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PREACHER, SHARE YOUR BURDEN!

G. B. Williamson

IS THE REVIVAL CAMPAIGN OUTDATED?

The Editor

PASTORAL CALLING IN THE SPACE AGE

Melvin McCullough

"CONSCIENCE PREACHING"

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Sermon of the Month

HE REMAINS

David E. Sparks

—proclaiming Christian Holiness



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RICHARD S. TAYLOR
Editor

Contributing Editors

Samuel Young
V. H. Lewis
George Coulter
Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins
General Superintendents
Church of the Nazarene



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Preacher, Share Your Burden!

By G. B. Williamson*

YOU CAN'T CARRY all the responsibility. Neither can you do all the work. If you try, the people will conclude you take yourself too seriously. They will either withdraw into complacency or indulge bitter complaint and find cause to vote against you. Some would-be leaders say, "If you want something done right, do it yourself." Such an attitude is born of *exaggerated* self-esteem which genders inferiority feelings among others. This may turn them to self-defense and protest.

Moses was a great man and proverbial for his meekness, but he was *human*. The people, so recently escaped from slavery, were small in intellectual and spiritual capacity. They *too* were *human*, *very human*. They complained and wept. The anger of the Lord was kindled and Moses was depressed. It seemed there was no one to share his burden. His patience was threadbare. In his exasperation he prayed to God to kill him. God understood his plight and heard his prayer. His answer was what Moses needed but not what he asked.

God said, "Gather unto me seventy men of the elders of Israel . . . bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11:16-17).

Moses obeyed the Lord. Seventy elders came and stood round about the Tabernacle. "And the Lord came down in a cloud, and . . . took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the spirit rested upon them, they prophesied, and did not cease" (Num. 11:25).

Eldad and Medad were among the 70 summoned, but for some reason, probably legitimate, they did not gather with the others. Nevertheless the Spirit rested upon them and they prophesied in the camp. There ran a young man and told Moses, "Eldad and Medad do prophesy in the camp." Joshua said, "My lord Moses, forbid them." Moses said unto him, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

God-called leaders of men must never assume that God gives His Spirit to them exclusively. He gives to all dedicated persons in proportion to what they have to do.

Sharing responsibility means none will be depressed and despairing. All will be busy and happy and *more*, much *more* work for God will be done.

The preacher-leader will in wisdom do his utmost and in wisdom give others work equal to their powers.

*General superintendent emeritus, Colorado Springs, Colo.

Is the Revival Campaign Outdated?

I THANK GOD for freedom from the bondage of routine, which I experienced in the recent revival. It is easy to take for granted the regular duties of the Christian life, the prayer time, the Bible reading, and to subscribe passively to orthodox doctrine, and in doing it all, get into a rut."

This was the testimony of Dr. B. Edgar Johnson, general secretary, following the recent revival in Kansas City First Church. He voiced the feeling of many. A young man said: "I'm happy for a church that still sets a special time for spiritual renewal." Another spoke of "the atmosphere that was created, of cooperation and fellowship in the one aim of seeking the lost."

This is the "moving of the waters" which brings cleansing and healing. It is idle to suppose that a good year-round "program" of activities can so keep a church up to "concert pitch" that it does not need special campaigns of intensive, all-out effort. No matter how good a piano is, or how constantly it is played by the expert, it still needs periodic tuning. This is just part of our human situation. We live in a world where everything tends to run down, and must be occasionally adjusted and probably rewound by fresh infusions of power. This is the way we are made, physically, mentally, and spiritually.

We also live in a world so filled with strident voices that only as a church occasionally focuses every energy in a highly concentrated special mission can it get the attention of even some of its own members, to say nothing of the madly rushing outsider whose ear is tuned to hear nothing less than fortissimo.

In other words, there is a required power level for each level of achievement. The power in idling jet engines is more than enough to propel a kiddie cart, but not enough to shake a giant plane from the grip of inertia and then slip the chains of gravity for a graceful, roaring takeoff. Spiritual laws are exactly the same. Many churches keep their engines running all year, and have a measure of power, but not quite enough to accomplish some things which need desperately to be done.

There are believers who will never be sanctified in a church which knows nothing but the quiet humming of the usual order. There are unsaved whose conviction will never rise to that explosive point of decisive repentance unless they get caught in a rising church tide somewhere. Tepid spiritual temperature will not stir them. Business "as usual" will not jolt them out of their lethargy.

This is why there can be no substitute for an intensive eight- or 10-day campaign, so conducted that its impact is inescapable. No one can completely hide from it. And this is why the weekend meeting (no matter how helpful as an occasional "filler"), and why the Sunday-only scheme, will usually not do the trick. These easier, less costly substitutes lack the sustained, cumulative thrust which is built up night by night and day by day.

But this level of power is not reached accidentally. The mere fact of having eight or 10 special services will not guarantee it. There must be an all-out concentration. There must be teamwork between evangelist, pastor, and church (especially the board). The teamwork must not only prevail during the meeting, but begin months before, by praying, planning, advertising, enlisting, and organizing. This was the secret of the success of Kansas City First Church. Pastor William Ellwanger and Evangelist Hugh C. Benner kept in touch and planned their strategy weeks ahead. The church calendar was geared to the one thing—"total involvement" was the slogan. Every member of every department was contacted—Sunday school, NYPS, and even the NWMS were all tied in solidly and actively. The choir responded to the leadership of their own regular music minister, Gary Moore, and approximately 50 filled the choir loft every night. The music was thoroughly and carefully prepared, yet sung and played in the Spirit. The preaching was solid, biblical, doctrinal, fervent, and evangelistic.

The results? Exactly as could be predicted for any church on earth that would go at it in the same way. Attendance nightly was excellent; sinners were converted; believers were sanctified wholly; and the entire church was renewed and deepened, as evidenced by the testimonies in the first post-campaign prayer meeting. Revivals can be had in this day by any pastor and board who will determine to have them. Of course there are obstacles and difficulties galore. These will constitute an alibi for some, for others a challenge. And here as elsewhere the pastor is the key. And the key to the key is the spiritual depth of the pastor's own soul.

There must be miracles in the work of God; but I feel sorry for the preacher who tries to initiate miracles when he has no clear awareness of a miracle in his own heart.

—Sergio Franco

In view of such difficulties,
is the effort still worthwhile?

Pastoral Calling in the Space Age

By Melvin McCullough*

THIS IS AN EFFORT to spell out the complex problems that we face in our pastoral calling in the late sixties and to suggest a course of action. I am rather sure that as ministers we share the same fears, frustrations, and failures. We are all grateful for those few successes that inspire us and thrust us out into the space age to bridge a different kind of space gap.

Any pastor who has participated in that strange phenomenon known as pastoral calling has a few anecdotes and shaky experiences to keep him laughing when the occasion arises for crying.

Robert McCracken relates his experience of visiting one of his cantankerous critics. After several knocks he thought he heard some activity inside. He testifies that he has not repeated it since, but on a sudden impulse he looked through the keyhole and saw the blue eye of his parishioner. With quick wit he said into the keyhole, "Mrs. McPherson, I am glad that we at last see eye to eye on something."

The matter of pastoral calling is being debated by modern ministers. The one who has a flair for promotion or is a gifted preacher or an efficient

administrator or a well-trained counselor, or a combination of these, often feels that the traditional pastoral calling is a waste of valuable time.

I read of a young pastor who was building the ideal church and parsonage. He had the study in the parsonage and the pulpit in the church connected by a sealed corridor. His zealous wife was appointed to guard the door. There would be no telephone. He would seal himself off from the bad world and read his clean theology books like a holy hermit. On Sundays he would boom forth from the study, dash along the corridor, and come into the pulpit untarnished and unbothered. And someone might add, out of touch with things that matter.

There's the story of the old Scot who when asked how he liked the new parson replied that he supposed he was all right, in the main, but six days he was invisible and the seventh day he was incomprehensible.

In the Church of the Nazarene the pastoral ministry rests on the conviction that God cares for individual persons and has called us to communicate this concern in tangible, personal ways. We cannot muster up adequate rationalizations to justify us in scraping pastoral calling and personal in-

*Pastor, Shawnee Mission, Kans.

volvement with the needy of our parish and our community. The only relevant question is *how* we may maintain availability to the people in our congregation who admittedly need us and at the same time reach out to win those who are rather sure they don't need us.

Complexity

Contemporary pastoral work is confronted with the complexities of a changing parish and community. There has been a rapid change from the rural to an urban or suburban setting. Most of us no longer gear our calling around crops, cattle, and harvest seasons, but rather around time clocks, commuters, and carefully structured schedules. There was a time in our American life when the pastor found it feasible to make casual visits to all the homes in his community. The exploding metropolitan areas with the great masses of people make this physically impossible. People no longer are confined to their homes when illness comes, but may be hospitalized in more than a dozen institutions from four to 200 miles away.

The traditional afternoon calling has been affected by the working wife and the fact that such a call seldom puts the pastor into contact with the entire family unit. I recently made a half dozen afternoon calls only to find one lady at home.

Another factor that we face is the busyness and activism of the age. The spirit of the space age is that of speed. Magellan took 1,080 days to circle the globe, while an astronaut in a spaceship can do it in 92 minutes. In the space age the key word is, "Let's go!" If the wife is not working, then there's a bowling league or a garden club or a neighborhood coffee and "gab" time.

Caryle Marney tells of a minister who knocked on a door one afternoon and an eight-year-old came to the door. The pastor inquired, "Son, where is your daddy?" The boy said, "Playing golf." He asked, "Where is your mama?" The lad replied, "She has gone to a club meeting." The pastor continued, "Well, where is your big brother?" The boy said, "Oh, he is over at football practice." Again he asked, "Is your sister at home?" The lad said, "She has a date this afternoon." Ready to conclude the unproductive call, the pastor declared: "Well, what are you doing at home?" The boy replied, "Mister, I wouldn't be at home except that I've got the tomcat in the freezer trying to turn him into a polar bear." With such hectic living one wonders if there's room for some families to sandwich in a call by the pastor.

A contemporary pastor also faces the general spiritual and moral decline of the age with its obvious resentment of the invading minister.

In addition to the complexities of the parish is the proliferation of the pastoral responsibility. The church is more organized than ever before in her history. If a pastor implements the total program, he soon finds the bulk of his evenings crammed with campaigns, committee meetings, board meetings, etc. There is frustration over a lack of free evenings to get to the homes in order to make a pastoral contact with the whole family unit. My local church calendar is not as structured as some, yet I rarely have more than one or two evenings for calling in a week unless I make more time.

One church board recently was asked to advise the pastor on the best use of his time. They proceeded to outline a workweek of 155 hours.

It has been my discovery that people are being encouraged to talk their

problems over with their minister. The well-documented report of the Joint Commission on Mental Health indicates that 42 percent of people with emotional problems turn first to clergymen. Physicians see a smaller percentage—29 percent. This means that our doorbells are ringing when we are organized to go out and ring doorbells. These interruptions we welcome as opportunities for service, but they do interfere with a structured calling program.

Crisis or emergency calling of course, receives our attention over the routine calling. We want to share what Brister calls the “primary moments of life” (C. W. Brister, *Pastoral Care in the Church*, p. 190). Some weeks the result is that we do only a superficial job in the area of regular pastoral calling. In November and December of 1967, I spent two days a week with a new convert who was critically burned. The opportunities for a work with spiritual depth were many. The results have been a new family for Christ and the church. Even though it was obvious that this was a matter of top priority, for a month I was not able to do the routine calling that is essential to the effective pastoral ministry.

Perhaps the complexity of the problem is overstated. I have gone to great length in order to touch the broad areas of difficulty.

