of preachers, voices his concern about the "highly contagious" condition of "ministerial itch." He points out that various parts of the minister's anatomy may be affected by this disease. "Some ministers have itching hands. Their hands reach out for more and more material things: a bigger salary, more liberal fringe benefits, a nicer home." A minister may find his ears itching "to hear gossip about fellow pastors, about church members, about denominational workers." Or the ear may yearn with "an inordinate desire for compliments."

Some are "afflicted with itching feet. They have a constant irritating desire or longing to move to another church, or to another field of service . . . to climb up the ladder."

No doubt there is proper concern and warning in what Dr. Maston points out. We must all be on our guard against unholy desires. On the other hand, there are great holy desires which should burn in the hearts and minds of all sanctified, Spirit-filled preachers—and in this Dr. Maston concurs also.

The minister with such holy desires wants to use his hands to lift up the discouraged and to lead the lost to Christ. He longs to feed those that reach out for the Bread of Life, clothe the needy, and give a cup of cold water in His name.

He has an attentive ear to the fallen and is sensitive to human cry everywhere. He hears the voice of the lost and extends himself to reach them with the gospel. He has an ear for God's will, not his own.

He yearns to use his feet to walk with Christ and to go where He says, "Go." He wants to go where there is human need, into homes where there is heartache; to go where there are suffering and sinning men and women who look to someone to satisfy their hungry souls.

His mind thirsts for increased knowledge in God's Word, so that he can better interpret to his people the deep things of God. His voice proclaims to men the great message of God's redeeming love and cleansing from sin.

These are some of the great, driving desires which motivate the true messenger of God. May we ever avoid the sham and pretense!

## His Cross and Ours

**O**UR LORD'S DEVOTION to the Cross should say something to us who are not only His disciples, but His heralds.

For one thing, there was a large place for the cross in the substance of His preaching. The cross, He insisted, was at the heart of discipleship. To be sure, there was a wooden cross on which He would die physically; but there was also a spiritual cross which every believer must carry, and on which he must die. That cross represented the radical and costly elements in discipleship (Mark 1:14-15; Matt. 16:24).

Jesus never made discipleship easy in order to win converts. He did not appeal to men's vanity and selfishness. When men were superficially eager to be His disciples, He rebuffed them. "Lord, I will follow thee whithersoever thou goest," professed one man grandly. "And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:57-58, 61-62).

We occasionally hear it said that Jesus never put principles ahead of persons. Nothing could be more misleading. True it was that He never allowed the petty notions and traditions of men to come ahead of persons; but principles always, because He knew that to surrender principles would not help men, but damn them. When the rich young ruler went away sorrowful, Jesus let him go. We are told that Jesus "beholding him loved him" (Mark 10:21). But such love demands, not the abandonment of principles, but their enforcement. The principle of the cross could not be set aside to accommodate this young man's unwillingness to pay the price.

Jesus knew that souls could not be won by mass hypnotism, or mob psychology, or emotional stampeding, or humanistic idealism, but strictly on a moral and spiritual basis. He knew there could be no redemption apart from getting right with a holy God. Our Lord's yearning for the masses, therefore, did not run ahead of His discernment of the issues. This is why He never panicked. He never high-pressured. He wept, but did not wheedle. He proclaimed but did not coerce. He knew that after He preached, and after He taught,

and after He specified the terms, and after He drew men by His love, the final decisions had to be made invisibly, quietly, personally, between the soul and God.

Furthermore, Jesus was devoted to the cross as the inescapable price of his own redemptiveness. I'm not thinking at the moment of His Calvary cross. Certainly that was the great transaction, for without that Cross there would be no gospel to preach. But I am thinking of the cross in His public ministry. He refused to escape it. "The good shepherd giveth his life for the sheep"—at Calvary, yes, but all along too. He sacrificed His own family on the altar of His itinerant ministry. He sacrificed comfort, convenience, and security. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28; Mark 10:45). "Not to be ministered *unto* . . ." Not to be served, but to serve. Not to be applauded and lionized, but to serve. Not to be coddled and pampered, but *to serve*. Are there any who would follow in His train?

Of course it is proper, I suppose, for us as ministers to drive comfortable cars and own nice houses and provide for old age, if we can; but not if it means leaving the ministry to do it. (Or short-changing the ministry to do it either!) Some sort of transportation and housing are necessary, surely; but the high standard of living to which we may have become accustomed is absolutely essential only to the hireling.

Jesus saved the world without any of the world's affluence. When He arrived in Jerusalem for His final week, it was on a borrowed donkey. When He died, there was no estate to divide—nothing but the clothes He had on, which were divided among the soldiers who crucified Him. If we say that was because of who He was, I reply, Yes, His essential deity sufficed to give dignity and value and redemptive power to His life and death, without any of the spectacular supports of mammon. But look who we are. The Holy Spirit is Deity too, and has been made available to every one of us. In Him we have the one absolutely indispensable Resource, and through Him we will succeed, if we are truly Spirit-filled men and women.

I think the example of Jesus our Lord is saying to every one of us, whether pastors, evangelists, missionaries, teachers, or connec-tional leaders: "Put My cross into your hearts and into your calling. Carry it, die on it. Never lay it down for easier paths. Do not be afraid of its scars. Pay the price to fulfill your ministry, or you will pay the greater price for scuttling it."

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**It is the duty of the pastor not only to comfort the distressed  
but also to distress the comfortable.**

This could well be  
a Nazarene manifesto

## Evangelism— Church Programming at Its Highest Level

By John W. May\*

EVERY PHASE of church activity is involved in programming. A properly growing church must give close attention to each of its arms, auxiliaries, or parts. To choose the most important arm is like trying to choose the most important position on a ball team; all are important, and equally so. There is but one word that can describe the root and reason for church programming—"evangelism." This is not just a word in the Church of the Nazarene; it is a way of life, woven into the warp and woof of the very existence of the denomination.

Is our program of evangelism adequate? Is the outreach program of my church sufficient to meet the gospel requirements for building the Church of Jesus Christ? These are questions that demand answers from all of us.

I once heard a denominational leader say that Nazarenes do what they know to do. If our people are motivated, the force must be stronger than their lethargy. The pastor may sometimes find himself in the same position as Peter when he one day stood at the door of the church. The Scriptures say, "But Peter continued knocking." The church prayed for the release of Peter from prison,

while the answer to their prayers stood bruising his knuckles on the door. We too may bruise our knuckles against the lethargy of the church, against the machinery of the church, or even the temperament of the church. Our people know the language and spirit of revivalism but we can only race the motor and make noise until we are geared to a program of evangelism.

Of no small importance as an arm of the church to orientate is the matter of Christian education. While we are too often slaves at the altar of statistics, the Sunday school figures are vital. This is a specific area where we *already* have the means for successfully building the church. We need to use every legitimate program possible, anything to get people in and exposed to the gospel. Contests, rallies, red and blue buttons, all are effective if people come.

Our teachers, at times, are our biggest enemies. "See you next Sunday," are the last words of many of them on Sunday mornings, and the scholars take the words literally. Too many teachers themselves do not stay for church.

The pastor will do well to exploit the Sunday school for the human materials to build the church. It is an "old hat" statistic that 85 percent of our members come to us by way

\*Pastor, Newport, Ky.

of the Sunday school, but it is true. Incidentally, churchmanship as well as teacher training through Christian Service Training is important for enlightenment and motivation regarding evangelism.

The path of the pastor in motivating is clear. There are several emphases to be made, and principles to be laid down:

1. *Orientation*, which answers the people's question, What is it all about?

2. *Communication*, which answers the individual's question, How am I concerned?

3. *Motivation*, which directs the energies of the child of God who asks, What can I, as an individual Christian, do?

Is our evangelism relevant? With emphasis on the word "our," this is the question of the day. Can evangelism be programmed and revivals legislated into being? Will a certain set of rules guarantee us a revival if we set them in motion?

Early this year I sat with a number of pastors in the conference room of my church and listened to our district superintendent unburden himself concerning revival. We then knelt at our chairs to pray. I can only speak for myself at this point, but I found myself praying words for a while—just words. Then something happened and I found myself drawn out in prayer, praying for revival in our denomination, in our district, in my church. That prayer meeting did something for me.

The crying need is for a vital concern, by the minister as well as by the congregation. We may have a revival without the best church building in the community. We may have a revival without the most acclaimed evangelist or singer in the field. We may have a revival without the best weather. We may have a

revival without the best methods. We may have a revival without many of the things that some feel are important. But we can not have a revival if we are not concerned, if we do not have a passion for souls!

In the last conference on evangelism in Kansas City it was said, "Too many of our people are giving up before growing up, never having seen the church on fire." God have pity on us if we rear a generation of Nazarenes who have never really seen the fire fall.

Our day calls as no other day for revival. Look at our world, look at the church world. The church is facing great issues and our people are undergoing a period of transition and change, whether we like to admit it or not.

1. Lay leadership is evolving, emerging. The minister's word is no longer "law and gospel." "Lay leadership" is a term that is becoming stronger while "ordained leadership" (?) is becoming weaker. One reason for this is that the modern minister may not be able to do all that he is called upon to do. He must have help, and must be able to delegate responsibility. This "lay leadership" must be challenged and channeled. We have partied, and pampered, and petted, but our people must be challenged to evangelism.

2. America has lost its sense of godly fear, awe, and reverence. Modern man is found sneering and smearing Christian principles, even God himself. A glance at the book titles at the local store bears witness to this.

3. Racial upheaval does involve the church. So also do social upheaval and industrial upheaval. The people who sit in our pews Sunday after Sunday run head on into these issues week after week.

4. Spiritual complacency not only

has its foot in the door; it has stretched itself out on an empty pew and gone to sleep.

5. The one-world concept has developed also into the one-church concept. It has been asserted that Christian life is more active in the Roman church than in the increasingly sterile Protestant churches. Evangelical and holiness churches would certainly debate this, but we realize that the church must face this issue. Churches of the Wesleyan persuasion must have an answer, and that answer must be couched in deed as well as in doctrine.

Our day is a day of so-called social evangelism. It is religion without repentance, Christianity without a crisis, salvation without an altar, and evangelism without Holy Spirit motivation. The position of the Church of the Nazarene must always be, "We have an altar!"

The call of our Lord is to build—build Sunday schools, build church membership, build larger plants and provide commodious quarters and comfortable pews—but in building to build *the church*. How are we doing? I attended a pastors' dialogue on evangelism conducted by Dr. Edward Lawlor. Many absorbing things were discussed in the six-hour dialogue: mass and personal evangelism, preparation, penetration, and preservation of the meeting, pay of the evangelist, etc. I will mention only two observations that pertain here: (1) An average of 250-55 mass evangelism meetings are held in the Church of the Nazarene every night. (2) Twenty percent of our churches do not have revival meetings. Some have none; others substitute something else.

Evangelism is the reason for the existence of what we used to call "the movement." In an editorial in

the *Herald of Holiness*, Dr. V. H. Lewis said, "The *Manual of the Church of the Nazarene* is constructed around the evangelistic task of the church . . . A church must deliberately maintain a 'climate' of evangelism. Soul winning must be the intent of every committee, the basis for plans, the goal of each department, the prayerful objective of every service."

This is the crux of the matter. Pastors must preach it. Teachers must teach it. Church boards must advocate and legislate for it. Congregations must contribute to it. Our spirits must sanction it. Our music must promote it. The total program of the church must propagate it. Our prayers must rise in full volume for it.

We have an altar! It is more than a place for weddings, baptisms, funerals, and Communion services in the Church of the Nazarene. It is at this penitent form that sinners are saved, believers are sanctified, and people conduct business with the Lord. The church cannot continue without altar scenes of "praying through" to victory.

Three things must characterize the Church of the Nazarene. These are our heritage, and must not only be preserved but propagated. They are (1) the distinguishing doctrine of heart holiness, (2) the distinguishing spirit of our services, and (3) the distinguishing type of living among our people. These are borne forward, bolstered, and strengthened on revival crests.

Revival in our church! Revival in our day! Revival now! Revival in *my* heart! Revival that transforms hearts and lives! Revival that unites families! Revival that has a mighty impact on the community! Revival that restores meaning to lives, and

joy to souls! Revival that impels us out into the streets to tell the good news! This must be the cry from our pulpits and from our pews. It must be the cry from our prayer meetings and family altars. We must go on

our faces before God until revival fires burn brightly on our altars. This is church programming at its highest level, and the process by which we will be used by Christ to build His Church.

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A quiet talk to the  
parsonage listening post

## The Minister as Counselor

By Harold L. Volk\*

**T**HERE ARE MANY adjustments with respect to learning that people go through when they come to the church environment. When a person makes this shift in environment and in interaction with new situations, there is a massive reorganization that has to take place. Most of us feel comfortable when we get used to a certain system of feedback from people around us. In fact, all of us have a reality—based upon interactions. We have a certain reality based upon the interactions we have with significant “others” who surround us. For a person outside the church, this is pretty much the family and the circle of friends he has. The reactions from these people constitute the person’s reality at that time. Then he comes to church and it might be 500 or 1,500 miles away from home. He must become accustomed to an en-

tirely new set of circumstances. The reality becomes different and he has to gear himself into another new set of circumstances and expectations. That is, the reality at this time consists of the significant “others” who surround him. That includes the other church members, and it includes friends, and it includes you.

You are the significant other person. In a sense, you are a party to creating a new personality for the person who comes to the church for the first time, especially if he is removed from the home environment. Living in the church family is not quite such a bad adjustment. *This means that probably after the person has created a new field from which feedback comes—you and others—he really never can go back to the old system of arrangements that he had before.* He has matured out of those old relationships and he will never quite be the same. This is exhilarat-

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ing, yet it is also tragic, when you stop to think about it. At any rate, as the new, significant "other" in their environment, it is important that you take a particular kind of stance. You must be a particular kind of person: the accepting person, the nonjudgmental person, the person that listens, the person that does not act opinionated, the person who is capable of getting inside the other person's skin and feeling what he is feeling. All of this may sound pretty abstract, and none of us ever quite achieves the potential to really understand another person as he understands himself; but this is what good counselors try to do.

All of you are going to be counselors whether you like it or not, whether you have been trained for it or not, and all of you are counselors at this point because you are experienced. We have been learning a lot in therapy over the past 20 years as to what constitutes a helping relationship and what causes people to change and grow. The things we are beginning to find out are quite remarkable. That is, counseling is beginning to be seen as a fairly simple operation in terms of dimensions within the relationship which cause change. It used to be thought of as a highly complex interaction, but there is a significant amount of research now to substantiate the position that a demonstration of caring, on the part of the helping person, is really the most important dimension in counseling.

This means that you can work effectively with people without having explicit or complex training. It doesn't mean that therapy and counseling are for everybody, but it means that certain elements of the relationship which causes change in people are certainly available to people

like yourselves who have not been technically trained as counselors.

This notion of caring is somewhat synonymous with the general idea of getting inside the other person's frame of reference and experiencing, in a sense, what he is experiencing, and letting him know that you are there. That, of course, is an abstraction (getting inside the other fellow's form of reference), but it generally means that you are willing to suspend your own value system and heavily identify with the other person. It is a hazardous process. You might get lost once you get in there! If you suspend your own value system and try to feel what another is feeling at any time, that means you have to run some risks, but most of us have our heads screwed on pretty tightly and we don't get lost.

I am concerned that anybody who is going to work in any kind of interactional relationships learns to be a therapeutic listener. The single most important indication of caring that you can make with another person is to be available as a sounding board or listening post for that individual when he is experiencing a period of stress or crisis. That is not at all easy to do. We have a terrible time keeping our mouths shut. We have a predisposition to talk, and I guess that we have invested a lot in education, which means we get verbally skilled and we like to talk. This seems to be the antithesis of listening. You can't listen very well when you talk, so we have considerable trouble as amateur counsellors in trying to tolerate silence.

Of course, you have to let the other know you are there, and to do that you have to recapitulate what the other says from time to time. "Well, I understand you to say this . . . Is that right?" "Yes." Then you go on

# Practical Points

that make  
a difference

## "He always has something to say!"

Dear Son:

*I love our pastor because he always has something to say! He is not a very good-looking man. His physique is not that of an athlete. He is so short that his head peeps over the edge of the pulpit. His voice is high and thin. He does not overwhelm you with his presence. But he always has something to say!*

*This says something to me. I have heard too many who said very little. They were handsome, vibrant men with deep, resonant voices, but it was evident that there was no word from God to communicate and no burden to share.*

*When our pastor begins to speak, WE LISTEN. We know that, all things being equal, he has spent long hours in the study, adequate time on his knees, has mingled with his people until he knows their needs, and asks of God for His Word to their hearts.*

*If you were to see him for the first time, you would be unimpressed. The first day he entered the pulpit I wondered what we had fallen into! But when he began to speak I knew I was wrong, for, you see, he always has something to say!*

*Mother and I are not ashamed to bring our friends, for we are proud of our pastoral leadership. Sometimes he speaks as prophet, bringing judgment upon us all. Sometimes he humbly teaches us God's truth. Sometimes he challenges us to take the Word to the lost. I tremble, weep, and grow under his ministry. For,*

*you see, he always has something to say!*

Love,  
*Dad*

to enlarge upon it. Or, "I am hearing you say . . . am I right?" "Yes" or "No." To do the simple act of listening usually is part of a process of periodic recapitulation from time to time, restating to the best of your ability what the person is saying. Then if you are wrong, he will usually tell you. You can both get straightened out and go on with the business at hand. If you are right, he will say so, and you can go ahead and further explore whatever he is talking about.

Young people especially are pretty suspicious when they come to a minister. They are a little bit cynical. They have been harassed a great deal at school, and they have been pressured a lot by parents, so they are not about to trust anybody until they find out you are trustworthy. They have to be around you for a while to get to research you in a number of ways before they can really build up a capacity to trust. We ministers find the single most important dimension that emerges in counselling is the ability on the part of the counselee to trust other people, so he can take risks in reporting his feelings to you. This will be your major hurdle—especially with young people—to give them the message that they can trust you and that it is safe to use you as someone who will help them sweat through a situation.

All of you will end up giving advice, but it is a dangerous operation. It is much safer to give information and to let the individual use it as he will. You have to be faith merchants in this business.

Would such a plan reduce the number of ministerial casualties?

## Intern for the Ministry—Why Not?

By Tom Nees\*

I WAS STANDING in the emergency-ward waiting room of a busy hospital—not waiting for a report on a member this time, but to visit a young doctor on duty. Dr. Ronald Ayres, a graduate of Eastern Nazarene College and four years of medical school, was one of the interns. Soon after Dr. Ayres and his wife began attending our congregation, they indicated that his busy schedule for at least one year would prevent active participation in the church program. Any pastoral visit would have to be a few minutes between clients. So I stood waiting, as the doctors, interns, and nurses cared for the pressing, emergency medical needs.

In the doctors' lounge Ron Ayres briefed me on his training program leading to certification: college—four years, medical school—four years, one year internship, and then residency to specialize. This pattern followed by most medical schools combines medical theory with practice, so that the young doctor having completed his work is recognized to be proficient, and able to begin practice on his own.

My interest was the internship. He was working beside experienced doctors for a period of one year in every section of the hospital. Emergency, surgery, obstetrics, pediatrics—every area was to be covered. The intern is not an observer. He actually participates in the medical practice. The hours are long, the pay slight, and the work is serious. Only after a year of such intensive supervised practice is a doctor ready to be on his own or proceed to a specialty.

I could not help comparing this pattern of training with the ministerial preparation. If anyone is a greenhorn in need of experience, it is the graduate from a program of ministerial training. Few would consider the theological graduate competent for heavy responsibility. This lack of confidence is matched by the inferior feelings many theological students experience as they face their first congregation. A graduate degree in theology does little to settle qualms and fears when facing a church board for the first time, counseling with a woman threatening suicide, organizing a building program, or just preaching three times a week.

No doctor would discredit the

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necessity of rigorous, formal, academic, classroom studies, but neither would he attempt medical practice without an intensive internship with constant supervision. When a doctor begins medical practice he knows he can set a fracture, remove an appendix, or deliver a baby. He's done more than spend four years reading books. Along with the study he has been closely supervised in practice.

Should there not be a similar program for ministerial training? No candidate for the ministry would discount the discipline of study, but many long for experience to make theology practical. "Trial and error" pastorates include errors that might be avoided with a serious period of ministerial internship under the supervision of an experienced pastor.

The Knollwood Church of the Nazarene in Dayton, Ohio, became interested in an intern program when they saw the possible benefits to the congregation. As the medical intern carries an important load of responsibility at the hospital, so a ministerial intern could augment the local program. Correspondence was directed to Bob Crabtree, supervisor of field service at Nazarene Theological Seminary, to inquire about students interested in a three-month, summer internship. The church offered to pay \$75.00 per week and provide a furnished apartment with utilities paid for the 12-week period. Seminarian Robert Simmons was suggested and agreed to come after correspondence and conversation concerning the nature of work involved.

One thing we agreed on from the beginning. Every opportunity would be given to make the position as creative as possible for the benefit of the intern and the pastor. An attempt would be made to acquaint the intern with every facet of ministerial responsibility. While he was referred

to as an assistant, associate, and youth director, he was none of these specifically—although the major responsibilities were with the youth.

Participation in regular church activities included platform responsibilities of song leading, praying, making announcements, and when the pastor was absent, preaching. He was directed to work with youth leaders to develop programs which would continue after the internship. Since summer vacations sometimes caused a slump in the youth programs, he was to organize and direct a schedule of activities which would not be possible on the limited time of lay leaders.

Because of the brief time involved and the nature of the position, no job description was prepared in advance. Responsibilities were accepted in times of discussion. This undoubtedly is not the most effective approach. As pastor, I could have benefited from suggestions as to how this position would be most useful to the student and to the church. The combined experience of pastors and interns could make possible the drafting of some guidelines for such a program.

Some responsibilities came unexpected, as they do to any pastor. While we were attending the General Assembly, an elderly lady, a non-member but friend of the congregation died. By telephone I instructed Bob to counsel with the family. I would return if they wanted but thought he was able to conduct the funeral. He did so, and dealt with the family in a commendable way. I believe he learned more about dealing with grief and conducting a funeral from that one experience than dozens of opportunities to merely observe such occasions.

The intern was given real responsibility whether in visitation,

conducting planning sessions, or counseling youth. The benefit of these varied experiences to the intern is for him to judge. The intent, though, was to offer him a general acquaintance with a variety of pastoral responsibilities.