Challenge

I must hurry to speak with conviction and enthusiasm of the challenge and romance of pastoral calling in the space age. Brister, one of the leading teachers of pastoral care today, spells it out clearly when he writes: “I feel both from theological conviction and from clinical observation that pastoral contacts with persons are essential to an effective

Christian ministry in our times” (*ibid.* p. 149). Joseph McCabe in his volume, *The Power of God in a Parish Program*, says:

The relationship between the pastor and his people is the key to his effectiveness as a minister . . . He may preach with the tongues of men and of angels; he may administer the parish with the skill of a corporation executive; but if he does not have a pastoral relationship with his people, there will be no spiritual power in his ministry (p. 13).

Granted, we may have to be selective in hammering out in our individual ministries an effective pattern for pastoral service today, but let us beware of cutting the corners in an area which is essential to a dynamic, growing, soul-winning church.

Pastoral calling must have its origin with the seeking Savior, who came to search for the lost and to commission His disciples to “go.” It is exemplified in the ministry of that great pastor, Paul, who went from “house to house.” That challenge should grip us again and again in this impersonal, contemporary society. Our communities and churches are filled with people who have been uprooted and caught in the shifting population. People are changing homes as often as they do cars. One man was overheard to say that they bought a new home each year, as his wife found it less bother than to clean house! This mobile population without the old family ties and friendships is often starving for exactly what we’re trying to give in pastoral calling. We are endeavoring to establish pastoral relationship and friendship. We are in the home to communicate a spiritual concern and to share the reality of our fellowship in Christ and to tell them that God cares. What an opportunity this day offers for us as bearers of good news! Lonely, disenfranchised families are out there

waiting for our knock and our overtures of compassion and service.

Our personal commitment to Jesus Christ, our concern and love for people, and our theology must give us the basic motivation for this calling. That blank on the annual pastor's report will not drive us over the long haul. If we are not calling, or always find it a drudgery, then we must examine our motive to see if it is congregational expectation or true compassion that calls us to be involved in the lives of people.

Course of Action

Let us come finally to set forth a rather broad course of action for pastoral calling in our day.

There is something to be said for maintaining the secondary media for communication with our people through a personalized newsletter, personal letters, thank-you notes, and telephone calls. The multiple staff, it seems, will help to maintain communication with our people in the larger congregations. The organized lay calling group can strengthen the relationship of the people and the church. However, none of these contacts with our people can be a substitute, but merely serves to supplement the personal pastoral call.

In facing the complexities of our task today the pastor, it seems, must maintain a *more* structured plan for his calling and more efficient records, perhaps organized into geographical areas so as to get the maximum good out of those precious calling moments. One obvious way of knowing whether you are maintaining a personal contact with all of the members of the congregation is to keep detailed records of the dates and nature of your calls. If this is done, a pastor cannot be uninformed and embarrassed by

(Continued on page 8)

Practical Points

that make a difference

"He has an instinct for truth"

Dear Son:

Our pastor never had the opportunity for seminary training, but he has an "instinct for truth." There are times when he has difficulty expressing the niceties of theology the way that you might do, but he comes forth with those distinctions quite regularly in a manner that amazes some of our professionals in the congregation.

I've often wondered where he discovered or developed that awareness. I think it is because he always loved the earth—and there one finds truth. He was raised on the ponies of the West; loved the waving wheat rippling in the wind like a vast ocean; followed the plow in the spring and the combine in late summer. And though he never mastered the instruments necessary to advanced study, he loves the Word and prays—and that makes the difference.

Sometimes I wish he could express himself a little better for my sake—for you see, Mother and I graduated only from high school—but he has an "instinct for truth" and reaches my heart.

I thought he was a little sensitive last Sunday. He knew that he was in a "touchy" theological area. But you know, he saw it in the Word and reacted instinctively to my need—and that made the difference.

Love,
Dad

(Continued from page 7)

his consistent failure to call on his own people. I personally have found the Pastoral Record Book Number 742 made by Recordplate* to be a most efficient and complete book for this purpose. It is indexed for quick reference, and the names are visible in each section.

From experience and observation it seems that so much of our pastoral calling is purposeless. We spend most of the time on trivia and the social amenities, and the call has no particular purpose or direction. The superficial chatter is ended an hour later with an abrupt "Let us pray." Such pastoral visitation lacks spiritual impact and brings little satisfaction that we have established a meaningful pastoral relationship and shared with the parishioners our genuine spiritual concern. Perhaps the answer to this is prayerful thought prior to each call so that I have in mind the purpose for this call. How can I aid this family in discovering God's best plan for their lives? At least for me, I am conserving time and accomplishing more since I started defining my purpose. Obviously this must be flexible, depending on the setting, the special circumstances, and the leadership of the Holy Spirit.

The emergencies are top priority on our list. We must set all aside when serious illness or death visits our church family or those God has entrusted to us. If we give of ourselves vicariously in the hour of crisis, our people will not be nearly as critical if we fail to call on them twice a year or once a quarter.

Perhaps the regular calls in the hospitals, on the shut-ins, and for administrative purposes should be listed next. In this grouping let's not forget the newcomers to our community. Uprooted from their familiar commu-

nity and social setting, and lonely, they may prove to be some of your most fruitful contacts. Some of these calls may not produce immediate results. George Buttrick tells of calling again and again at an apartment in his neighborhood only to be informed that no one was home. But when a crisis occurred in that home the family called him. So even those seemingly wasted calls had not been fruitless.

Then there are the regular pastoral visits to the home when we endeavor to contact our prospects and church families to maintain a personal relationship and availability and to do things with them by exhortation and instruction that can be accomplished only in private.

There are occasional social calls on your people that can help spark your relationship with them. Personally I am glad there is a good biblical precedent for going fishing with the boys. I had a layman frankly confess not long ago that he didn't feel like he really knew me until we had spent some time hunting together. My wife and I have discovered that these relationships will pay dividends in keeping us involved in the lives of our people.

Finally let me share with you a practical plan that has recently been helping me to use my time and energies more productively in pastoral calling. First, I am concentrating on the head of the household in my calling. This is not to disparage the wife and children, but if you can win the father and can get close to him, in most instances you will win the entire family unit. Some of this can be effectively accomplished by contacting them at their places of business or by having lunch with them.

This approach demands blocking off some of your evenings which you must guard carefully for this purpose.

*Available at the Nazarene Publishing House.

Unless you structure the evening calling, again there are many conflicts in the schedules of those you are wanting to contact. I have not given up on the unannounced casual home call, but making the home call by evening appointments is proving to be my most effective pastoral calling. An evening's schedule may include appointments at 7, 7:45, and 8:30 p.m. Some evenings you can start at 6:30 and make four calls. It is important to make it clear that you'll call *around* a certain time rather than pinpointing it specifically. When you get involved and must cancel an appointment, you can always give the people a call. They will be understanding. Sometimes I have had to call a family three or four times before we could "nail down" an evening when the whole family would be together and available for a pastoral call. Imagine how many times I might have called on them and not found them at home. Asking for a definite appointment with the family gives the people the idea that you are coming with a sense of mission and a spiritual purpose. It doesn't have to be all business; you can have fun and meet the pets and observe the hobbies and be a pastor-friend while being with your people by evening appointments.

Whatever plan we implement in pastoral calling, let us realize that it is hard work—rewarding, but demanding. An effective pastor in these hectic days more often than not must be ready for an 18-hour workday as-

signment. It is not child's play. A corporation executive might shrink from the work load of the average Nazarene pastor. On the other hand, he knows nothing of the romance and rewards of the Nazarene ministry. To include that "something plus" in the calling program will involve sacrificial labor, less golf than we would like, less fellowship times than we would enjoy, less television, less sleep, and less time for playing the role of the playboy preacher. To care for ourselves physically and emotionally, and to be true to our families, we must plan our schedules so as to be able to get away periodically. Like many of you, I am still working on this. But may these times of relaxation and refreshment be merely a means of making us more efficient and better equipped to magnify our calling in the space age.

James Roy Smith tells of the two little space-age boys who were playing in their former tree house, which now they called a "space platform," when their mother came to the back door and called, "Dinner is ready." One of the little spacemen emerging from his space platform said to the other, "I think earth is calling."

The people of earth are desperately calling in quite a different way. The people of our congregations and communities are calling and searching for spiritual leaders and loving pastors who will make concrete efforts to bridge the space gap between earth and heaven.

Some fellows dream of worthy accomplishments while others stay awake and do them.—R. V. Starr.

**"You must get a man lost
before you get him saved"**

"Conscience Preaching"

By Morris Chalfant*

MANY PREACHERS fall into the classification that the great temperance evangelist Sam Morris said his girl friend placed him in before he was married. One Sunday afternoon, when a boy preacher, he invited his girl to an old schoolhouse to hear him preach. As they walked along he asked the girl to marry him. She refused on the grounds that she would never marry a preacher. Undaunted, the gallant young preacher kept on insisting. Just as adamantly she flatly refused. Young Morris preached his best that afternoon, and when the service was over they started home. Again the young man brought up the subject of marriage and the girl accepted. Shocked and excited at his sudden good fortune, he asked his bride-to-be what changed her mind so suddenly. "Ah, Sam," she said, "you're not preacher enough to hurt."

Sometimes we preachers (maybe I am confessing) glory in the fact that we preach a message of love. Yet I cannot help wondering if a lot of our preaching of love is not pure flab-

biness and unadulterated softness! There is a robustness about genuine love that runs parallel with judgment.

I once went to the dentist, and, oh, my, he was rough on one of my teeth! Yet I realized that he had to get rough before my tooth could be normal again.

Many a man will never be at peace with God and himself until some preacher has the courage to preach the judgment of God, tempered with pure love, to him.

Often—much too often—we preachers preach and miss the mark a mile. Successful prophets, pastors, and preachers of yesteryear were men who could interpret the fine print of men's hearts. They knew the particular truth that would point up the occasion. They were fearless in declaring that truth.

With moral, spiritual, and political ethics plumbing new depths of perversion and degeneracy, it is time the conscience of America and the Protestant church is stabbed awake. It would be tragic to rank first in brains and last in morals. Yet despite the fact that we are reaching for the

*Evangelist, Evansville, Ind.

moon educationally and scientifically, we are headed for the moral cesspool with the speed of a sputnik. The great need is for preaching on conscience; preaching that will probe the depths; preaching that will arouse the slumbering convictions of our nation, our churches, and our homes; preaching that will slash through our rationalization, materialism, and smug religious complacency.

A layman spoke out at the camp meeting board as selections were being made for camp meeting evangelists: "We must have at least one conscience preacher." There is wisdom in this statement. God has endowed mankind with conscience; some would call it natural conscience, in contrast with the higher state of conscience truly Christian in its ideals. Beasts have no conscience, since they have no capacity for moral responsibility; but a man or woman, however low, does have a capacity for moral responsibility. The minister who would win souls is always on

safe ground in his appeal to this sense of right and wrong.

D. L. Moody said that you have to "get a man lost before you can get him saved." He was simply saying that "all have sinned, and come short of the glory of God." But man must hear the message of his lost condition, and he must hear it in no uncertain terms and tones if he is to believe it supremely.

Man must feel in his conscience a deep sense of lostness if he is to enjoy a deep experience of repentance. No skin-deep experience will suffice!

Sin must be pictured as black and hopeless. Then the better way described by Paul as the "more excellent way" must come to the fore to captivate the individual. The lost must know that closely behind the rumble and roar of God's judgment may be heard the whisper of Christ's forgiving love. The blood flecks of the Son of God compound the true ingredients of total redemption. This is what I will preach!

A parishioner stopped by the parsonage one evening, and the minister's son answered the door. The visitor asked where his father was and the boy answered, "He's upstairs praying. He has received a call from another church which pays more money and he's praying for divine guidance in the matter."

"Where's your mother?" the visitor asked.

"Oh, she's in the bedroom packing," the boy replied.

We've become so keyed up and nervous that it is almost impossible to put people to sleep with a sermon. I haven't seen anyone sleeping in church in years—and I tell you that's a bad situation.

—Norman Vincent Peale

A healthy rapport with
the mortician will open
surprising doors of service

How to Conduct a Funeral

By Richard H. Thompson*

AMONG THE MANY DUTIES and responsibilities of the pastor is the task of ministering to the bereaved. It's not an easy one, but nevertheless it must be done.

One of the first things I did when I went to San Antonio to pastor was to meet the owner of the funeral home nearest to my church. Mr. Don Bierschwale, owner of Brookehill Funeral Home, immediately informed me that he would be willing to help anyone in our congregation who might not be able to help himself in a time of bereavement. In turn, I offered my services to the funeral home if there came times when families did not have a regular minister to help them. Our friendship soon became such that I was asked to act as "Protestant chaplain" for all families who did not have a minister to conduct their service. Many were the times that I was called upon to perform services. Not every time was the death a natural one. Sometimes there were accident victims, Vietnam victims, victims of prolonged illness, and even suicide.

I found that performing this service in our community helped the in-

fluence and attendance of our church. On numerous occasions it made a difference in the treasury of our local church. Not long after my becoming acquainted at the funeral home, Mr. Bierschwale offered to furnish our weekly newsletter for us. We had a beautiful picture taken of our church, which was made a part of the weekly letter going out to some 200 families in our community. There were also times when we received a check for Thanksgiving offerings and Easter offerings. In many ways the contact with the funeral home helped me as a pastor and also helped my church and the influence of my church in the community.

I would like to offer some suggestions which I hope will be helpful to ministers in their task of ministering to the bereaved.

When Notified of the Death

It is always wise to go immediately to the home or hospital or wherever the family of the deceased might be. The sooner you can get there, the better. We are nearly always at a loss for words when we arrive. Prayer with the family should be the first thing the minister does. After

*Pastor, First Church, Odessa, Tex.

prayer, you may ask if you can make any necessary phone calls to relatives or friends. Then find out when the family plans to go to the funeral home to make the arrangements. It is both permissible and proper to be at the funeral home at this time if the pastor has been very close to the family prior to this occasion.

At the Funeral Home

It is good to arrive at least 30 minutes before the family. This gives time for you to meet with the funeral director and to discuss a possible time for the services. It is never proper for the minister to set the time unless he is asked to do so. When the family arrives, the pastor must be very careful of what he says or suggests. You must remember that this is their service and not yours, and they are the ones to make all the arrangements. You are only there to help if asked.

The funeral director will take the family into the display room where all the caskets are. If you want to ruin yourself with a funeral home, just try suggesting to the family what they ought to buy. Again I say, it is the family's business to do what they want, and most of the time they know about what they wish to spend. In most funeral homes, the price on the casket is the price of the entire funeral service, including minister's car, pallbearers' car, and one family car. If additional cars are needed, the family will be charged for them. There is no additional charge for the funeral service being in the church. It is good to let the family decide what they want at this point also.

When the family has decided and the selection has been made, the funeral director will take them to an office to fill out the necessary papers. The family need not necessarily have any insurance papers with them at

this time. It is at this point that the pastor may wait in the outer room unless he is asked by the director to come in with the family.

As a rule the cemetery has no connection with the funeral home, though there are some exceptions. There is the cost of a burial space and the opening and closing of the grave. These items are not included in the cost at the funeral home. This must be taken care of with the cemetery. Usually the cemetery also sells the grave marker. Before the family leaves the funeral home, the director will ask about the clothes for the deceased. They will use any clothes that might belong to the deceased, or they will furnish them at an added cost to the family. The deceased will be fully clothed with the exception of shoes. Low-necked clothing or short sleeves for women is not advisable.

The Funeral Service

Many have been the preachers who have made enemies instead of friends because they did not use proper ethics in conducting the funeral service. Normally this is no time for an evangelistic service. The minister should advise the funeral director upon arriving as to how long the service will be. The minister should arrive at least 15 minutes before the service is to begin. When the time arrives to begin the service, the director will take the pallbearers in and seat them. He will then escort the minister to the front. If there is to be a song or songs, the first one is usually sung before the minister gets up to speak.

The form I usually use is: song, scripture, prayer, obituary, sermon, and benediction. A copy of this form I always give to the director prior to the service. Twelve to 15 minutes, as a rule, is long enough for the sermon. Funerals are never easy for anyone

and especially for the family. Prolonging the service will only add sorrow to sorrow, in my opinion. After the sermon and benediction, the minister steps over to the head of the casket and stands there while the congregation passes by to view the body. He remains standing there until members of the family have also taken their last look at the deceased and have walked out. The minister then walks in front of the casket to the door of the hearse, where he stands until the casket is placed in the car. He then goes directly to the minister's car or lead car, whichever it may be.

Remuneration

Every funeral home is different. Some make no suggestions to the family that they should give the minister any amount for his services. Others have a check made out for the minister, which is given to him when he arrives for the conducting of the service. There is no set rule in this area.

Follow-up

If possible, it is good for the minister to stop by the family's home later on the same day of the funeral. There should be a short prayer at this time. If the family is not a

churchgoing family, you have a wonderful opportunity.

In closing, I would like to tell of the most unforgettable funeral I have ever conducted. It was also the most far-reaching in results and influence for me and my church. One morning a member of my church called the parsonage and said, "Brother Thompson, did you hear on the news a few minutes ago that Christine was killed early this morning in a car wreck?" I had not heard and neither had Christine's mother learned the news. I called a friend and together we went to where Christine's mother worked, and I told her the tragic news that her 19-year-old daughter had been killed along with six others in a two-car accident. Five of them were brought to my church for a mass funeral, which I conducted. There were over 500 people present at this service. Time would not permit me to tell all that resulted from these contacts. The next day after this funeral I conducted the service for another of the victims from this same accident. Before moving to Odessa, the last week we spent in San Antonio, courtesies were extended to us which were results of the influence of this one funeral, conducted three years before.

Pastor, have you made contact with a funeral home in your area? God only knows the far-reaching effect this can have on your church and the community you serve.

People say that we must adopt the language and culture of the day to be relevant to today. That is a mistake. If the church marries itself to the spirit of the times, it will be a widow in the next generation.

—E. Stanley Jones

Budgets—Friend or Foe?

By R. E. Zollinhofer*

In the minds of pastors the budgets are looked upon in various ways. To some men the budget is:

- An assessment . . . purely a taxation figured on a percentage . . . always unfair and to be challenged.
- To another . . . a penalty . . . the more you raise, the more they take . . . there goes my project.
- To others . . . a burden . . . almost a cross to bear.
- To a fourth . . . an issue . . . on which district superintendents are voted . . . and pastors called.
- To a fifth . . . a necessity . . . a task that goes with the ministry.
- To others . . . a ministry . . . an opportunity to extend their ministry and that of their church.

Once it has been decided into which category the budget of my church fits, I am ready for action.

- If it's an assessment . . . let the district superintendent or the college president come and raise it.
- If it's a penalty . . . then I'll pay this year but wait until next year—I'll put everything in the "building and improvements" column.
- If it's a burden . . . then I'll take my burden to the Lord and leave it there.
- If it's an issue . . . give me a ballot . . . my vote is "NO"—and let's have a new Ways and Means Committee.
- If it's a necessity . . . then I accept my task and will somehow meet my obligation.
- BUT IF I DECIDE IT'S A MINISTRY . . . then let me have my share and give me room.

Brethren, let me paraphrase a part of Josh. 24:15

"And if it seem evil unto you to pay the budgets, choose you this day whether you will pay—but as for me and my church, we will pay the budgets."

I served eight years on the Ways and Means Committee and had opportunity to evaluate the ministry of the budgets. When my son and daughter went off to Eastern Nazarene College, I was glad that I had paid my educational budget for years. Now my kids are getting the dividends—and I had a college that I could recommend to the youth of my church.

And when I hauled 26 kids to Boys' and Girls' Camp and saw them find Christ and enjoy Christian fellowship, I was glad for camp budgets

*Pastor, University Boulevard Church, Jacksonville, Fla.

that provided beds, shelter, kitchen equipment, tabernacle, and a place to take the kids of my church. I was glad they could go to a Nazarene-oriented summer camp.

When I visited a retired Nazarene preacher's home recently, I saw a birthday card and a gift from the Benevolent Fund. I also saw a medicine bill for \$70.00 that had been paid for by NMBF. And I was glad that this retired minister was being remembered and cared for. I had forgotten it was his birthday—but Dean Wessels had remembered!

There are *not* many times that I need a district superintendent—but when I need one, I really need one! I can handle most of my problems without district help. They think I need help and advice when I get ready to build. A few years back I didn't think so. I waited 10 weeks for a district board to approve my plans, but they were busy. So I started building. One day the district superintendent asked me if he could sit down and go over the plans with me. I told him "no" but he could come out and go over the building with me if he wished. He didn't, and he didn't dedicate it either (though I asked him to). So we built, financed, and dedicated the new church without the help of the district superintendent. **BUT ONE DAY—ONE GREAT DAY**—I needed to move and I needed a district superintendent. Well, to make a long story short, having paid my budgets saved the day and helped me to extend my ministry—in more ways than one.

So it has been settled in my mind for some years now that budgets are an extension of my ministry.

So how do I meet this challenge? First, I attempt to sell my board on the idea of extending our ministry. Second, we write it in the budget of the church and pay early in the month on a 10-month plan. We treat budgets just like we do any other bill. We pay them.

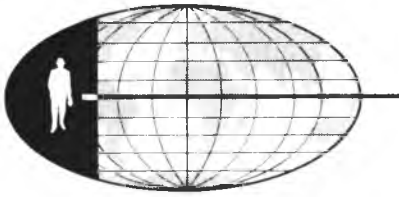
If I do not like my budget, there is a time and place at the district assembly to plead my cause. But once I have accepted the budget and the assembly has voted its approval, it is an obligation and should be treated as such.

When I first entered the ministry 21 years ago, I thought budgets were like Sundays—ready or not, I had to face them. It was at a preachers' meeting I learned some fellows did not like to pay the budgets, and just didn't. *I was shocked*. I thought to myself, I bet they go to the movies too . . . and play cards and smoke cigarettes and tell dirty stories. To my mind they were bad guys.

But I have learned differently. They were not bad guys. They were only misinformed, shortsighted men. They thought the church was robbing them when it gave them a budget. But I have helped a few to learn that a budget is not a robbery but an opportunity to extend their ministry—

- To youth in college
- To a retired minister's home
- To a camp altar
- To a home mission pastor
- To a tribe in New Guinea
- To another church

When I say *budgets*, I say it reverently—and I almost salute!



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

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

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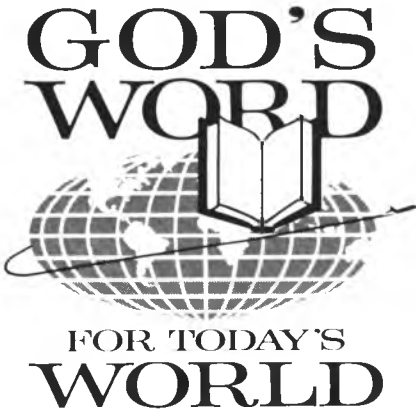
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PLANNED FOR YOU!

The revised Sunday school literature to begin in September, 1969, was planned for your Sunday school.