The church may have benefited more than the intern. Substituting for the pastor on occasion was only a part of the benefit received. Programs for youth were initiated which continue, and young people responded to the constant attention. The summer months, which in the past proved difficult to maintain momentum, came alive with new interest with another full-time person on the staff. As a result, the church board is convinced of the need to add someone to the staff to assist in some capacity as soon as possible. There is definite interest in continuing the intern program another year.

A period of "in-residence training" could be as helpful to the theological student as it is to the medical student. If anyone needs supervised experience, it is one looking toward the ministry. Dealing with spiritual and emotional needs of people is at least as demanding as applying the skill of medical science to physical needs. If pastoral competence does not come by learning theory alone, neither is it the natural result of dedication and concern. Knowledge and passion are frustrating without the confidence that one can actually do the work. What makes a pastor capable is not easily described. There is an inde-

finable sense of the right course of action. This sense of judgment comes only by experience and can be conveyed only in real practice and experience.

With the majority of American people now living in the great metropolitan centers, the church struggles to keep pace. Even in the suburbs where our churches grow fastest we are just keeping up. The urban ministry is becoming more demanding and complicated than ever. Communicating the gospel to twentieth-century men and women calls for knowledge, dedication, imagination, understanding, and training. The competence we demand in medicine, law, business, and other professions, we expect from the ministry too.

Field service, or "in-service training," must include more than teaching a Sunday school class, attending weddings and funerals, preaching in homiletics class, or building an "idea file." As the other professions have found, there is no substitute for real, live, supervised practice.

For the benefit of the church, and the ministerial student, perhaps the time has come for an organized intern program leading to the ministry in the Church of the Nazarene. The Seminary is ready to encourage students into such a program, and the same can probably be said of our colleges. What is needed is churches and pastors to see the need and agree to work with interested candidates.

---

**It is useless to hurry unless you know where you are going,  
and what you plan to do when you arrive.**

## Sermons That Sizzle

By R. E. Maner\*

ONE BUSINESS AUTHORITY insists that it is the sizzle that sells the steaks. The sizzle can be heard, smelt, and seen. Thus several senses are appealed to rather than one. This conditions the customer by creating an appetite for the product.

Most preachers have told at least once the story of the traveling salesman who helped the boy selling apples on the train. Seeing the youth unable to find sales for his apples, he bought one and cut it up in the presence of all in the coach. This was done very dramatically and with evident anticipation before his audience. He then ate with great delight the slices of apples while appetites mounted all about him. Needless to say, the lad sold his apples to the hungry spectators.

Preaching can create an appetite for sermons if they have a sizzle. One of several things that give sermons a sizzle is the proper use of illustrations. To neglect the possibilities inherent in their use is to sell steaks without a sizzle. You can preach sermons without illustrations. You can also walk rather than ride in a car.

Illustrations, of course, give *light to the sermon*. It is a method of picturing by example or anecdote. This gives both light for understanding and emphasis for remembering the sermon. This is commonly under-

stood and most generally the reason for their use.

Illustrations can also give *life to the sermon*. Truth be it ever so orthodox, can be presented like the corpse at a funeral. Effective sermons, like influential people, each have personalities. The illustration will make truth live and breathe and be applicable to our daily lives. It ceases to be abstract truth; it is now life and blood.

Illustrations can also transmit *love in the sermon*. Like the cold steel of a two-edged sword, truth can cut but seldom heal. Cutting may be necessary, but the good physician is as concerned with the patient's recovery as his own skilled surgery. The operation is not likely to be considered a success if the patient dies.

A proper use of appropriate illustrations gives the preacher an opportunity to apply truth in a spirit of love and concern. Sermons must appeal to every aspect of the man. They should be logical enough to appeal to the intellect. Likewise the spirit of the man preaching should appeal to the spirit of the man listening. The illustration allows the speaker to appeal to the heart. Sermons that do not reach the heart will have little effect on the head.

Occasionally, the illustration might add *laughter to the sermon*. There are some who frown on the use of any humor in the pulpit. Gospel

\*Nazarene Evangelist, Nashville, Tenn.

preaching is serious business. It is for this very reason that we must use every weapon in the arsenal. While discretion in taste as well as quantity is of prime consideration, appropriate humor can defeat hostility and prod delinquency. It is almost impossible to be very angry with a man who makes you laugh at yourself. Satire and ridicule may occasionally be the only door left to the heart of a problem.

Humor will relax a tense situation, save an embarrassing moment, and redeem an otherwise hopeless blunder. It enables the speaker to keep the situation under his control. It is wise to always have at least one or two humorous stories in mind that could be used in the pulpit.

The *illustration always gains listeners*. The fact that you have 100 people in attendance does not guarantee 100 listeners. People can look right at the speaker while he is speaking and neither see him nor hear one word he is saying. Careful observation will detect that "faraway" look of the absent mind. Experienced speakers are aware of the rapt attention during a well-presented illustration. By this method even a mediocre speaker can hold the attention of an audience.

Illustrations can be used to secure and hold the attention of a wide range of listeners. Both the well-educated and the uneducated are thus captured. Children become quiet as they listen to a story. (All children love a story.) Older people, who may be nodding, suddenly perk up. Young mothers, weary with trying to suppress restless children, get a chance to listen. The whole service is energized and reunited during a good illustration. People can smell the steak cooking; they see the lengthening shadows of a setting sun; they hear the weary footsteps of the re-

turning prodigal; they live in the sermon.

There are some distinct dangers involved in using illustrations. Listed here are some critical points to give attention to:

1. DON'T yield to the temptation to make the sermon a long series of stories. Their purpose is to illustrate the sermon, not constitute it.

2. DON'T explain the illustration. If it has to be explained to the people, it doesn't illustrate anything to them.

3. DON'T use ridiculous stories that thoughtful people will not believe. I have heard some preachers tell things that I don't believe they could believe. This usually comes from telling what someone else told in a sermon. Some stories have been passed around from one preacher to another so much they eventually insult the intelligence of the hearers. Not only have most of our people heard these threadbare stories, but we are never certain to whom they happened. Usually, if the speaker is uncertain, it is credited to "Uncle Bud" or some other well-known pioneer. Uncle Bud would have had to live 500 years to do all I have heard he did. If you don't know the facts, omit the story.

4. DO get your own illustrations. This will not only serve as a means of self-education, but also give a new confidence as you preach. A feeling that "this is my sermon" will make it easier to preach. You can get illustrations:

- a. From personal experiences. These will be the most effective.

- b. From your reading in history and literature.

- c. From your reading in good books.

- d. From the Bible. Learn to tell Bible stories as they should be told.

(Continued on page 45)

## An Anonymous Invitation to Christian Faith

By Paul Merritt Bassett\*

ONE OF EARLY CHRISTIANITY'S most eloquent apologies is an anonymous letter. While it was certainly written sometime in the second century, nothing sure is known of its author, its receiver, or the exact situation to which it is addressed. It is possible that the *Letter to Diognetus* was written by Quadratus of Asia Minor, and it is also possible that "Diognetus" was really the emperor Hadrian. If these things be true, the letter was written about 129.

The author's primary purpose is to show that the uniqueness of Christianity lies in its insistence that religion, and hence all human relationships as well, depends upon the initiative of God, not the constructions of men. He also extols and explicates the role of the Christians in earthly society, speaking in terms of "the mystery of the new people." What the soul is to the body, Christians are to the world. In love, the Christian "soul" ranges itself against the pleasures of the worldly "body," bringing hatred upon itself but nonetheless "holding the world together." Metaphors eventually collapse, of course. But this one is worth pondering.

Our author follows his very pungent and winsome picture of the Christian life and its usefulness to society as a whole by issuing an engaging invitation to "Diognetus."

If you also crave this faith, you must first receive full knowledge of the Father.

\*Nazarene elder, North Carolina District, assistant professor of religious studies, West Virginia University.

For God loved mankind and for their sakes made the world, putting all earthly things in subjection to them. To them gave he reason and intellect and them alone he enjoined to look upward to him since he made them after his own image. To them sent he his only-begotten Son, and to them promised he the heavenly Kingdom which he will grant to those who love him. Then when you have received this full knowledge can you imagine the joy that will fill you? Can you imagine how you will love him who first loved you so? And out of your love for him, you will be an imitator of his goodness. Indeed, do not wonder that a man can become an imitator of God. He can because God so wills.

There are three steps here meant to satiate the yearning for Christian faith. These are "full knowledge of the Father," joyful love, and imitation; and at each stage it is quite clear that the initiative is with God. This is no mere do-it-yourself program. One is given full knowledge, one loves precisely because he is loved, and one can imitate God because God wills it.

The term "full knowledge" means more than intellectual comprehension. "It is no earthly discovery that was committed to them, no mortal thought considered worthy of such careful guarding, nor have they been committed the stewardship of merely human mysteries." To the Greek-speaking world, the word used referred to a perception by the innermost being of a man of the very essence of God's purpose. One would not know everything, but he

would know the basic reason for all things. Sinful nature wants to reverse the order and work from knowledge of things to principles. This method is not wrong in itself. Put to the investigation of nature, it has accounted for our scientific advance. But man's very success beguiles him into spurning revelation, and in doing so he rejects love itself, the quintessence of revelation. So our letter writer says that the first step is to allow ourselves to be shown that we are loved and to allow ourselves to be loved. The first step is to receive.

The second stage is more active but is impossible without the first, and it is certainly not a matter of seizing the offensive. Once we experience the love of God for useful knowledge culminating in an experience of the soul—we will love in return. Our anonymous author insists again on the supernatural quality of the Christian life. Over against the deliberate terror or threat of physical force utilized by willful earthly emperors, the "Ruler of all . . . willed to save men by persuasion, not by coercion—coercion simply is not the way God works." What other emotion than love can such thoughtfulness engender? Where relationships are rooted in power and authority, the only true love possible is love of self. But where power and authority choose to exercise only love to those subordinate, then those subordinate love.

From true love springs imitation, imitation of spirit, not of superficial affectation. "Christians cannot be distinguished from the rest of mankind by locale, language or custom." These are mere human conventions, unworthy of designating a supernaturally chosen people. "Yet . . . they give proof of the noteworthy and admittedly extraordinary constitution of their own common-

wealth. They live in their own locales, but merely as aliens. They take a citizen's share, yet endure everything as foreigners. Every foreign place is their fatherland, yet their own fatherland is as a foreign land . . . They busy themselves on earth, but their citizenship is in heaven."

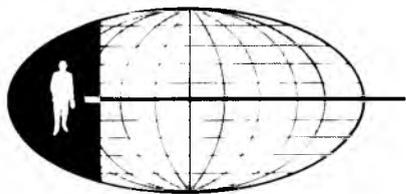
Christians imitate Christ himself, whose ultimate allegiance was to the Heavenly Father. Earthly concerns are simply the channels through which may flow divine love. Conceit does not mar their religion nor an overweening concern with self-preservation their lives of selfless service. Content to remain personally anonymous among men, they seek to set loose the power of the Name. As Christ revealed the love of God to them, so Christians imitate His ministry.