- Is your school in the great middle bracket with an enrollment of 75 to 300?



We planned our new materials for you.

- Is your school in the bracket with less than 75 enrolled?
 We worked hard to make our new materials fit your need.
- Is your school one of our out-front schools with 300 or more enrolled?
 Our new revised Sunday school literature will be the best available to help you
 - ✓ bring your pupils to Christ
 - ✓ lead them into the experience of entire sanctification
 - ✓ guide them in finding their places in the Church of the Nazarene

- Read the articles in the April, May, and June "Church School Builder" explaining the new revised Sunday school literature to begin in September.
- Read the ads appearing on the back cover of the March, April, May, and June "Church School Builder."
- Study the color insert in the June "Church School Builder."

More than ever before Nazarene Sunday school literature will meet the needs of all of our Nazarene Sunday schools. — USE IT ALL.

LET'S GO FOR

THE GOAL . . .

A Home Department membership equal to **10 percent** of the total Sunday school enrollment



Let these materials help you in this ministry . . .



VISITOR'S SUPPLIES

Letter to prospective members
(with printed envelope)
HD-200 12 for 35c; 100 for \$2.50

Membership Application Card
HD-5510 12 for 15c; 100 for \$1.00

Membership Certificate
HD-400 12 for 35c; 100 for \$2.00

Quarterly Report Folder
HD-100 12 for 35c; 100 for \$2.50

Offering and Study Report Envelope
HD-300 12 for 25c; 100 for \$1.50

SAMPLE PACKET to acquaint you with Visitor's Supplies sent **FREE** upon request. Order by number HD-99

FREE FOLDER



"The Home Department Ministry"

Write for your copy:

Director, Home Department

6401 The Paseo

Kansas City, Mo. 64131

HAVE ONE

The reports are thrilling to read of children finding God, of new outreach, of great open-house services, of new teachers for Sunday school, all because of top-notch vacation Bible schools.

Then there are the appalling facts that such an astounding number of churches have no vacation Bible school at all!

Surely you do not want to be a pastor who allows pressures of one kind or another to cheat you out of one of the proven best tools of outreach, evangelism, and orientation yet devised. Surely you intend to have a successful vacation Bible school THIS summer, yet.

It is rather late, but you CAN still have a vacation Bible school. Let us help you. Order your materials. Write us.

VBS

WEEKDAY

Recently the Chicago Central District was host to another Nazarene Weekday School Association convention. Forty district superintendents, preachers, administrators, and teachers were there from eight states.

It was unanimously voted to organize the Nazarene Weekday School Association into a greater fellowship of interested persons and functioning schools. It will serve these member schools and personnel by acting as a clearinghouse for the exchange of successful materials, ideas, and programs relative to the Christian day schools with day care preschool, and grade school programs.

At the present time we have record of approximately 80 Nazarene Christian day schools. We feel there are many more schools and we would like to know of all the schools presently operating. All inquiries may be forwarded to Ron Miller, president, 1333 N. Elizabeth Ave., Ferguson, Mo. 63135; or to Melton Wienecke, Department of Church Schools, 6401 The Paseo, Kansas City, Mo. 64131.

The Department of Church Schools provides a representative to this association, and he is a member of the executive committee of the association.

MELTON WIENECKE

The Nazarene Preacher

Pastor:

PLEASE CHECK THESE ITEMS CAREFULLY!



May is the **FINAL MONTH** of the Evangelistic Crusade for Children and Youth. Take time now to evaluate your progress; then revise your plans for these final weeks if needed to secure maximum results. Let's all go over the top!



Pentecost Sunday, May 25, is the **FINAL SUNDAY**. Plan to make this a day of holiness evangelism, striving to see many of those won during these months enter into the experience of heart holiness. New members are also to be received on or before this day. If you are not already doing so, begin now to prepare those whom you will receive for church membership.



Monday, May 26, is **REPORT DAY**. Every pastor should mail (or phone) to his district superintendent a report of the number of new Nazarenes received during this emphasis. **This will make it possible for every district superintendent to report the total for his district to the Department of Evangelism by June 1.**

1968



1972

WHAT ABOUT 19-YEAR-OLDS?

Remember how we went after those high school seniors? Personal talks, names and addresses to the Nazarene college. That 18-year-old was made over, coddled, encouraged, possibly even taken literally by his pastor to a Nazarene college.

Now they are all one year older. Some of them, ever so tentatively, chose a nearby university or junior college for the first year. They still inwardly long to get into a Nazarene college. It might still be close financially.

But, a 19-year-old may get a better summer job. It is not impossible. Many of these not only want to transfer—they will transfer. Our research (not just our wishful thinking) tells us that these sophomores and juniors in college are **good prospects** for Nazarene colleges.

YOU WILL HAVE A TALK WITH EACH ONE OF THEM, WON'T YOU?

(And you had better talk to their parents also. The study indicates that the parents' role in college choice is more important than we had realized.)



WHAT'S ON THE
NWMS DOCKET
for
MAY—JUNE—JULY?

The next three months are very significant months in NWMS activity.

MAY is "Other Sheep" Campaign month on most districts. Full details for the three groups of districts are given in the March "Pastor's Supplement," the January-February-March "Council Tidings," and the back cover of the November, 1968, "Other Sheep."

JUNE is Prayer and Fasting month. A sermon on fasting and prayer with enlistment of new members would be very appropriate.

JULY is Spanish Broadcast month. Thank you for your help in the 1968 offering which reached a little over \$60,000. The goal for 1969 is \$65,000. Appropriate, interesting, and challenging material will be found in the July "Pastor's Supplement," July-August-September "Council Tidings," and the July "Other Sheep."

We greatly appreciate your help in all these emphases.

LET'S QUIT

TALKING ABOUT JESUS
JUST AMONG OURSELVES
OUR MISSION IS TO ALL MEN

USE RADIO—

Radio receivers increase 10 percent a year. If you cannot broadcast yourself, get "SHOWERS OF BLESSING" on locally, and add your publicity.

USE TELEVISION—

Our new TV SPOTS will reach your entire community. Put on a saturation campaign. Rent the spots from the Nazarene Publishing House. Write us; we will help you.

YOU MUST BUILD THE IMAGE OF THE CHURCH IN YOUR AREA TO MAKE YOUR OTHER EFFORTS MORE FRUITFUL.

NAZARENE
COMMUNICATIONS COMMISSION

H. Dale Mitchell, Executive Director

new!

- Study Guides 121c Survey of the Old Testament
Text: EXPLORING THE OLD TESTAMENT
- 122c Survey of the New Testament
Text: EXPLORING THE NEW TESTAMENT
- 114c Survey of Christian Faith
Text: EXPLORING OUR CHRISTIAN FAITH

Texts

Unit 10a THIS IS MY CHURCH by Robert Troutman

Unit 12a BELIEFS OF MY CHURCH by Ronald Gray

Search the Scriptures—Jeremiah

TAKE CARE, MAN! by Millard Reed

Action by CST Commission

That the books THIS IS MY CHURCH and BELIEFS OF MY CHURCH be included in the CST program for credit.

That the reference to minimum age to receive credit be discontinued.

That the Denomination-wide Self-study by Congregation be changed from February, March, and April, 1970, to February, March, and April, 1971.

Each congregation will be asked to evaluate their church in four vital areas—
Evangelism and Outreach
Program
Administrative Procedures
Buildings and Equipment

At the conclusion of the study a four-year plan of advance is to be formulated.

Training Conference in the Rockies

July 7-11 or July 14-18, 1969
at the Nazarene Bible College in Colorado Springs.
20 courses to select from—courses in every area

Training for the entire family in a vacation setting.

For more information write to—Rev. Robert Leffel, *Registrar*
CST Training Conference
Nazarene Bible College
Box C
Colorado Springs, Colo. 80901

\$200,000 IN 10 PERCENT SPECIALS FOR

LANDS

(Locating Another Nazarene Development Site)

Forty—\$5,000 Specials Approved!

Matching grants will be awarded districts:

1. Where opportunity for a new church is great.
2. Where districts plan well—as seen by population studies and other factors.
3. Where Home Missions budget is equal to 3 percent of total monies raised for all purposes.
4. Where district funds are raised to match the gift.

**SPREAD
THE
NEWS!**

We need 40 persons or churches giving \$5,000.

The general superintendents have approved these gifts for 10 percent missionary credit.

For further information please contact:



Dr. R. W. Hurn
Department of Home Missions
6401 The Paseo
Kansas City, Mo. 64131

By All Means Win Some

PASTORS SHOWING a gain in membership, especially on profession of faith, need not be told that it takes an application of the Apostle Paul's admonition to get the job done.

It takes more prayer than ever, preaching of the Word, and calling on members and Sunday school enrollees—a program aimed to say by deed as well as word, "We love you in Christ and want to see you as happy in the Lord as we are."

Churches that have such a program going invariably are using all means to get the invitation out to everyone—even those in the "highways and hedges."

Many pastors are using advertising in their newspapers and spot announcements on radio.

Then when they have a special campaign or rally they find the newspaper columns are especially ready for a news

story. "All things work together for good" in such a program.

Dr. John L. Knight, Nazarene leader in Evangelism, has noted our decline in percentage of gain of new members in the last 10 years. It has followed the decline in church attendance in the nation.

In 1958, when general church attendance was at its peak, our gain was 3.24 percent in new members. Last year, with church attendance slumping, our gain was 1.78 percent in new members.

True, it was a General Assembly year and our gain in new members is inclined to dip at that time.

But the challenge to us is the same as it always has been—to go against the sweep and the tide.

The battle is harder but the victory just as certain and sweeter.

The call comes clear: "By all means win some!"

O. JOE OLSON

Department of HOME MISSIONS

Cut out along line

MISSIONARY PASTORS NEEDED!

I am interested in knowing more about the great need for missionary pastors on home missionary districts. If I can qualify, and if God seems to open the doors, I believe that I would be interested in such an assignment.

NAME: _____

ADDRESS: _____

ZIP _____

Mail to: Dr. R. W. Hurn
6401 The Paseo
Kansas City, Mo. 64131



PERCENT PAID ON THE 2 PERCENT NMBF PROGRAM*—1967-68

Listing by Percentage

District	Percent		
1. Hawaii	101.36	38. West Texas	91.17
2. Minnesota	100.02	39. Southeast Oklahoma	91.08
3. North Dakota	98.72	40. Florida	90.93
4. Rocky Mountain	97.69	41. Akron	90.92
5. Southwest Oklahoma	97.61	42. Albany	90.77
6. South Dakota	97.47	43. Virginia	90.53
7. Northeast Oklahoma	97.26	44. Mississippi	90.52
8. Idaho-Oregon	97.17	45. Chicago Central	90.45
9. Arizona	96.60	46. Washington Pacific	90.44
10. Dallas	96.41	47. South Carolina	90.40
11. Northwest Oklahoma	96.28	48. New Mexico	90.39
12. Philadelphia	96.11	49. Houston	90.38
13. Alaska	96.03	50. North Arkansas	90.38
14. New England	95.95	51. Oregon Pacific	90.36
15. Michigan	95.28	52. Wisconsin	90.35
16. Louisiana	95.21	53. Alabama	90.25
17. Canada Central	95.19	54. Indianapolis	90.21
18. West Virginia	95.01	55. Joplin	90.21
19. Pittsburgh	94.99	56. Northeastern Indiana	90.09
20. Canada Atlantic	94.90	57. Northwest	90.09
21. Gulf Central	94.64	58. Tennessee	90.09
22. Canada Pacific	94.41	59. New York	90.05
23. Washington	94.39	60. Eastern Michigan	90.03
24. Kansas	94.24	61. Eastern Kentucky	90.00
25. Northwestern Ohio	94.11	62. Kentucky	90.00
26. Missouri	93.95	63. Nevada-Utah	90.00
27. Illinois	93.63	64. Northwest Indiana	90.00
28. Kansas City	93.60	65. East Tennessee	87.15
29. South Arkansas	93.42	66. Colorado	85.50
30. Southern California	92.78	67. Nebraska	81.97
31. Canada West	92.53	68. Georgia	78.86
32. Southwest Indiana	92.49	69. Northern California	77.88
33. Southwestern Ohio	92.23	70. Los Angeles	77.07
34. Central Ohio	91.93	71. Sacramento	76.82
35. Iowa	91.82	72. Northwestern Illinois	73.28
36. North Carolina	91.35	73. Maine	70.90
37. San Antonio	91.28	74. Central California	63.17
		Denominational Average—90.40	Percent

*The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of Column 26, less Columns 1 and 2, in the pastor's annual church financial report).

STEWARDSHIP

Page: Area Code 817 • DE 1007000

**GENERAL
STEWARDSHIP**
INTERNATIONAL HEADQUARTERS



COMMITTEE
CHURCH OF THE NAZARENE

R. W. HURN / 44 451/1000

April 15, 1969

Dear Fellow Servant:

Thousands of rivulets of money from local churches make a mighty river of support for the cause of WORLD EVANGELISM. This river of money flows right out to hundreds of field situations where spiritual needs are great. You are there, through your dollars,

- . . . TO PREACH THE GOSPEL
- . . . HEAL A SICK BODY
- . . . CHANGE A LIFE

Aren't you glad you gave in the Easter Offering?

We are glad too! We watch it come in! The General Treasurer reports daily to each headquarters office. We watch it go out, in General Board allocations. What a blessing you are to a needy world, and to us, who watch your dollars work.

Special thanks from thirty-five of us on the General Stewardship committee and Advisory Committee who thought we ought to tell you "THANKS."

Tell your people for us, Please?

In Christ,

R. W. Hurn

P.S. Your church treasurer may have forgotten to send the Easter Offering. Could you check on this...today?

MISSIONARIES FROM MY CHURCH?

YES.

Any pastor has the privilege and the responsibility to keep himself and his youth open to God's call to missionary work.

Should someone from your church be seeking more information concerning possible missionary service? Write:

Department of World Missions

6401 The Paseo

Kansas City, Mo. 64131

Office of the General Secretary

ASSEMBLY SEASON IS BEGINNING

Steps to Prepare Annual Pastor's Report



Divide the departmental work form and distribute to proper department leaders.



As soon as your assembly statistical year ends collect these report forms from department leaders. Statistics on these departmental reports should be the same on all reports to the District Assembly and auxiliary conventions.



Transfer information to pastor's annual report (green worksheet). Check and balance all statistics where necessary.



Type information from completed worksheet to pastor's annual report form, sign, and mail promptly and early to your district secretary.

1969 Certificates of Standing

This billfold size card is available annually on request to all ordained ministers.

1969-70 Directory of Hotels—Motels

The new courtesy identification card and directory of hotels and motels granting clergy rates will be available by April 15. Send \$2.00 for your directory and I.D. card. Make remittances payable to "General Treasurer."

REQUESTS AND CORRESPONDENCE about items on this page should be addressed to: Office of General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.



— A monthly series of questions and answers —

Q. I will be 62 next October and am ready to retire. Since I was 16 I have worked and now I plan to settle back and take it easy. Our district has a good group hospitalization insurance plan, but the cost will be prohibitive when I resign my church.

Can I get Medicare at age 62? I would like to know in advance so as to get sickness coverage, as we are not well off.

A. No, you cannot get Medicare at age 62. Under the present laws, the minimum age to qualify for Medicare benefits is still 65.

Q. I have a Medicare card issued to me in 1966, but do not know if I am covered by both A and B benefits. How do I get this information?

A. If your Medicare card says you are entitled to hospital insurance and medical insurance, then you are entitled to both parts. If it says hospital insurance only, you had better contact your district Social Security office and enroll for Part B too.

Q. If an elder, who is an evangelist, has a prolonged illness, can he apply, more than once, for emergency medical assistance?

A. He may apply more than once. The Department may grant up to \$500, in a 12-month period, in emergency medical grants.

In the case he is temporarily disabled, the Department may be able to assist him, by regular monthly assistance, as if he were retired. The monthly amount allowable would depend upon his years of service and income from other sources. However, all applications must originate with the district superintendent and District Advisory Board where one holds ministerial membership.

The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.



You've Got to Move Fast!

. . . if you are participating in Social Security and enrolled in Plan 1 Life Insurance with the Board of Pensions.

May 15 is the **deadline** for returning your annual questionnaire.

Have you

returned yours?



The 1969 NEA mission combines the efforts of students from North America, Europe, and Latin America in sharing the Gospel of Christ in Europe and Central America.

The areas visited will be British Isles, Holland, Switzerland, Italy, West Germany, West Berlin, Scandinavia, Nicaragua, Panama, Mexico, El Salvador, Western Latin-America, and Guatemala City.

Two things you can do to share in this mission:

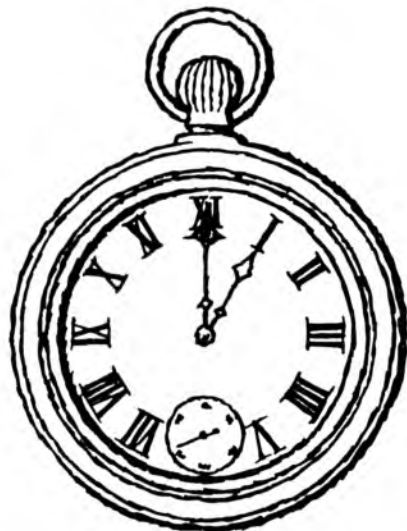
1. *Pray!* —especially during June 4—July 30 when the Ambassadors will be working.
2. *Give!* —every church is receiving an offering on a date specified by the District NYPS Council. If you have not received an offering yet, check with your district president for the exact date. When the offering is received, send it immediately to:

John Stockton

6401 The Paseo

Kansas City, Mo. 64131

**GIVE YOURSELF
TIME
TO MAKE
A WILL**



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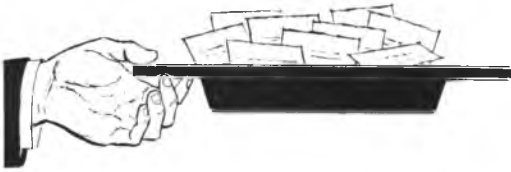
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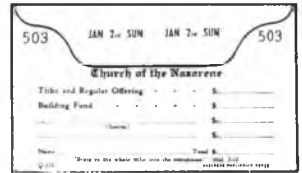
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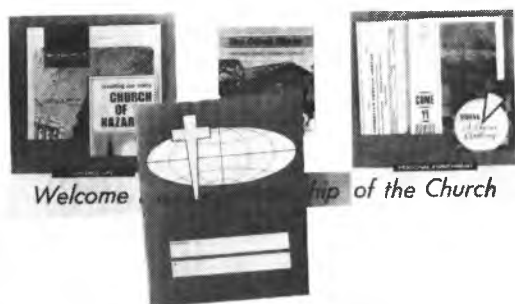
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Ideas for the Family Altar

By Mrs. Robert E. James*

AS A YOUNG MOTHER, some of the best advice I ever received was from a Christian aunt who admonished me to start *now* the Christian training of my babe, just a few weeks old. She advised me to hold the baby in my arms and pray over him before I placed him in his bed to sleep, saying that he would early sense the presence of a Higher Power before he could even recognize and distinguish other things.

We have always tried to adapt our family altar to the needs and ages of our children, starting with Bible stories when they were young, and maturing to daily Bible readings suggested in *Come Ye Apart* as they grew older. In order to keep the devotional time reasonably short, each child was expected to pray; then Mother and Dad alternated daily in closing the prayer.

As the children matured and learned Bible verses in Sunday school and vacation Bible school, they were often asked to repeat these from memory during family worship. How sweet "God is love," and "God . . . loved us, and sent his Son," sound as they come from childish lips and little trusting hearts. This practice not only helped to keep their Bible verses secure in their memory, but gave them a place of importance in the family worship.

Praise and thanksgiving have been an essential part of our family worship. What a satisfaction to hear our timid daughter pray, "Thank You, dear God, for the way You have been helping me to make adjustments in this new school. I know You will continue to be with me and help me"! Especially was this sweet to our ears after several weeks of very distressed praying as she sought desperately to make new friends and to adjust her high school curriculum.

What a struggle to hold steadfastly to the plan for daily worship! Sometimes it was the telephone, a misplaced assignment, a last-minute chore, or the neighbor children congregating on the porch to walk to school, that made it difficult to keep from breaking our habit. But faithfulness has proved very rewarding as the years have gone by. On one occasion our youngest daughter had to write an autobiography in which she must include a paragraph stating what she liked best about her family. As I typed up this paper for my junior high girl, an explosion of joy was touched off in my soul when I read, "What I like best about my family is our family altar. Somehow it just makes the whole day go better when everyone prays to God before we start to school each day."

It was then that I realized that there is no more vital equipment with which we can send forth our children into the world each day than faith in the living

*Pastor's wife, Mount Hope Church of the Nazarene, Berne, Ind.

God. As they start that walk toward school each morning, they go with a feeling of security, a conscious knowledge that God loves them and is interested in their every problem—a security generated at the family altar. We have felt sure that the time spent around the family altar has lessened the time spent in agonizing prayer in the night hours for our teens, their whereabouts, and their conduct.

Our family altar has aided in keeping communication from breaking down during the teen years. Many times our children have prayed about problems that were troubling them even before they had brought them to us, and afterwards they found it much easier to talk quite frankly about the problem.

After the struggles of the day, in the relaxed, easy moments as the family gathered together for the evening meal, what a joy to again worship together! We have found that a variety of table graces brought an awareness of God's presence and His goodness to us, keeping us from the monotony that kills the real spirit of praise and thanksgiving. How beautiful and how meaningful God's Word becomes as with bowed heads we would repeat together such portions as the first psalm, the twenty-third psalm, or the one hundredth psalm. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations," makes the simplest meal a Thanksgiving feast. Sometimes Mother and Dad were challenged to learn a new portion of scripture to keep up with the advancement of the children.

After attending a union Thanksgiving service, my husband and I were inspired

to inject the use of the litany into our family worship. Just because it is used in more formal situations does not mean that it cannot be used simply and freely. As Daddy instructed the children in its use, it became our most effective tool for the expression of bubbling-over joy, praise, and thanksgiving. One person would lead as his heart cried out, "For the beauty of the sunset," with the family responding, "Father, we thank Thee." "For the awareness of Your presence just now," "Father, we thank Thee." "For the overcoming grace that You supplied throughout this day," "Father we thank Thee." "For a definite answer to my problem today," "Father, we thank Thee."

Seldom do our litanies contain the same phrases of thanksgiving; rather they are a spontaneous overflow from a blessed heart. What a joy to have one of the children ask for the privilege of leading in a litany! Perhaps he would be inspired by a beautiful sunset, or a phone call (teens), or a definite answer to prayer, but before the litany had progressed very far the whole family was sharing in his joy.

Now the days of stress, effort, and overcoming confusion so that the family altar could have its rightful place seem to have flown by so swiftly. Why did not someone warn me these precious years of training would be gone so quickly? With all the children either married or enrolled in a Christian college, Mother and Dad find themselves alone again at the family altar, praying now that each child shall daily find his own altar at which to worship God, bringing his praise and thanksgiving as well as his petitions and intercessions, thus continuing the pattern set up from infancy in the home in which he was reared.