Surely blessedness does not lie in lord-ing it over your neighbors, or in yearning for some advantage over those weaker, or in being wealthy and ordering inferiors around. No man can imitate God that way, for such things are alien to his majesty. But if a man shoulders his neighbor's load, and is willing to put what superiority he may have to the use of his inferiors, and out of his goods provides for the needy—since his goods themselves come from God—becoming a god to those who receive it, such a man is an imitator of God.

In an age when all sought to be served, and sought power, it is no wonder that Christianity faced persecution. It sawed against the grain of fallen human nature and it tortured consciences. One imitated the powerful and the served. The Church gave evidence of the "extraordinary constitution of their own commonwealth" by serving in humility and love. Such notions are dangerous and irksome yet. But to such imitation of God we are called.

---

**Work is whatever you're doing when you would rather be doing something else.**



# The **PASTOR'S** SUPPLEMENT

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

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## Department of WORLD MISSIONS

# Pastor... pause a moment

"The Gospel is neither a discussion nor a debate. It is an announcement . . . Moreover, it is not in the first instance an announcement of what has happened to me or to us. It is an announcement about God—this tremendous thing that God has done in Jesus Christ. Before it becomes something subjective and experiential, the Gospel is something objective and historical. When the church's sons and daughters have grasped this, and are grasped by it, the way is paved for mission. Being now able to say, 'We are justified by faith,' they can go on to say, 'We are ambassadors for Christ.'"

— Paul S. Rees, *World Vision Magazine*

*Just a note about...*

**-1969-**

## **Nazarene Evangelistic Ambassadors**

- **Campaigns in Europe and Latin America**
- **June 5–July 30**
- **All our young people want to help.**
- **All-church OFFERINGS have been planned by each district NYPS council to be received before June, 1969.**
- **When you receive your OFFERING, send it immediately to:**
  - Dr. John Stockton**
  - 6401 The Paseo**
  - Kansas City, Mo. 64131**
- **Pray for this mission of the church!**

## MISSIONARY READING—1969-70

Missionary reading books are the foundations upon which we build our mission concern, burden for those "other sheep," and understanding of our work. How can we love unless we know? How can we know unless we hear or read? These available books can open the mind, heart, and wallet!

After spending the past year with our neighbors to the south, 1969-70 gives opportunity to visit the far-off places with strange sounding names.

### STUDY BOOK

*Fields Afar*, by Ralph Earle

After an extensive tour of Nazarene work in many areas, Dr. Earle has produced the study book complete with detailed account of work done, along with basic geography and history. Having written each chapter while in location, there is a built-in freshness as we visit the fields of Japan, the Philippines, Taiwan, Korea, India, New Guinea, Australia, and New Zealand.

*Study Manual—1969-70*, by Lora Lee Parrott

Mrs. Parrott is known for her recipes and etiquette, but here we have her adaptable suggestions for lesson presentation. Variety and selectivity for any group are included each month.

### READING BOOKS—Adult and

#### Teen

*Bring My Sons from Far*, by Helen Temple

The gift of the Holy Spirit was promised to "all that are afar," and the stories this year from the Philippines, Okinawa, Korea, Australia, Japan, and Taiwan graphically illustrate how effective this ministry is to the "sons" and daughters everywhere.

*The China Story*, by L. C. Osborn

Few people knew China like this veteran missionary who went there in the early days of our work at a time when multitudes came, listened, and responded. Some may still be faithful believers even behind the Iron Curtain. This book will place the 700,000 Chinese on your heart.

*The New Guinea Frontier*, by Bruce L. Blowers

Let Bruce Blowers take us to visit the man from New Guinea with his brilliant headdress of superb bird-of-paradise plumes. Does this "brother belong you"? Striking photos illustrate the people and our Nazarene work.

*Southern Cross Salute*, by Nelson Mink

Not only the stars in the midnight sky are illuminating a Southern Cross. Twenty years and more of Nazarene witness has given a new "light" in home mission work in Australia and New Zealand. This work actually began with the faithful witness of servicemen stationed there during World War II.

*The Uttermost Part*, by L. Alline Swann

A "lady reporter" with a heart for missions looks in on the work, the country, the people, and the land of India. Few areas of the world today have the problems faced in this land of exploding population with sacred cows, famine—and a great challenge.

*Discovery—Student Mission Corps*, by Franklin Cook

With the youth today in the news and on the march, Nazarenes should be informed of this new venture with our college students who have gone out during the summer to lend a hand in many projects on mission fields in Central and South America and the Caribbean.

### JUNIOR READING BOOKS:

*Carabaos and Coconuts*, by Helen Temple (Stories)

*Pioneer to New Guinea*, by Wanda Knox (Story of Sidney Knox)

*Under the Banyan Tree*, by Grace Ramquist (Story of L. S. Tracy—India)

*Friends in Faraway Lands*, by Betty Bowes (Stories)



*Lest we  
forget the  
sacrifice...*

**GIVE**

*that others may live*

1969 EASTER OFFERING • CHURCH OF THE NAZARENE

"I gave My life for thee,  
 My precious blood I shed,  
 That thou might'st ransomed be  
 And quickened from the dead.  
 I gave, I gave My life for thee;  
 What hast thou given for Me?"

## *World Evangelism Needs Are So Great! We Can Never Give Too Much!*

- ★ *Publish the goal*
- ★ *Challenge the people*
- ★ *Inspire by example*

### EASTER OFFERING GOAL FOR 1969 . . . \$ \_\_\_\_\_

#### NAZARENE INFORMATION SERVICE

### Salutes "This Fair Land"

**A** FORMER Englishman, Robert Betts, now an American journalist and a naturalized citizen, has force and freshness in his writing. Excerpt:

**"Anti-Americans can wave their placards and shout all they like. I'll take this country as it is with all its faults!**

"When I arrived six years ago, all I had to do was prove to American editors that an Englishman can write English—and I became a working part of this hard-working, hard-playing, lively, noisy, brash, soft, sentimental, forbiddingly-modern, quaintly traditional, friendly, complex society. . . .

"I bear witness that Americans with their tremendous drive and capacity for getting things done have left the rest of the world breathless. The sheer scale of American activity, the evidence of U.S. might in far corners of the world, tends to distort the foreigner's view of Americans as people. . . .

**"But only a nut could be 'anti' the whole lot . . .**

"As for the angry young academics babbling through their beards about 'freedom' and 'rights' . . . what can they teach the millions from other lands (who have learned) that freedom is something you know best about when you haven't got it?"

"Today many of those who have this country largely to thank for their freedom and prosperity deery it for making similar sacrifices in the vicious Vietnam war. . . .

"Added to this irony is the sad fact that many Americans themselves apparently have swallowed some of the poison of anti-American propaganda. . . .

"I've been speaking Queen's English too long to change my accent. Baseball still fails to thrill me as it does Americans. And I shall never take to iced tea.

**"But I'm happy and proud to be a citizen of this fair land!"**

O. JOE OLSON

## EASTER OFFERING

1969

Overseas home missions fields depend on the sacrificial giving of our people to help bring the gospel light to those who have not heard. These fields are located in the following areas:

Alaska  
Bermuda  
Newfoundland  
Australia  
New Zealand  
Hawaii  
Samoa  
Germany  
Denmark  
Sweden  
Holland  
South Africa

We now have 3,300 Nazarenes in overseas home mission fields. They are building toward self-support. Our investment is well placed.

**GIVE SACRIFICIALLY**

**EASTER 1969**

## GROWING CHURCH ACHIEVEMENT PROGRAM



Are you using the built-in challenge of the Growing Church Achievement Program to help your board and congregation set some goals for growth and progress this year? Your church will not only benefit from the efforts of working towards some goals for improvement, but also become eligible for one of the awards given on most districts through this program.

On each district, awards are made available for the church with less than 50 members with an outstanding growth record in all-round development, and for the church with 50 members or more with outstanding assistance in home missions.

- Churches do not have to settle for a plateau without growth. There are people to be reached and work to be done. By God's help we can push forward.

- Write to the Department of Home Missions for a copy of the self-study schedule for churches and discuss with your board plans to move forward for God.

THANKS TO THE CHURCH  
FOR PROVIDING THIS OP-  
PORTUNITY FOR STUDY

I feel I have been helped in many ways and will try to list a few.

I started teaching children in Sunday school at age 14. About four years ago I began teaching

adults. I felt so inadequate. I have had no instruction in teaching. I do not even have a high school diploma. Much of the time I have felt baffled and frustrated.

I would have given up had it not been for a determination to serve God as best I could in whatever position I was placed. I have studied my Bible, but how to present the lessons was a problem.

The CST courses have helped along this line. I have found that I can employ different methods in teaching. I believe I have gained confidence also.

I have been made fully aware of the importance of records, of what stewardship consists of, that teaching provides a wonderful opportunity for evangelism. The importance of reaching my pupils for Christ has been made very real to me.

I know God has helped me and I am leaning heavily on Him.

I started to teach a young adult class three years ago. We had a membership of 13. Many have come and gone. Some moved, some have been removed from the roll, but best of all some are teaching in our Sunday school. We have 38 enrolled now.

DO YOUR TEACHERS HAVE THIS SAME OPPOR-  
TUNITY FOR STUDY AND PREPARATION? CST  
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# LAST CALL!!

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for Ministers

Deadline for entry—midnight, May 1, 1969

(See February PASTOR'S SUPPLEMENT for all details, or write to the General Stewardship Committee for information)

----- OFFICIAL ENTRY BLANK -----

I am entering the enclosed manuscript in the Stewardship Article Writing Contest. I understand that my manuscript will become the property of the General Stewardship Committee and will not be returned.

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May 25, 1969



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# The STRAIGHT of it

- DEAN WESSELS, Executive Secretary -

- A monthly series of questions and answers -

**Q. I will be 65 years old next year, but do not plan to retire. I make approximately \$3,600 annually. Should I even bother to check on my Social Security?**

A. Yes. You should file for Medicare even though you cannot be paid a monthly Social Security check while you are earning \$3,600. Be sure to sign up within three months before the month you are 65 in order that Medicare will start the first day possible.

**Q. The other day when I went to the doctor, he asked me for my Medicare card. I told him it was in my bank deposit box so that it would be safe. He told me I should always carry it with me. Is that true? Couldn't the Social Security office furnish my number to him? I don't want to take a chance of losing it.**

A. He was correct. You should always carry your card with you. The Social Security office can usually locate your number promptly; but, in some circumstances, it may take several days. If you should accidentally lose your card, contact the Social Security office. The health insurance card can always be replaced.

**Q. My wife and I have never worked under Social Security, and we will both reach 65 soon. I have been told that all we have to do is file an application and we will be entitled to Medicare. Is this right?**

A. If you have never worked under Social Security, you will not be eligible for the hospital insurance part of Medicare. People who reach 65 in 1968 or later will need some hospital insurance benefits. Three quarters of coverage will be needed for persons reaching age 65 in 1968. However, there is no work requirement for entitlement to medical insurance (which covers doctor bills) under Medicare.

Questions to be answered on this page of the "Pastor's Supplement" may be sent to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.

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## The "Alert" Pastor

With the coming of spring and the close of another school year, there will be a marked increase in the number of "Moving Nazarenes." As pastors, we must be alert to their spiritual needs, both before and after the "move."

The moving process is disturbing to most people; and for some, it is traumatic. Therefore, the alert pastor will do all he can to spiritually prepare "Moving Nazarenes" for their move. This can be done by:

1. Assuring them that God goes with them and that they will find another Church of the Nazarene ready to welcome them into its fellowship.
2. Urging them to start attending immediately, to become involved in the life of that church, and to transfer their membership as quickly as possible.
3. Sending the name and new address to : "Moving Nazarenes," Department of Evangelism, 6401 The Paseo, Kansas City, Mo. 64131.

These words of encouragement and admonition can be strengthened by the support of the whole church when they are expressed in a regular service, thus publicly recognizing the moving members (Sunday school enrollees or friends).

The pastor in the new community must also be alert to the needs of these "Moving Nazarenes." He can help by:

1. Visiting the "Moving Nazarenes" as soon as he receives the name and address.
2. Seeing that his church does extend a cordial welcome to them.
3. Helping them to become involved and at home in his church.

It is easy to excuse oneself by saying, "If they were *real* Nazarenes, they'd find the church." But the alert pastor will see this as an opportunity to minister to these uprooted Nazarenes and will do all he can to help them get their roots down in another Nazarene church as quickly as possible.

---

**PASTOR!** We're now in the midst of the **Evangelistic Crusade for Children and Youth**. Evaluate your progress and adjust your plans for maximum results. Let's all go over the top! Also, be sure to involve your people in **Prayer Fellowship** groups. Order material packets (No. U-10, 50c each) from the Nazarene Publishing House.

# FILMS and U

(In your church does it mean **U**se or ab**U**se?)

Could this happen in your church? There was a film ordered. Somebody said why not bring all the Sunday school in to see it?—preschoolers and all. Surely someone had seen the film. It was a religious film—very dramatic—a true story. No, not from NAVCO, but a good film, that is for adults, and maybe teens—but certainly not suitable for preschoolers. The questions it would raise from them could well undo the good it could do for the older group.

Let us remember that films are only tools to accomplish certain objectives. We must select each one with the purpose and the audience in mind. Then of course proper introduction would prepare the audience to see it. To get the most good from the film careful planning should provide for adequate follow-up.

There are many good films, but even good films could be used at the wrong time for the wrong group and in the wrong way. That would mean abuse—not to the film, but to the people.

These powerful new tools could become destructive unless attention is given to careful and prayerful selection and use. It is frightening to think a church

would consider a certain projector just because they can save money by using a specified amount of a company's films. Who previewed the films? Not every film, let us repeat, even every religious film would be compatible with Nazarene doctrine and standards. Therefore films outside Nazarene channels should be much more carefully selected. Appoint a committee which understands doctrinal implications to screen every one. All this takes time—but it must be done if we are really concerned with building the Kingdom.

Films are not easier. They can be more effective, but they do take thought and work to:

1. Prepare
  - a. the equipment
  - b. the audience
2. Project with skill
3. Plan for follow-up

If we are really concerned, however, with USE rather than ABUSE we'll take the time. But if we are not ready to select with caution and to use with care, then let's study some more so that we may become stewards capable of using these new tools for God's glory and the good of the people.

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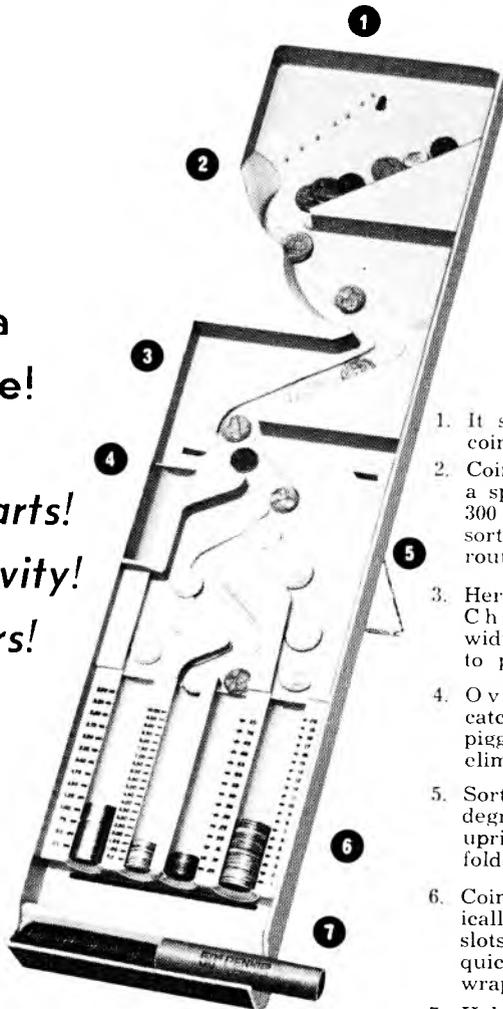
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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Staying Close to Our Children

By Mrs. Paul K. Moore\*

### Part II

**B**ARRIERS can easily develop during the teen years. We dare not prolong our children's dependence upon us. Our task is to help them grow up, teach them plainly, discipline them effectively help them learn to make their own decisions, then as their maturing personalities emerge, free them gradually from our apron strings. Friction between a maturing child and his parents may be evidence of the parents' unrecognized resentment towards the child's increasing independence of them. An effort to understand each other's problems in this regard can ease the strain of adjustment for both children and parents during these maturing years.

But if barriers have built up between parent and child, how can we break them down and encourage our children to confide in us? This can be done only by showing sincere concern and interest in their problems, respecting their personalities, and taking time to understand and enjoy them. This is impossible if we ourselves are immature, self-centered, frustrated adults who feel caught in a trap, constantly fighting against an impossible situation. But if we are happy, victorious Christians who have learned like St. Paul "that in whatsoever state" we are, "therein to be content," our lives will be unselfish and pleasant to our children and they will not be building barriers to close out our fellowship.

This will take a loving, yielded walk with the Lord, a loving fellowship with our husbands, and a loving understanding with our children. This requires time and effort, but it will be time spent with eternal rewards. Our homes may not always be as clean as Mrs. Nasty Nice's and we may have to leave some church work for a person less qualified than ourselves. We may have to overlook what Mrs. Busybody may think, but we must *make* and *take* time for our Lord, for our husbands, and for our children.

If our communications have broken down with any of these three—our Lord, husband, or children—we must seek the cause. The Bible says, "Draw nigh to God, and he will draw nigh to you." This principle invariably works with our families too. As we show more interest in them, seek to understand their needs, feelings, and interests, barriers will begin to dissolve. We may have to apologize if we have done them an injustice or acted selfishly. We dare not pretend that we are faultless. A discouraged child, prone to make mistakes, may take real heart if he learns that we too make blunders and have to correct them.

We must learn to enjoy our children at each stage of their development. The parent who thinks that when his child is older he can have more fun with him may awaken too late to the realization that he has built barriers and no loving fellowship or communication exists.

\*Pastor's wife, Owosso, Mich.

Work can even be made more attractive to children by your attitude toward our work, and by the way we ask children to help. Instead of waiting until Sally is old enough to do dishes, let her *now* wipe the "tears" from the spoons. Rather than demand, "Pick up those toys right this minute!" while little Junior surveys an enormous task and dawdles hopelessly with no visible results, why not say, "Come, Junior, let's pretend we are big bulldozers and see how fast we can pick up these toys." It will take less effort on your part to help him than to keep nagging at him, and how much faster he will work! You will actually be having companionship with your small child as you train him.

Baking pies? Let Billy have some of the dough to roll for cookies and sprinkle with sugar and cinnamon, or just play with the dough. It's fun to work with Mommie.

Making some stiff starch today? Add a few drops of coloring to some of it and dump it on a large sheet of shelving paper. It makes wonderful, inexpensive finger paint and will entertain a child for a long time. The paper can be dried and used later to wrap a gift for him to take to a friend's birthday party.

Do barriers tend to build up over work chores for your older children? Try making a written list of jobs for each child. Be sure instructions are clear and reasonable. Assume that everyone who lives by the benefits of a home must also help with the work (without being paid money). Even the small youngsters can be given small responsibilities.

Working together can actually be fun. Planning for an outing, or family shopping spree, can help motivate fast work. One family even sings their instructions and questions to each other like opera. The crazier the affected mannerisms and the more elaborate the tune, the more fun. You'd be surprised how much work they get done Saturday morning.

A family council can be a great help in overcoming barriers. Let each member of the family express his views about a problem or plan. Of course,

like democratic government, there will have to be a head of government and a legislative branch to carry out decisions. (At times that branch may even have to be a hickory stick.)

Family worship, if wisely and sincerely conducted, can be the means of drawing closer to our children, but it must be sincere, enthusiastic, and varied. Never use it as a time for disciplinary measures or praying pointedly at the children. It should be a time when they feel free to ask questions, air their feelings, participate in Bible study, choose a song chorus, and make their prayer requests.

Mrs. Williamson in her book *Far Above Rubies* tells of one pastor's wife who confided, "At least every four to six weeks I have a heart-to-heart talk with each of my three children. I do not attempt to schedule it but I strive to be alert to its best timing. I draw them out; we air their problems, great or small; I gently advise or give direction; we pray together. It helps us all."

Make it a policy never to retire with a wall of hurt feelings or disapproval between you and your children.

Family recreation should be planned with all members of the family in mind. What may seem like recreation to the parent—such as taking a drive in the country—may possibly seem very boring to a teen-ager. It is so difficult to remember the pleasures we enjoyed at an earlier age. There will have to be a certain amount of give-and-take in this matter. Parents may be selfish in their recreation choices.

Our middle son came home from school a few years ago with the information that he had volunteered for his dad to be one of the chaperones to take 200 sixth graders to Chicago museums. Though it was to be on a Monday, it was hardly my husband's idea of a day off. It meant buying his meals, paying his own bus fare as well as our boy's, walking many weary miles, and being responsible for some 20 youngsters. But rather than let down his son's confidence and pride in his dad, we saved up the money and Daddy arose early that Mon-

(Continued on page 43)

# IN THE STUDY

## Gleanings from the Greek New Testament

By Ralph Earle\*

II Thess. 2:9-17

### A Working of Wandering

That is the literal Greek of "strong delusion" (v. 11). The first noun, *energeia* (cf. energy), is translated "working" in verse 9. It means "operative power (as distinct from *dynamis*, potential power), working" (Abbott-Smith). In the New Testament it is used only of superhuman power (God, Satan, demons).

The second noun is *plane* (planay). It literally means "a wandering, a straying about" (Thayer). In the New Testament it is used of mental straying, and so means "error." Hence we find "a working of error" (ASV). Thayer thinks the phrase means "the power which error works." Arndt and Gingrich take the second noun as a descriptive genitive and translate the whole expression "a deluding influence" (cf. NASB).

J. Armitage Robinson (*Ephesians*, p. 185) writes: "In all the passages where it occurs in the New Testament *plane* will bear the passive meaning, 'error,' though the active meaning, 'deceit,' would sometimes be equally appropriate. There is no reason therefore for departing from the first meaning of the word, 'wandering from the way; and so, metaphorically, 'error,' as opposed to truth."

Moulton and Milligan (*Vocabulary of the Greek Testament*, p. 516) note that the word sometimes means "deceit" in the papyri, but add: "In the NT *plane* is generally, if not always, used in the passive sense of error." However, Ellicott renders the phrase: "an (effective) working of delusion" (Thessalonians, p. 118).