Now why should the sheep be so carefully fed
And cared for still today?
Because there is danger if they go wrong
They will lead the lambs astray.
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.

—Selected

IN THE STUDY

SERMON OF THE MONTH

He Remains

By David E. Sparks*

TEXT: Matt. 24:35—*Heaven and earth shall pass away, but my words shall not pass away.*

Introduction

"Everything that has been created is doomed to fall." These were the words of a patient in the mental hospital where I am the chaplain. In addition to a long-standing mental disturbance, his right leg had been amputated because of an infection that had endangered his life. Learning to walk on an artificial leg was difficult, yet the patient resented the attendant's assistance. The patient exploded. "Leave me alone. If I fall, I fall. Everything that has been created is doomed to fall. I'm no different."

The man's words struck me. There are trees in existence that were alive when Jesus walked the earth. There is a sleek, shiny automobile with 300 horsepower of energy encased in its motor. Here is a hale and hearty, 250-pound football fullback, with muscles like steel and shoulders like sledgehammers. Yet, given enough time, the tree, the automobile, the fullback—all of them will deteriorate and fall.

When a follower of the Christ finds himself in the center of changing and disappointing circumstances, he has been steadied by the words of Jesus that show the authority and power of the Son of God. The Master of life and death, of health and sickness, of wealth and poverty, of every circumstance and condition, this Master of the winds and the waves had a word for us that can dispel the mists

of uncertainty and the lowering clouds of changing conditions. He told us, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:25).

The first part of this verse speaks of the inadequacy of material answers to spiritual need. The last part speaks to us of the supreme adequacy of the Son of God.

I. The Inadequacy of Material Answers to Spiritual Need

"Heaven and earth shall pass away."

A. *Inadequate because of man's weakness and failure.* You and I, left to our own devices, are hopelessly weak. We pride ourselves on our great strength, yet that strength is all materialistic. We have mastered some principles that have given us tremendous power. In the last half-century our strengths have increased to a point where our forefathers never dreamed. The mind of man, perhaps the greatest gift of the Creator, apart from Christ himself, has discovered means to add to our abilities in exciting proportions.

Yet, with all of our powers, we have failed. What have we done with this newfound strength? We have developed better means of killing each other. We have found more ways to break the Ten Commandments. We have turned our plowshares into swords. We have failed miserably at the point of our deepest needs.

Although we produce chemicals for peace, yet chemical warfare is as real a danger as hydrogen warfare. Although we can communicate for peacetime purposes, we are greatly concerned with intercepting enemy communication. Although our medical men have discovered new ways to conquer disease, we are producing new

*Elder, New York District; Protestant chaplain, Harlem Valley State Hospital, Wingdale, N.Y.

diseases with the advent of atomic fallout.

Our basic problem, in this connection, is found in the fact that our greatest advances are materialistic and our greatest needs are spiritual in nature. Even our advances in the field of fighting mental illness is materialistic in that the great aim of many psychiatrists is to make it possible for people to adjust their emotional needs to a materialistic world. Oh, how weak we are! How greatly we have failed!

B. Inadequate because of man's sin. The basic cause is found in man's sin. Some will say that we do injustice to any problem when we oversimplify it. They would tell us that to label a problem sin is to make it too simple. Is there anything simple about sin?

How much we need God when we become aware of man's sin in the light of God's holiness! Created in the divine image, man had the opportunity to grow and develop into God's best for him. Adam used his God-given ability to choose, and decided to disobey. The effects of that choice have filtered down through the centuries, and each generation has had its effect on the next.

In our generation we have downgraded the power of sin to the point where nothing is sinful, only weak; where nothing is wrong, only unwise; where nothing is transgression against God's law, only antisocial behavior. We have downgraded God to the point where He exists only in our minds, where His power is the projection of our own, where His love is a reflection of our more tender thoughts. To many, God's law is nothing but the social customs in which we have been steeped. We have downgraded truth to the point where nothing is absolute. We have created a religion in which it is smart to be religious, admirable to be honest, acceptable to believe in God, yet in which little vital faith and conviction remain.

In short, we have sinned and come short of the glory of the Lord of heaven. Where God demands holiness, we are satisfied with sin. Where God demands honesty, we are satisfied with expediency. Where God demands truth, we are satisfied with falsehood. Where God demands purity, we are satisfied with pleasure.

Oh, how we need Jesus Christ, God's only begotten Son! No wonder the inadequacy of material answers is plain to be seen when we see man's sin. "Heaven and earth shall pass away."

II. *The Supreme Adequacy of the Son of God*

"But my words shall not pass away."

Thank God for this truth! The Son of God is supremely adequate.

A. The reason for the security of the words is found in the character of the Speaker. Here is One who never utters falsehood. Here is One who never misleads. Here is One who never makes an unsupported claim. Here is One whose eye shines with the gleam of truth, for He said, "I am . . . the truth." Here is One whose finger never points in the wrong direction but who says truly, "This is the way, walk ye in it."

The world makes its claims. The devil makes his promises. Sinful men make their sweeping statements. The character of the speaker is the only indication of the worth of his words.

When Jesus speaks, all falsehood disappears. When His words are heard, our doubts can fly away. When He makes a promise, we can say with confidence, "On Christ, the solid Rock, I stand." Jesus Christ has penned His name to these marvellous words, and so we depend on them. "My words shall not pass away."

B. He is supremely adequate in times of temptation. Has the force of temptation grown almost too strong for you? You have resisted, yet your resistance is running out. You are not sure how many more times you can say, "No." Hold steady. Christ has promised that His words shall not pass away. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Jesus Christ stands ready. He will hold you while the winds of temptation blow, and the sands of sinful enticement blow into the vitals of your soul. The ear tuned to the voice of God will hear His words. Temptation can once more be resisted.

C. Christ is supremely adequate in time of conviction for personal sin. Are you looking at the sins of your life? You feel your need and have looked everywhere for help. Have you looked to Jesus? He is available for your need. He stands ready to forgive. Can we hear the word of God? Is there a word that shall not pass away? We find it in Isaiah. "Seek

ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6-7). Praise God, His words shall not pass away!

D. Again, Christ is supremely adequate in times of perplexity. Into your life have come times of confusion and uncertainty. Decisions must be made and you don't seem to be in a spiritual or mental condition to make a wise or right decision. Hold on; God has spoken for you, and His word shall not pass away. Christ stands ready to quiet the mind, bring peace to the soul, give steadiness to the spirit, and wisdom in decision. The Word of God is heard in the clouds of indecision. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). With His word, the question marks straighten out and exclamation marks appear.

E. Further, Jesus Christ is supremely adequate in the night of sorrow. Perhaps a child, perhaps a dependable parent, perhaps the companion in marriage—when such a one is taken, bereavement overwhelms you. You look around at the blackness for help and strength. A great emptiness engulfs you today. You are not sure that you can go on as you are. You question whether life can be lived any longer. Can anything ever bring joy again?

In the night of sorrow, Jesus Christ himself stands with arms outstretched and drops words of comfort into your soul. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). He is as available in the blackness of sorrow as He was in the sunshine.

Conclusion

Listen, child of God, the words of Christ are full of grace and strength. Yet one truth stands out and is seen in letters of fire. The Author is better than the Book. The Speaker is greater than His words. He could say in truth, "My words shall not pass away," because He himself shall not pass away.

He remains. Empires have fallen. Great leaders have lost their power. Giant buildings have collapsed. The "Titanic" went down. Entire cities have fallen to rubble. The pyramids are wearing away. The sphinx shall one day gaze no more on the traveller. Yet the words of Christ shall not pass away because the Savior remains.

My friend, the hospital patient, was only partially correct. He forgot that the words of the Master shall not pass away. He failed to reckon with the fact that Christ remains, and that He is supremely adequate for our deepest needs. Place your hand in the strong hand of the Savior. The hands that were pierced on Calvary are strong enough to hold you, tender enough to soothe your hurts, and capable of leading you aright.

GLEANINGS

from the Greek



By Ralph Earle*

II Thess. 3:1-5

"Have Free Course" or "Run"?

It is one word in Greek, *trecho*, which simply means "run." It is used of those who run in a race. So it has here the metaphorical idea of swiftness—"proceed quickly and without hindrance." So say Arndt and Gingrich, who suggest for this passage: "that the word of the Lord might spread rapidly." This has been adopted by NASB and is probably a more adequate translation than the literal rendering "run" (ASV).

"Unreasonable" or "Perverse"?

The Greek word is *atopos* (v. 2). It is composed of *a*—negative—and *topos*, "place." So literally it means "out of place." It came to have the sense of "strange, paradoxical" (Liddell-Scott-Jones) or "unusual, surprising" (Arndt and Gingrich). In later Greek it took on the ethical connotation, "improper, wicked." That is its meaning here.

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

In his excellent commentary on the Greek text of the Thessalonian letters (reprinted by Eerdmans, 1952), George Milligan cites (p. 110) an interesting use of *atopos* in a papyrus document of around A.D. 100. The parents of a prodigal son posted a public notice that they would no longer be responsible for his debts or for *atopon ti praxe*—whatever he did “out of the way.” Milligan adds: “It is in this sense accordingly implying something morally amiss, that, with the exception of Ac. xxviii. 6, the word is found in the LXX and the N.T. . . . and in the passage before us it is best given some such rendering as ‘perverse’ or ‘froward’ rather than the ‘unreasonable’ of A.V., R.V.”

Concerning the second adjective (“wicked,” KJV) he observes: “Similarly *poneros* . . . is used not so much of passive badness as of active harmfulness, while the prefixed article shows that the writers have here certain definite persons in view, doubtless the fanatical Jews who at the time were opposing their preaching in Corinth (Ac. xviii. 12 ff.), as they had already done in Thessalonica and Berea (Ac. xvii. 5, 13).”

As usual, the most accurate translation is that found in the NASB: “perverse and evil men.”

“Keep” or “Protect”?

The verb *phyllasso* (v. 3) comes from the noun *phylax*, “guard” or “sentinel.” So it means “guard, protect” (A. & G.). Thayer puts it this way: “*To guard* a person (or thing) *that he may remain safe*, i. e. lest he suffer violence, be despoiled, etc., i. q. *to protect*.” It is obvious that “protect” (NASB) is a more adequate translation than “keep” (KJV).

Lighfoot (*Notes*, p. 125) paraphrases the second part of the verse as follows: “He will not only place you in a firm position, but also maintain you there against assaults from without.”

“Evil” or “The Evil One”?

Ellicott (*Thessalonians*, p. 125) holds to the rendering “from the Evil One.” He writes: “Here as elsewhere in the N.T., it is extremely doubtful whether *ton ponerou* refers to evil in the abstract . . . or to the Evil One. . . . The context alone must decide; and this in the present case . . . seems rather in favour of the masculine,—(1) in consequence of the seeming reference to the Lord’s prayer, where the

Greek commentators (whose opinion in such points deserves full consideration) adopt the masculine,—and (2) from the tacit personal antithesis suggested by the preceding *Kyrios* [Lord].”

Milligan (p. 111) agrees with this. He comments: “The precise sense to be attached to these words is best determined by the meaning assigned them in the petition of the Lord’s Prayer (Mt. vi. 13), of which we have apparently a reminiscence here. . . . As the general consensus of modern scholarship is to understand *ponerou* there as masculine rather than as neuter in accordance with the predominant usage of the N.T. . . . and the unanimous opinion of the Greek commentators, we follow the same rendering here, and translate ‘from the evil one’: a rendering, it may be noted further, which forms a fitting antithesis to *ho kyrios* of the preceding clause, and is moreover in thorough harmony with the prominence assigned shortly before to the persons of Satan and his representatives (ii. 1-12), and more especially to the *evil men* (*poneron anthronon*) of the preceding clause.” Unfortunately these connections are lost in the KJV through failure to translate the same Greek words by the same English words.