### "A Lie" or "The Lie"?

The Greek says the latter. It is not that they should believe "a lie" (v. 11), but "the lie"—"this (great) Lie" (Milligan). The ex-

pression is in contrast to "the truth" in verse 12. The truth is the gospel of Jesus Christ, that one must accept Christ as his Savior and live a holy life if he is to be saved. "The lie" is the teaching of the man of lawlessness (v. 3) that one can live in unrighteousness (vv. 10, 12) as long as he submits to the rule of the Antichrist (or to the dominion of Satan).

### "Damned" or "Judged"?

The verb is *krino* (v. 12). It occurs no less than 114 times in the New Testament. In 88 of these instances it is correctly translated "judge." Only in this passage is it rendered by the strong Puritan term "damn." The compound *katakrino* is twice translated "damned" (Mark 16:16; Rom. 14:23). It should not be necessary to try to convince any thoughtful person today that the use of "damned" three times in our common English Bible is unfortunate, to say the least. It certainly creates problems with our children that could easily be avoided by a correct translation.

But what does the verb *krino* mean? In classical Greek it first meant "to separate, put asunder, to pick out, select, choose" (Thayer). Later it conveyed the sense: "to determine, resolve, decree," and then "to pronounce an opinion concerning right and wrong." In the passive (as here) it meant "to be judged," that is, "summoned to trial that one's case may be examined and judgment passed upon it." Thayer continues: "Where the context requires, used of condemnatory judgment, i. q. *to condemn*." Abbott-Smith notes that sometimes in the New Testament it is used as the equivalent of *katakrino*, which properly means "condemn." In fact, the simple verb *krino* is translated "condemn" five times in the KJV.

Arndt and Gingrich note that *krino* came to be used as a legal technical term meaning "judge, decide, hale before a court, con-

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

## Blind to the Presence

(Communion Message)

By Ross W. Hayslip\*

*Text: . . . he is blind to the presence of the Lord's body (I Cor. 11:29, Phillips).*

The presence of the Lord at the Communion table is a fact accepted by all Christendom. Roman Catholicism believes in His presence through the miracle of transubstantiation, whereby the bread and wine become the literal broken body and shed blood of our Lord. We of the Church of the Nazarene believe that He is present at the sacrament in the spiritual presence of the Holy Spirit. But we must also see the true meaning of the symbolism of the bread and wine, for in these we see the benefits of Calvary's sacrifice. The Lord's body has made it possible that we can enjoy the pleasures of that radiant spiritual presence in our own hearts. This gathering at the Lord's table must recall to us the fact that by dying for us He made possible release from our guilt. While the presence of the Holy Spirit in our hearts assures us of His present existence, the sight of the bread and wine recalls to us His past efficacious death. What meaning from Calvary do these blessed elements, in which we see Christ's crucified body, bring to us?

### I

First, in this broken body we see *the horrible depravity of sinful man*. Calvary was the greatest blot upon the pages of human history. In Acts 2:23, Peter states that our Lord was taken and crucified by wicked hands. Men with hearts filled by Satan deliberately plotted and schemed to take His precious life. Rejection and rebellion were the mighty goals that prodded into action the farcical religious trials and finally the debacle at which Pilate presided. Humanity at its worst rejected God's highest revelation of himself. It was not a polite refusal or even a rude turning away. It was

\*Pastor, First Church, Tucson, Ariz.

the crime of the crucifixion of the innocent. The records of criminology bear some horrible stories of men like Burke and Hare, the body sellers; Jack the Ripper, the London fiend; the terrible youth gang slayings of recent New York history—but all of these fade into insignificance when we look at what happened on Golgotha.

Franklin D. Roosevelt stated that what took place at Pearl Harbor would go down in the history of infamy. Incomparably more does Calvary belong in that history. Not for a crime of sudden passion do we condemn those who cried out, "Crucify him." Their action was cold and deliberate. With hatred the crown of thorns was pulled down upon His brow. With malice the nails were driven into His hands. Sneers were the glances that pointed His path to the halls of judgment. No voice of protest was raised as the lies were marshalled against Him.

Let us bow our heads in humility as we realize that it was this human race to which we belong that perpetrated this act of violence. It was men like us who stood fearfully by and allowed it to happen. This age of great scientific accomplishment might tend to make us proud of human endeavor, but when we look at Calvary our pride of the flesh cringes and slinks away into the shadows of shame.

### II

We also see in this pierced frame the *greatness of the Saviour's sacrifice*. Those five bleeding wounds of Calvary speak to us of a sacrifice supreme. We thrill with pride to the stories of Nathan Hale, who boldly walked to the scaffold with regret that he had only one life to give for his country; and Colin Kelly, who fearlessly gave his life in flight combat in World War II. With them it was one man for his country. With Christ it was the God-man for the world.

Satan told God that all that a man had would he give for his life. Jesus had all, but voluntarily gave His life. The feet that had walked upon the waters of Galilee were spiked in cruelty to the rugged tree. The sacred brow upon which could have rested the crown of the King of Kings now suffered under the multiplied thrusts of cruel thorns.

No artist could portray the sufferings of this horrible form of execution. Stoning, choking, and burning at the stake were much quicker forms of execution than the lingering, torturous process of impalement on a cross. Only the mind of the militaristic

Roman could conceive of such a method of putting a human being to death.

The physical suffering was compounded by the mental and spiritual anguish that He bore. The pain-drawn face of His mother added to His sufferings. The sword that pierced her heart as was prophesied must also have cut deep into His own great soul.

Doubtless His thoughts turned also to Judas, who probably already had taken his own life. The son of perdition was irrevocably lost and our Lord mourned the loss. Judas had walked by the side of Jesus, but had failed to walk with Him in spiritual association. Have you ever had a friend who slipped out into the night of death without leaving a testimony behind?

Peter had denied Him; the one thief dying with Him had cursed Him; and in that awful hour His Father in heaven forsook Him. The cry that He uttered according to the Greek of the Gospel writers is not, "Why *hast* thou forsaken me?" but rather the aorist, "Why *didst* Thou forsake Me?" It is over when the cry is made. Relief has come, for in a short time He commends His spirit into His Father's hands. But while it lasted it was utter abandonment. This was the greatest suffering of all!

### III

If we are fully cognizant of our Lord's presence at His table, then we will see the *power of His redemption*. The work of Calvary is a complete work. When He said, "It is finished," He signified the completeness of His atonement rather than the end of His life. Words fail us as we seek to describe the magnitude of His grand restitution and reconciliation. Let the author of the ancient Epistle to Diognetus in his colorful and dynamic writing tell of it:

"But when our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death was impending over us—the one love of God, through exceeding regard for men, did not regard us with hatred nor thrust us away nor remember our iniquity against us, but showed great long-suffering and bore with us. He Himself took on Him the burden of our iniquities. He gave His own Son as a ransom for us, the holy One for transgressors, the blameless one for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins, than His righteousness? By what other one was it possible that we the wicked and ungodly could be justified than

by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that righteousness of One should justify many transgressors."

It is told that Martin Luther once knelt in prayer and as he prayed lifted his eyes and began to gaze upon the crucifix; it seemed that his Saviour hung before him and that he once again like John was witnessing the agonizing experience of the Crucifixion. The Reformer arose to his feet and with great emotion exclaimed, "For me! For me!" Yes we owe our salvation to Him. He bought us with a precious price.

The cross of Calvary is more than an event in history. It is a temporal testimony to an eternal verity. For it was here that the Lamb of God was slain so that the sins which darkened the past and distress the present and endanger the future are all overcome in Him. The wrongs that men can never right by their own efforts, the wounds that they have inflicted that they cannot heal, are cared for by the power of His blood. This Blood cleanses from *all* sin, for in this broken body we see not only deliverance from the guilt of transgression but the removal of the dominion of the inbred sin. His was not a partial redemption but complete. His presence at His sacrament tells us that He through His suffering without the gate can sanctify His Church. If we can catch and utilize this truth, we have been able indeed to discern the Lord's body at His feast.



## The Living Christ

*Text:* I Cor. 15:20

*Introduction:* After Easter

- A. If He is risen, He *arose*.
- B. If He arose, He is *alive*.

- I. The risen Christ—many infallible proofs (Acts 1:3)
  - A. Jesus appears to the women at the tomb (Luke 24:4-5).
  - B. The two on the road to Emmaus (Luke 24:13-31).

- C. The disciples in the closed room—two appearances (John 20:19, 26).
  - D. On the shore of Galilee (John 21:1-14).
  - E. Seen of above 500 (I Cor. 15:6).
  - F. Last seen by Paul (I Cor. 15:7).
- II. His death atones for our sins; His resurrection gives power for newness of life (Rom. 5:9-10).
- III. If there is no Resurrection (I Cor. 15:19) then—
- A. Christ is not risen.
  - B. Our preaching and faith are vain.
  - C. We are false witnesses (we are telling lies).
  - D. We are yet in our sins.
  - E. The dead are perished forever.
  - F. "We are of all men most miserable."
- IV. "But now is Christ risen" (I Cor. 15:20)
- A. Our preaching and faith have real meaning.
  - B. We are true witnesses.
  - C. We are not in our sins.
  - D. We have hope and assurance beyond the grave.
  - E. We have peace and joy in life and in death.
- V. Jesus said, "Lo, I am with you alway" (Matt. 28:20).
- VI. We shall live with Him forever (I Cor. 15:51).

CLARENCE T. MOORE

## Paul on Study and Teaching

### Introduction

- A. We are born among the most helpless; in infancy and childhood we cannot care for ourselves.
  - B. An animal's development is rapid, but with a low capacity. For man God has provided a long period for growth and the acquisition of knowledge.
- I. Our two main sources of knowledge:
- A. Personal
    - 1. Trial and error
    - 2. Learning from things and ideas
  - B. Learning from others
    - 1. Parents

### Conclusion

Paul said READ, STUDY, MEDITATE, TEACH.

CLARENCE T. MOORE

## The Public Prayers

*Scripture:* Acts 2:42; I Tim. 2:1-8

The Lord Jesus made it quite clear in His teaching that failure to continue steadfastly in the ministry of private and public praying was a sign of spiritual indolence and feebleness. He said, "Men ought always to pray, and not to faint" (Luke 18:1).

The Nazarene Preacher

I. THE CHARACTERISTICS OF PUBLIC PRAYER  
 "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1).

- A. There are *supplications*.  
 This is praying in relation to the mercy of God.
- B. There are *prayers*.  
 This is praying in relation to the promises of God.
- C. There are *intercessions*.  
 This is praying in relation to the purposes of God.
- D. There are *thanksgivings*.  
 This is praying in relation to the goodness of God.

II. THE COMPREHENSIVENESS OF PUBLIC PRAYER (vv. 1-4)

- A. The subjects of comprehensive praying  
 "... all men . . . for kings, and for all that are in authority."
- B. The object of comprehensive praying
  1. God's pleasure in national righteousness
  2. God's purpose in personal salvation

III. THE CONDITIONS OF PUBLIC PRAYER (v. 8)

- A. The prayer life *must be without defilement*.  
 "Pray . . . lifting up holy hands" (v. 8).
- B. The prayer life *must be without disharmony*.  
 "Pray . . . without wrath" (v. 8).
- C. The prayer life *must be without doubting*.  
 "Pray . . . without doubting" (v. 8)

BILL BURCH



**This Is the Day  
 the Lord Hath Made**

(No. 76, *Praise and Worship* hymnal)

The author, Isaac Watts (1674-1748), was one of the first to give us hymns set to rhythmic tunes such as we sing in churches today. As a youth he complained to his father about the monotonous psalm chanting. He thought the

Christian religion was something about which to be joyful. Glad hymns should be sung.