“Patient Waiting” or “Steadfastness”?

The word is *hypomone* (v. 5). It means “a remaining behind . . . patient enduring, endurance” (Abbott-Smith). Arndt and Gingrich define it as follows: “Patience, endurance, fortitude, steadfastness, perseverance”; and add: “especially as they are shown in the enduring of toil and suffering.” For this passage they give: “*a Christ-like fortitude*, i. e. a fortitude that comes from communion with Christ.” But they also allow the meaning “(patient) expectation,” which they think is clearly correct in Rev. 1:9 and perhaps here and in Rev. 3:10. Thayer prefers “a patient, steadfast waiting for” in all three of these passages. Abbott-Smith does not even cite this meaning.

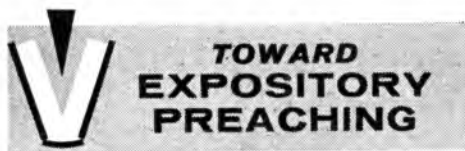
Ellicott is rather adamant at this point. He says: “Analogy with what precedes would suggest (a) a genitive *objecti*, ‘waiting for Christ’ . . . but would introduce a meaning of *hypomone* that is apparently not lexically defensible, and certainly is contrary to the usage of the N.T.” (p. 127).

Again Milligan agrees. He declares that “the subjective interpretation of the second clause is rendered almost necessary

by the regular meaning of *hypomonen* in the N.T., 'constancy,' 'endurance' . . . not 'patient waiting'" (p. 112).

But Hauck, writing in Kittel's *Theological Dictionary of the New Testament* (IV, 586), takes exception to this. While agreeing that the verb *hypomeno* in the New Testament is "used comparatively rarely for 'to wait,' 'to wait for,' 'to expect,'" he yet goes on to say: "There is an example of the Godward use, corresponding to that of the LXX, in 2 Th. 3:5. The *hypomene tou Christou* is here expectation of the Christ who will come again in glory. . . . Similarly in Rev. 1:9 the *hypomene Jesou* is to be construed as expectation of Jesus, since the saying of the exalted Christ in 3:10 . . . is plainly intended to praise the loyal preservation of faith in the *parousia* in the community." Then he adds this beautiful comment: "Pious waiting for Jesus is the heart-beat of the faith of the NT community."

It is obvious that both "patient waiting for Christ" (KJV) and "steadfastness of Christ" (RSV, NASB) are live options.



By Frank G. Carver*

When God Decides

SCRIPTURE: Rom. 2:1-16, especially 2a, the judgment of God

INTRODUCTION

Krina, "judgment," has the basic meaning of "decision" and denotes here "a juridical verdict" in the unfavorable sense of "sentence of condemnation."

Tou theou, "of God." The genitive is obviously subjective, for in v. 16, Paul writes that "God shall judge." The construction is like that of *dikaosune . . . theou* (1:17) and *orge theou* (1:18), and like them is closely connected with the gospel (2:16). The present tense of *estin*, "is," like *apokaluptetai* in 1:17-18, stresses the

contemporary character of "the judgment of God."

With to *krina tou theou* Paul's discussion of the gospel as the revelation of the wrath of God (1:18; cf. 2:5) is expanded to include yet another class of men: *o anthrope pas ho krinon*, "every man who passes judgment" (v. 1, NASB). The man in view is the self-righteous moralist, particularly as represented by the Jew (2:17-20), who, like the idolatrous, licentious Gentiles of 1:18-32, is also "without excuse" (NASB).

The reason for this verdict of God becomes obvious as the apostle brings the nature of "the judgment of God" into clearer focus. As he adjusts his lens he writes of the *dikaiokrisis tou theou*, "the righteous judgment of God" (v. 5; cf. II Thess. 1:5), which takes place *kata to euangelion mou dia Iesou Christou*, "according to my gospel . . . through Jesus Christ" (v. 16, NASB).

Thus Paul makes it plain first that, when God decides about us,

I. His verdict corresponds to His righteous character (vv. 1-11).

("The day of wrath and revelation of the righteous judgment of God" is to be understood in the strict eschatological sense. The day of wrath reveals the character of God as the Judge who judges righteously."²)

A. It is a judgment that penetrates our hypocrisies (vv. 1-5): *according to truth against those who practice such things* (NASB margin).

Kata aletheian, "according to truth." The criterion of judgment is "in accordance with reality"³ or "in accordance with the facts of the case." Thus "the judgment of God" is against (*epi*) . . .

Tous ta toiauta prassontas, "those who practice such things." V. 1 interprets, "For in that you judge [*krineis*] another, you condemn [*katarkrineis*] yourself; for you who judge [*ho krinon*] practice [*prasseis*] the same things" (NASB; see 2:21-24). The tenses in vv. 1-2 are all present, indicating their continuing pattern of life. The answer to the rhetorical question of v. 3 is an emphatic "No!" See vv. 4-5.

B. It is a judgment that is consistent with the lives we have led (vv. 6-11): *Who will render to every man according to his deeds*. . .

Kata ta erga autou, "according to his deeds." See vv. 7-8 and II Cor. 5:10: "That

*Chairman, Division of Philosophy and Religion, Pasadena College, Pasadena, Calif.

each one may receive the things done in the body,⁴ according to what he hath done, whether it be good or bad" (ASV).

Hekasto: "to every man" (vv. 9-10), for before God all the masks are off—"There is no partiality [*prosopolepsia*] with God" (v. 11, NASB).

But most precisely, when God decides about us,

II. *His verdict is according to the gospel of Christ*, (vv 12-16).

A. The gospel fully reveals to us the righteous character of God (v. 16): *The day when, according to my gospel, God will judge . . . through Jesus Christ* (NASB).

"The day" (v. 16) is identical to "the day" of v. 5. Thus Paul defines the "righteous judgment of God" (v. 5) as taking place "according to my gospel . . . through Jesus Christ."

"Jesus Christ" is the central content of *to evangelion*. In 1:1-17, Paul writes of "the gospel of God" (v. 1), which he defines as "the gospel of his Son" (v. 9), a gospel which "is the power of God unto salvation" (v. 16) and in which "the righteousness of God is revealed" (v. 17, NASB). This is the context of *to chreston*, or "kindness of God," in 2:4. Since the true character of God has been plainly shown to man in "the gospel concerning his Son" (1:1-3), "Jesus Christ" is the divine Standard of the justice and mercy by which God will render His final verdict concerning men.

This is so, too, because

B. The gospel will fully reveal the true character of our lives (vv. 12-15): *God will judge the secrets of men . . .* (NASB).

Hoi poietai nomou (v. 13), "doers of the law," puts the emphasis on the actual character of a man's life, rather than on any privileged position such as "hearers of the law." The criterion is response to light, not degree of light: "For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law" (v. 12, NASB).

Dikaiiothesontai, "shall be justified," is future time and along with the future of v. 12 would refer to the final pronouncement of God. At this time those motives and those acts which man has attempted to keep hidden from God, man, and perhaps even himself, will be brought to light (see vv. 23-25).

To egron tou nomou grapton en tais

kardiais auton (v. 15), "the work of the law written in their hearts," indicates that any degree of "right living" roots in the prior revelation of God to man. It is perhaps debatable whether the reference is specifically to the stamp of God's moral law in the conscience of every man as "do by nature" (v. 14) seems to indicate,⁵ or to Gentile Christians who by their reception of the gospel have the law of God written on their hearts.⁶ Either way, indirectly or directly, the gospel of Jesus Christ is involved, and the verdict of God on the day of judgment will be in line with what man has done at the heart of his existence with the measure of light and power that the gospel has brought to his life.

CONCLUSION

All men live under the judgment of God, whether they are unrighteous or self-righteous. The nature of this judgment will be clear to all in "the day . . . of the righteous judgment of God." For in that day God will make His final decision about us on the basis of the total character of our living viewed in the light of the gospel of Christ. That is, God's criterion is the revelation we have actually received in our "consciences" of His holy character and our privileges of grace and power in the gospel. What we do with the light of the gospel day by day determines our sentences in the day of judgment.

⁴William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 451.

⁵Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 225, "dikaiokrisia."

⁶*Ibid.*, I, 243, "Gnostos."

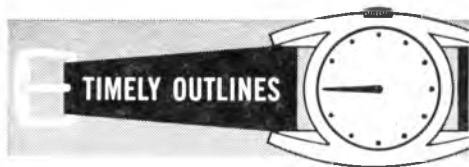
⁷*ta dia tou somatos*.

⁸So most interpreters. See William M. Greathouse, "The Epistle to the Romans," *Beacon Bible Commentary* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968), p. 68.

⁹So Karl Barth, *A Shorter Commentary of Romans*, trans. by D. H. van Daalen (London: SCM, 1959), p. 36f.

It is well-known that when Napoleon was asked what was the greatest need of France, he replied, "Mothers!"

If someone were to ask us today what is the greatest need in America, could we be far off in answering, "Mothers!"



Seven Ways to Preach John 3:16

SALVATION PLAN

- I. God's love
 - A. Divine—*God*
 - B. Great—*world*
 - C. Practical—*he gave*
- II. God's Gift
 - A. Royal—*his*
 - B. Liberal—*only*
 - C. Costly—*begotten Son*
 - D. Inclusive—*whosoever*
- III. God's purpose
 - A. Negative—*should not perish*
 - B. Positive—*have everlasting life*
- IV. God's Way
 - A. Freeness—*whosoever*
 - B. Condition—*believeth*

* * * *

THE GREATEST OF TEXTS

God—the greatest Lover
So loved—the greatest degree
The world—the greatest company
That he gave—the greatest act
His only begotten Son—the greatest Gift
That whosoever—greatest opportunity
Believeth—greatest simplicity
In him—greatest attraction
Should not perish—greatest promise
But—greatest difference
Have—greatest certainty
Everlasting life—greatest possession

* * * *

SEVEN THINGS ABOUT THE LOVE OF GOD

- I. The original Source—*God*
- II. The infinite measure—*so*
- III. The costly Sacrifice—*only . . . Son*
- IV. The unworthy object—*the world*
- V. The striking impartiality—*whosoever*

- VI. The simple condition—*believeth*
- VII. Twofold purpose
 - A. Salvation—*not perish*
 - B. Life—*everlasting life*

* * * *

GOD'S LOVE STORY

SACRED Person—*God*
 STRONG passion—*so loved*
 SINFUL people—*the world*
 STRIKING proof—*gave his only begotten Son*
 SIMPLE plan—*whosoever believeth*
 SURE pledge—*should not perish*
 STERLING possession—*have everlasting life*

* * * *

SEVEN GREAT CLUSTERS

- I. The great God—*God*
- II. The great love—*so loved*
- III. The great company—*the world*
- IV. The great Gift—*his only . . . Son*
- V. The great invitation—*whosoever believeth*
- VI. The great deliverance—*should not perish*
- VII. The great inheritance—*everlasting life*

* * * *

THE LOVE OF GOD

UNMERITED—in its object—*world, sinners* (I John 4:10)
 UNSOUGHT in its action—*God so loved* (Rom. 5:9)
 UNIVERSAL in its offer—*whosoever*
 UNBOUNDED in its Gift—*only begotten Son* (Rom. 8:32)
 UNFATHOMABLE in its depth—*so* (Eph. 3:18-19)
 UNBROKEN in its ministry—*should not perish* (Rom. 8:39)
 UNENDING in its character—*everlasting* (Jer. 31:3)

* * * *

A SETTING IN METER

The greatest KINDNESS ever shown
 The greatest OFFERING to atone
 The greatest WELCOME ever known
 The greatest BLESSING for your own

Arranged by G. C. AVERY;
 submitted by William S. Deal

Godly Mothers

TEXT: II Tim. 1:5

INTRODUCTION

- A. Mothers influence their children through inheritance.
 - B. Mothers influence their children through environment.
 - C. Peter speaks of holy women (I Pet. 3:5).
- I. Timothy's mother, Eunice (II Tim. 1:5)
- A. She and her mother were women of unfeigned faith.
 - B. She was not pretentious, not hypocritical, but genuine.
- II. Samuel's mother, Hannah (I Samuel 1)
- A. She was deeply devout (I Sam. 1:10).
 - B. She desired a child (I Sam. 1:11).
 - C. She gave Samuel to the Lord (I Sam. 1:28).
 - D. Hannah's song of rejoicing (I Sam. 2:1-10).
- III. A wise mother (II Sam. 20:16-22)
- A. She was a peaceful mother in Israel (II Sam. 20:19).
 - B. She saved the city by her wisdom (II Sam. 20:22).