His father's reply was: "Well, Son, if you don't like the music, why don't you give us something better?"

The boy accepted the challenge. With God's help he wrote a hymn that very afternoon. It was sung the following Sunday. After that, for two years he wrote a new hymn for every Sunday. Among the hundreds he wrote many are still in popular use, such as "We're Marching to Zion," "Joy to the World," "Jesus Shall Reign," and "When I Survey the Wondrous Cross."

The composer, Thomas A. Arne (1710-78), received from Oxford the degree of doctor of music in recognition of his accomplishments as a composer of operas, a leader of bands in London, and as a teacher of music. He composed tunes for other of Watts's hymns — among them "Am I a Soldier of the Cross?"



**Graduating Seniors**

Gordon Wetmore, pastor of the College Church at Wollaston, Mass., has devised a way of honoring the high school seniors in his congregation and acquainting the church family with these teens. Each week during the spring season he features one of them in the weekly newsletter, giving a brief sketch of his or her activities along with a picture. The following is a sample:

"Kathy Angell is an honor student at North Quincy High School. She belongs to the Spanish Honor Society and has been a member of the National Honor Society for two years. She has sung with the Concert Choir at North and served on the Fall Spirit Committee. She has been involved in church teenage activities serving as Senior High

Fellowship secretary for four years and has played on the senior girls' church league basketball team. Her other interests include snow and water skiing. Kathy plans to attend ENC in the fall."

### **How One Pastor Improved Board Attendance**

Soon after assuming the responsibility of my present pastorate, I discovered that less than 50 percent of the people elected to represent their church and conduct its official business were actually attending the monthly board meetings. In an effort to correct this deplorable situation, several approaches were employed.

First, we reviewed the "traditional" meeting time and discovered that some were not able to attend because of schedule conflicts. So "tradition" was changed in favor of a more suitable time.

Second, I planned an educational program directed at pointing up the responsibility incumbent upon every elected representative of the church, and the sacred trust placed upon him by his fellows in the church. This was done both through the medium of preaching and more specifically in a public "in-

stallation of officers" service culminating with each newly elected board member kneeling at the altar and accepting a charge from the pastor to faithfully discharge his responsibilities before God and his fellowmen.

Third, proceeding on the premise that the highest representative body of our nation does likewise, I announced that henceforth an attendance record would be kept for each board member, and that this record would be made public at the annual meeting time. It has proven helpful to me to publish an annual meeting report for distribution to the membership of the church each year. On the back cover there appears the attendance record of each member, available at a glance for the entire year. Before marking their ballots, I encourage the members to turn the annual report over and use the back cover for a writing board as they mark their choices for the various offices. The result has been amazingly satisfactory. Beginning the fourth year of this practice, I have yet to receive my first kickback, and the attendance has risen to over 95 percent present. Further, board members have become concerned enough to call and inform me in advance if they are required to be absent for the monthly meeting.

A MAINE PASTOR

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## **MY PROBLEM**

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**QUESTION:** In organizing for visitation, should I publically urge volunteers, or quietly handpick my visitors?

AN ILLINOIS PASTOR BELIEVES:

Everyone needs to feel he has a part in the visitation program of the church.

Put everyone to work. Some could baby-sit while the mothers that were better suited could go calling. I personally handpick my leaders for visitation, then team them off with the ones less qualified. By putting a strong person with a weaker person you not only use everyone, but also train others to become leaders. For the older people I prepare a calling list for the telephone; they call in their own homes. Those who do not have phones write "gospel letters."

Urge everyone to help; pick your leaders; use juniors and older people in special areas. Total involvement is the key.

## Stay Close . . .

(Continued from page 34)

day to go with his son. When he returned late that night he remarked, "I'm really tired, but I wouldn't have missed this for anything!"

As our oldest son left for college I was brought face-to-face with the fact that time waits for no man—or mother. It seemed only yesterday when I was so rushed with church work, house cleaning, and studying that I pushed aside the urges to take more time to romp with him, and answered his pleas to "read me a story," with a glib "Mother is too busy now, Dear." But it really takes so little effort and time for the rewards returned.

It is work to have a group of teenagers in for a teen-style feed. But it is worth all the work and expense just to have your own teen say, "Thanks, Mom. It was really great!"

Yes now is the time to keep close to our children. They grow up so soon!

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## Delivery of the Sermon

Editor's note: The following notes were sent in by J. E. Perryman, Jr., pastor of the First Church of the Nazarene, Bismarck, N.D., who credits them to seminary classes under Dr. L. A. Reed, who in turn credited them to Mrs. G. B. Williamson. We are grateful to all three people involved, one now in heaven, and the others still very much with us.

### READING THE WORD OF GOD

#### Three Schools:

1. Ecclesiastical—no expression
2. Dramatic
3. Interpretative

Good scripture reading requires an intense stimulation of the mind with an awakening of the feelings. This comes after one has studied the passage. Remember! God is speaking through you when you read His Word.

### I. Modulations

- A. Verses must be phrased.  
Word units must be grouped.  
Divided by pauses.
- B. One word in each unit which is basic.  
The word which carries the thought.  
The word which is given the extra stroke is called the "ictus."
- C. Length of pauses depends upon progression of thought.  
Big thoughts emphasized by silence.

- II. In connection with phrasing there are also changes of pitch.  
The word receiving the ictus will carry a change of pitch.  
This is inflection.  
Two kinds: (1) one on words; (2) between words and phrases. (sincerity assists inflection.)
- III. If the Bible is read well, it must have color.  
Not cold or drab.  
Not mechanical affectation.  
Read the thought with emphasis.  
Practice aloud.

### DELIVERY SUGGESTIONS

1. Be natural—yourself. Have ideals but do not imitate. Stand erect.
2. Have confidence in the sermon you are to preach.
3. Speak to the person on the back seat.
4. Develop a good voice. Not raspy, nasal, strained. Can be overcome. Middle register.
5. Breathing—diaphragmatically. Do not speak from a deflated chest.
6. Speak with your lips and the tip of your tongue.
7. Force and emphasis.  
Flexibility in modulation.  
Positive and negative emphasis—retardation and speed.  
Rhetorical pause.

8. Start your sermon in middle register.
9. Practical.
  - a. Believe what you say.
  - b. Say it as though you believed it.
  - c. Say it with confidence, feeling that you know more about that particular theme than anyone sitting before you.
  - d. Say it as if the eternal destiny of every listener depended upon your words.
  - e. Say it as though it represented the last words you might ever speak.
  - f. Say it persuasively, convincingly, and movingly.
  - g. Say it prayerfully, in order that the Holy Spirit might give it that final unction which you cannot supply.

## THOSE EXEMPTED FROM THE EASTER OFFERING

1. Those who believe Jesus made a mistake when He said, "Go ye . . . and teach all nations."
2. Those who do not believe that "the gospel is the power of God unto salvation to every one."
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone should shift for himself.
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they spent their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Fort Worth, Tex., Link  
BOB LINDLEY

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## BULLETIN BARREL

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### THERE HAVE BEEN A THOUSAND EASTERS!

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

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

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

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

—LLOYD M. HEARN

---

### Eleven Reasons Sports Fan Quit Going to Ball Games

1. Every time I went to a game somebody asked me for money.
2. Although I went often, no one ever spoke to me.
3. I was a good fan, but the team manager never called on me.
4. The seats are too hard.
5. The umpire said things I didn't agree with.
6. I think some of the people are hypocrites; they seem more interested in soda and popcorn than the game.
7. I'm not about to sit for two or three hours during all those time-outs and delays. It makes me get home too late.
8. They don't regulate the temperature so that it's always comfortable.
9. They always play the same tunes—or tunes I don't know.
10. The game always comes at a time I have scheduled for something else;

and besides, I was forced to go when I was a child.

11. No one is going to tell me how much to pledge before I can sit in the grandstand.

Uplander  
BILL BURCH

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## Perils That Follow Revival

1. *The danger of being challenged without acting.* It would be better not to know a better way of life than to see a great spiritual challenge and not rise to that challenge.

2. *The danger of broken vows.* In the spirit of revival services it is relatively easy to make promises to God and to ourselves which are so often forgotten. Don't break faith with the Holy Spirit.

3. *The danger of hoping someone else will accept the challenge* and do the work which is necessary.

4. *The danger of settling deeper into a rut.* The mere spinning of wheels bogs a vehicle deeper into a rut. We need a real "lift" onto solid footing.

Valentine, Neb., Newsletter  
D. L. RUNYON

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## WHICH WAY OUT?

*Philosophy: Think your way out.*

*Repeal: Drink your way out.*

*The New Deal: Spend your way out.*

*Politics: Legislate your way out.*

*Science: Invent your way out.*

*Industry: Work your way out.*

*Communism: Strike your way out.*

*Militarism: Fight your way out.*

*The Bible: Pray your way out.*

*Jesus says: "I am your out."*

Perry, Mich., Newsletter  
GOUTHEY JONES

## Sermons that Sizzle

(Continued from page 14)

e. From every aspect of life—from people, travel, nature, and science.

5. DO give names and dates to the things you tell. This makes them factual in the mind of the people. They cease to be stories and become events. To say, "A man went to a town," means a lot less than, "Bill Hudgens went to Nashville in June of 1910."

6. DO give credit when you use the material of others. Tell what book you read it in if this is your source. This is not only a matter of honesty but an indication that you read the book. To quote from others reveals that the speaker is informed and worth listening to. This kind of a preacher will always have someone to come hear him preach.

*Editor's extra:* But don't read long quotes. This is excellent for the classroom but abominable in the pulpit.

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## The Dark Side . . .

(Continued from page 37)

tenness of a pagan society. God has decreed to man the full flower of his sin as its own punishment. "It is a terrifying thing," says the Epistle to the Hebrews (10:31, NASB), "to fall into the hands of the living God."

<sup>1</sup>H. Kleinknecht, J. Fichtner, G. Stahlin, et al., "Wrath," *Bible Key Words* from Gerhard Kittel's *Theologisches Worterbuch zum Neuen Testament*, trans. D. M. Barton (London: Adam & Charles Black, 1964), p. 101.

<sup>2</sup>*Ibid.*, p. 101-2.

<sup>3</sup>Kleinknecht, Fichtner, and Stahlin, p. 87.

<sup>4</sup>Karl Barth, *A Shorter Commentary on Romans*, trans. D. H. van Daalen (London: SCM, 1959), p. 23.

<sup>5</sup>Kleinknecht, Fichtner, and Stahlin, p. 101.

<sup>6</sup>*Op. cit.*

<sup>7</sup>Kittel, Gerhard, ed. *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), I, 719. "Gnostos."

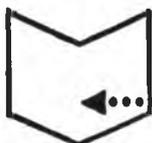
<sup>8</sup>John Murray, *The Epistle to the Romans*, Vol. I, "The New International Commentary on the New Testament" (Grand Rapids: Wm. B. Eerdmans, 1959), p. 41.

<sup>9</sup>Karl Barth, p. 30.

<sup>10</sup>Murray, p. 44.

<sup>11</sup>Kleinknecht, Fichtner, and Stahlin, p. 127.

<sup>12</sup>C. S. Lewis, *The Problem of Pain* (London: Collins, 1957), pp. 115-16.



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### Familiar Failures

By *Clovis G. Chappell* (Grand Rapids: Baker Book House, reprinted 1968. 164 pp., paper, \$1.95.)

Here are 16 sermons from the famous Methodist preacher whose skill in sermonizing has been rarely if ever surpassed. The theme of failure is the binding cord, yet the sermons themselves show great variety, in both subject matter and treatment. "The Successful Failure," "The Slave of the Second Best," and "The Unkept Keeper" are some of the intriguing titles.

Chappell's style is marked by utmost simplicity and clarity, livened by flashes of unexpected art and often irradiated by a glowing eloquence. His economy in the use of words, his smooth transitions, his flow of ideas, one suggesting the next, his short epigrammatic sentences so free of artificiality and affectedness, could profitably be studied not only by the novice, but by the experienced preacher.

There is no show of cleverness for cleverness' sake. But the reader is amazed, even at times breathless, at the turns of truth drawn out so logically and obviously from a simple text. And the reading of these gems will not only sharpen a preacher's own sermonizing, but feed his own soul. For much of the truth concerns him—such as ". . . the measure of our power to keep the vineyard of another is the measure of the thoroughness with which, through grace, we have kept our own" (p. 161).

R. S. T.

### Profile of a Modern Pentecostal Movement

By *Jasper A. Huffman* (Elkhart, Ind.: Beth-el Publishing Company, 1969. 36 pp., paper, 75c.)

Dr. Huffman, veteran theologian, writer, and professor in the holiness movement, is

\*Professor of Biblical Theology, Nazarene Theological Seminary.

in this little monograph surveying the comparative history of two movements—the Wesleyan and charismatic. His judgments are ripened by over a half century of first-hand observation and study. One of his theses is that the Wesleyans should not have abandoned the use of the designation *Pentecostal*, since they have a more legitimate claim to the name.

R. S. T.

### Questions on the Christian Faith Answered from the Bible

By *Derek Prime* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967. 128 pp. paper, \$1.45.)

Derek Prime, minister of Lansdowne Evangelical Free Church, South London, has produced in these few pages a valuable source book on Christian doctrine. He asks 50 leading questions on the Christian faith and then seeks to answer them by reference to the Bible. For example, question No. 44 reads, "Will Christ come again?" The author then gives a brief answer: "Christ will come again, as promised, at a time not told us, in the same way as He was seen to return to heaven." Following this answer is an outline of two pages giving the gist of relevant Bible verses on the theme of the Second Coming. Needless to say, such a volume would be a quick reference for the minister.

Prime does not share the Wesleyan position on a second crisis experience. In responding to the question, "What does God require of us most of all when we have become Christians?" the author answers: "The comprehensive words which sum up what God requires of us are sanctification and holiness. Sanctification is the process of which holiness is the completed state . . . Sanctification is a continuous process. It is the continual endeavor to bring holiness to completeness. It is a progressive work . . . Entire sanctification will not be realized until our bodies are changed to be like Christ's body . . ." Prime's discussion of

the ministry of the Holy Spirit in the life of the Christian follows substantially the same pattern of thought.

The value of this volume is its recording and digesting of the fundamental scriptures supporting the major Christian affirmations.

WILLARD H. TAYLOR

## The Infallible Word

*By Paul Wooley, ed. (Philadelphia: Presbyterian and Reformed Publishing Co., 1946; third revised printing, 1967. 308 pp., cloth, \$3.95.)*

This volume is a symposium by the members of the faculty of Westminster Theological Seminary. It was first written in 1946, when the Presbyterians were celebrating the tercentenary of the convening, on July 1, 1643, of the assembly of divines which produced the historic Westminster standards of faith. The third revised printing in 1967 contains changes in the chapters written by John Murray, E. J. Young, and John H. Skilton. Other chapters remain unchanged. All revision is designed to strengthen and confirm the view of the initiation volume.

The book centers around the theme of the inspiration and authority of the Scriptures. The starting point is the formulation of the doctrine of Holy Scripture found in the Westminster Confession of Faith. Defended is the interpretation of that classic statement which is current in the extreme right wing of the Reformed tradition, i.e., classical Calvinism. Scripture contains a "system of truth" (p. 211), the doctrine of salvation by grace, which means that "God the Father before the foundation of the world chose certain sinners (all others are helplessly lost) to eternal life according to the good pleasure of his will" (p. 241). This "is consistent supernaturalism and, by that very token, Christianity in its purest form" (p. 243). Arminianism is a compromise with auto-soterism like religious liberalism and Pelagianism.

The view of Scriptures defended is thus that consistent with the above theological stand. The objective character of the Scriptures is stressed to the point that "God does not today guide people directly without using the Scriptures" (p. 200). Further, it is suggested that one who does not define inspiration, canonicity, and authority as stressed in this volume does not hold fully to the orthodox Christian view of God (p. 75).

The chief value of this book lies in its

scholarly presentation of the view of Scriptures that is consistent with classical Calvinism. It is regretted that space does not allow a full discussion from the Wesleyan-Arminian perspective. Much valuable data, however, and many of the discussions are relevant for all who hold to the plenary inspiration of the Holy Scriptures and to their ultimate authority "in all things necessary to salvation." A chapter on "Scriptural Preaching," by R. B. Kuiper, brings the book down to the level of weekly practice. What it says is good, but too much is left unsaid in the area of truly biblical preaching.

F. G. CARVER

## The Other Side

An Account of My Experiences  
with Psychic Phenomena

*By James A. Pike with Diane Kennedy (Garden City, New York: Doubleday & Company, Inc. 1968. 398 pp., cloth, \$5.85.)*

This is a pathetic account of Bishop James Pike's alleged communications with his son Jim, who took his own life in New York in 1966. Like others of Dr. Pike's works, it seems to this reviewer to be composed in haste without the perspective and balanced judgment that only time can provide.

The bishop takes great pains to mask his credulity with half-serious, alternative interpretations and appeals to parapsychological research, but the fact comes through loud and clear that he believes he has heard from his son on "the other side."

The content of the "messages" from the other side is "orthodox" spiritualist doctrine such as has been developed in England and America since the Fox sisters in the middle of the nineteenth century. The life beyond the grave is a continuation of attitudes and conditions prevailing in this life, with possible "progress" in insight and cleansing from temporal limitations without reference to God or Christ.

"Jim" reports through the mediums, "Nothing I've seen over here makes me any more inclined to believe in God" (p. 118). "I haven't heard anything personally about Jesus. Nobody around me seems to talk about him" (p. 218).

In the last seance recorded, in June, 1968, "Jim" said about Jesus, "They talk about him—a mystic, a seer, yes, a seer. Oh, but, Dad, they don't talk about him as a savior. As an example, you see? . . . I would like to tell you, Jesus is triumphant, you know?"

But it's not like that . . ." About God, Jim is reported to have said, "Don't you ever believe that God can be personalized. He is the Central Force and you all give your quota toward it." In his "growth" on the other side, "Jim" said, "And this is the process of evolution. This is man cleansing himself, gradually and continuously, and he evolves and becomes more enlightened" (pp. 383-85).

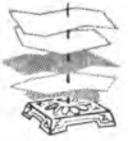
Maren Bergrud, a close associate of the bishop in his early seances, also committed suicide about a year after Jim. She is reported to have said from "the other side" with respect to Jesus, "He's just another person, been here longer, but I have been told that the people who have been here long enough to advance to a high plane or a high dimension can always come down to the lower plane to help us. But we who are just here have to earn the right to go on up" (p. 332).

The bishop more than once nods favorably in the direction of reincarnation. This reviewer predicts that Dr. Pike's next step will be some form of reincarnation doctrine (he will call it "metempsychosis"), and a total humanism.

As Gilbert Chesterton once said, "It's the first effect of not believing in God that you lose your common sense, and can't see things as they are."

W. T. PURKISER

## Preachers' Exchange



**WANTED: Ancient Prophets and Guest of the Soul**, both by Samuel Logan Brengle. Write Rev. Lloyd D. Grimm, Box 96, Rutland, Ohio 45775.

**FOR SALE: Forty-four issues of the Preacher's Magazine** ranging in date from October, 1937, through March, 1942. Price, \$25.00 plus postage. Kenneth L. Dodge, 4176 Split Rock Road, Camillus, N.Y. 13031.

**WANTED: Copies of my book, This Is Haiti.** Paul Orjala, Nazarene Theological Seminary, 1700 E. Meyer, Kansas City, Mo. 64131.

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

## CALENDAR DIGEST

### APRIL—

- NWMS Study and Reading
- 6 Easter Offering
- 20 National Christian College Day

### MAY—

- 4 Baby Day
- 11 Mother's Day
- 13 Seminary Commencement
- 25 Pentecost Sunday  
Day of Evangelism
- 30 Memorial Day

### JUNE—

- NWMS Prayer and Fasting
- 15 Father's Day  
Home Missions Loan Fund

### PRAYER WILL—

- Make the presence of God real to us.
- Bring to our souls a consciousness of God's peace, calming us in our difficulties.
- Bring a sense of joy, cheering us in our service.
- Give a sense of God's glory, illuminating every doubt.

- Make the power of God clear to us.
- Prevent us from doing what is wrong.

### FASTING WILL—

- Help us put God first.
- Clear the way for more effective praying.
- Bring about persistence in praying.
- Bring mourning for the burdens of our hearts.
- Increase our faith.
- Give power and guidance to life.
- Intensify our prayer power.

Kent, Wash., *Evangelist*  
CLARK H. LEWIS



# AMONG OURSELVES

“For the bargain hunter,” plugs American Bell, “long distance can be a real buy.” Colorado Springs seems like “long distance” to many, but it would appear that what’s going to be offered at the Bible College there this summer may be a “real buy” . . . “The younger clergy,” quips J. Nooman, “are so loose that, if middle age should freeze their attitudes, they would only grow fixed in fluidity” . . . Some have prided themselves on believing a little a little . . . We confess (without pride I hope) to believing a lot a lot . . . Unselfish and sustained commitment can be impelled only by deep belief (p. 17) . . . Do we believe our message enough to press our mission vigorously? (pp. 18-19, 21) . . . To exercise pastoral care in what is shown as well as what is said? (p. 32b) . . . Definition: “Embarrassment is watching the boss do what you just told him couldn’t be done” . . . For the preacher it is watching one’s successor succeed where we said it was impossible . . . Maybe he refused to mistake delivering the gab for delivering the goods . . . Step No. 1 in avoiding such a fatal error is to learn how to be drawn out in prayer more frequently, as described by John May (p. 5).

Until next month,

BT

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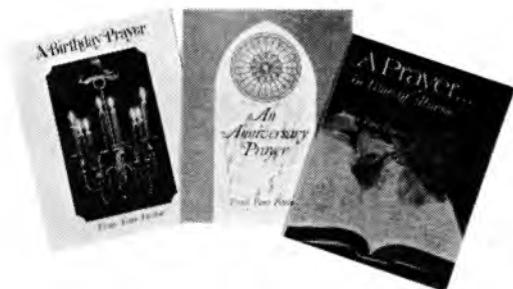
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