CONCLUSION

President McKinley's mother when near death desired to see William. They said that he was president and was busy. She said, "I want to see William." He sent a message, "Tell Mother I'll be there." Thus was born the song "Tell Mother I'll Be There." Have you grieved your mother with your folly and neglect? Has your mother gone to heaven? Will you determine, "I'll be there"?

This is Mother's Day. Let us honor Mother not only with our lips, but with useful, godly lives.

CLARENCE T. MOORE

The Christian Home

SCRIPTURE: Eph. 5:21-6:4; Titus 2:1-8

- I. Holiness in the Home
- A. Why holiness?
 - B. There is no other standard; less than holiness is not a Christian standard.

II. Paul's Teaching to Men (Titus 2:2-8)

- A. To old men: Be sober (vigilant), be grave (serious), be temperate, be sound in faith, sound in charity, sound in patience.
- B. To young men: Be sober-minded (be self-restrained, take life seriously).
- C. To pastors: Be an example.

III. A Word to Husbands (Eph. 5:25-29)

- A. Love your wives as Christ loved the Church.
- B. Love does not seek its own. Christ gave himself for the Church.
- C. Love your wife as you love yourself.

IV. A Word to Fathers (Eph. 6:4)

- A. "Provoke not your children to wrath." Don't scold and nag and make them resentful.
- B. "Bring them up in the nurture and admonition of the Lord."
- C. Go before them; be an example; lead them.
- D. Be ruler in the home; when necessary chastise with love.

V. A Word to Women (Titus 2:3-5)

- A. Behave as becometh holiness.
- B. Adorn with modest apparel, and with good works.
- C. Teach the young women to be sober (wise), to love their husbands and children, to be good housekeepers, to be good and faithful to their husbands.

VI. A Word to Wives (Eph. 5:21-24)

- A. Be submissive to your husband as the Church is to Christ.
- B. "Let the wife see that she respects and reverences her husband . . . that she praises him, loves him, and admires him exceedingly" (*Amplified New Testament*).

VII. For a Christian Home (Eph. 5:18-21)

- A. Be filled with the Spirit.
- B. Sing psalms and hymns.
- C. Give thanks for all things.
- D. Submit "yourselves one to another in the fear of the Lord."

CLARENCE T. MOORE

The Nazarene Preacher

Bible Babies

- I. The First Baby
 - A. Eve said, "I have gotten a man from the Lord."
 - B. Since it was the first baby, was it a surprise to her?
- II. The Baby Moses
 - A. A child born to a man and woman of Levi.
 - B. The mother saw that he was a "goodly child."
 - C. She hid him for three months.
 1. This was an act of faith.
 2. "They were not afraid of the king's commandment" (Heb. 11:23).
 - D. To get a leader for the Exodus, God started with a baby.
- III. The Baby Samuel (1 Samuel 1)
 - A. His parents were faithful in their worship (1:3).
 - B. Hannah prayed for a child and vowed to give it to the Lord (1:10-11).
 1. Hannah's prayer was answered (1:20).
 2. Hannah was faithful to her vow (1:27-28).
 - C. God spoke to Samuel (3:4).
 - D. Samuel—a godly man with a clean record to the end of his life.
- IV. The Baby John (Luke 1)
 - A. His parents were both righteous before God (1:6).
 - B. When God chose to send a fore-runner before Christ, He sent Gabriel to announce the birth of a baby (1:11-12).
 - C. His parents had prayed for a child and God heard their prayer (1:12).
 - D. They, being godly, provided a godly home for John.
- V. The Baby Jesus (Luke 1:26-35)
 - A. God sent Gabriel to announce the birth of Jesus.
 - B. His mother, Mary, was a virgin (1:27).
 - C. She was highly favored of God (1:28-30).
 - D. Mary was submissive to the will of God (1:38).
 - E. When God chose to save men from their sins, He started with a baby (Matt. 1:20-21).

VI. Our Babies

- A. God may now be choosing a baby for some special task—a Moses, a Samuel, a John.
- B. Let parents live godly, for God chose godly parents for special babies.
 1. Like Moses' parents, let us believe and not be afraid.
 2. Like Hannah, let us give our babies to the Lord.
 3. Like Elisabeth and Zacharias, let us vow to raise them righteously.
- C. Let us gather them in and enroll them in the Cradle Roll.
- D. What a joy it would be if a baby we enrolled would be chosen of God for a great work!

- VII. Let us enroll them, hold them, lead them to the Savior, for the least in the Kingdom is great.

CLARENCE T. MOORE

Sanctification—God's Provision for Man's Quest

TEXT: Ps. 19:14

INTRODUCTION:

Only a sanctified person is able to fulfill the Psalmist's prayer, which is what every man wants—harmony with God.

I. SIN IS THE CONDITION OF THE HUMAN RACE.

- A. Sin entered by one man—Rom. 5:12.
- B. By nature the children of wrath—Eph. 2:1-5.
- C. Sin perverts natural desires, distorts sense of values, elevates self-interests.

II. SALVATION OFFERS FREEDOM FROM SIN PRINCIPLE.

- A. By faith in Christ one may gain more than Adam lost—Rom. 5:15. "Much more . . . the gift by grace." (Free gift alleviates the guilt of Adam's sin.)
- B. No longer slave to sin—Rom. 6:6.
- C. No longer the "I" (ego) who lives, but Christ—Gal. 2:20.
(Illus.: Ishmael, natural child, made to yield to Isaac, child of promise.)

H. E. CHAMBERS

Sanctification

Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5: 23-24).

Introduction: This text shows four vital facts concerning our sanctification:

- I. THE SOURCE OF THIS SANCTIFYING EXPERIENCE—"The very God of peace sanctify you wholly."
- II. THE SUBJECTS OF THIS SANCTIFYING EXPERIENCE—"Sanctify you" (1:2-10; 5: 16-22; John 17).
- III. THE SCOPE OF THIS SANCTIFYING EXPERIENCE—"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."
 - A. Sanctify through and through—"sanctify you wholly."
 - B. Kept blameless—"be preserved blameless."
- IV. THE SURETY OF THIS SANCTIFYING EXPERIENCE—"Faithful is he that calleth you, who also will do it."
 - A. Called—"he that calleth you"
 - B. Completed—"who also will do it"

WILLIAM A. TOLBERT

Five Ways to Be Lost

Text: "And so I saw the wicked buried, who had come and gone from the place of the holy" (Eccles. 8:10).

Introduction: The darkest road to hell is the road flooded with rejected light. The roughest road to hell is the road that is paved with conviction. The saddest road to hell is the one that runs over the prayers of godly parents and friends.

Let me point out five ways to be lost:

- I. THE WAY OF THE HYPROCRITE
Ananias and Sapphira (Acts 5:3-5)
- II. THE WAY OF BEING ALMOST PERSUADED
Paul and Agrippa (Acts 26:28)

III. THE WAY OF THE PROCRASTINATOR
Paul and Felix (Acts 24:25)

IV. THE WAY OF THE WORDLY-MINDED
"Demas . . . loved this present world"
(II Tim. 4:10).

V. THE WAY OF THE BACKSLIDER
Saul ("God is departed from me"—
I Sam. 28:15.)

WILLIAM A. TOLBERT

Christ's Portrait of Our World

Scripture: Luke 10:30-37

- I. THE HURT MAN
The world is full of them—men and women broken and bruised by sin, young people robbed of their innocence.
- II. THE HURTING MAN
It was a man's hand that did the robbing and beating.
- III. THE HEEDLESS MAN
Priest and Levite. The Christian heedless of the world's suffering and sorrow is an anachronism. When our Lord sought to picture the extreme iniquity of heedlessness, He chose a religionist.
- IV. THE HELPING MAN
The Samaritan. Christ's desire for all of us. The man who translates profession into practice.

WILLIAM A. TOLBERT

Selected for Service

Text: "Whosoever is fearful and afraid, let him return and depart early" (Judg. 7: 3).

Scripture: Judges 7:1-8

Introduction: God selected for service "the three hundred men that lapped."

- I. LITTLE THINGS MAKE GREAT DIFFERENCES IN LIFE.
 - A. It was a little thing, lapping, but it made the difference.
- II. QUALITY IS OF MORE IMPORTANCE THAN QUANTITY.
Numbers are not as important as nobility in God's service.

III. GOD'S PLAN IS TO WORK THROUGH THE FEW RATHER THAN THE MANY.

"The people are yet too many; bring them down unto the water, and I will try them for thee there" (Judg. 7:4).

Conclusion: God has always been highly selective when He chooses those who are to serve.

WILLIAM A. TOLBERT

Divine Sifting

Text: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9).

Introduction: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

- I. IT IS A DIVINE PROCESS—"I will sift."
- II. THE NATURE OF THE SIFTING—"Like as corn is sifted in a sieve."
- III. THE DESIGN OF THE SIFTING—Matt. 3:12 God separates only the good from the worthless.
- IV. THE SAFETY OF THE SIFTING—"Yet shall not the least grain fall upon the earth."
 - A. Only the chaff is separated.
 - B. Only God knows the difference between chaff and wheat.

WILLIAM A. TOLBERT

Hymn of the month

Waiting on the Lord

(No. 280, *Praise and Worship* hymnal)

Although we cannot discover the year of his birth, we do know that the author, Charles F. Weigle, lived to be quite an elderly man, and that he died in Florida, probably in 1966.

He was born in Lafayette, Ind., and studied music at the Cincinnati Conservatory. In addition to becoming a writer and composer, he became successful as an evangelistic singer and

preacher. He had a rich baritone voice, and his preaching has been described as eloquent.

At first things were difficult for Charles Weigle, for his family and friends tried to discourage him in the work to which he felt called of God. He was urged to take up secular work which entailed less sacrifice and was more rewarding financially. But he is quoted by the late Haldor Lillenas as having said, "This seemed like turning my back on the Lord. Such a course was unthinkable. It was at this time I wrote the song 'Living for Jesus,' and the chorus became the prayer and determination of my heart."

Other well-known songs written by Charles Weigle are: "Lead Me Higher," "I Have Found a Hiding Place," "I Love to Walk with Jesus," and the most popular, "No One Ever Cared for Me like Jesus."

BULLETIN



BARREL

Twelve Rules for a Happy Marriage

- Never both be angry at once.
- Never yell at each other unless the house is on fire.
- Yield to the wishes of the other as an exercise in self-discipline if you can't think of a better reason.
- If you have a choice between making yourself or your mate look good, choose your mate.
- If you have any criticism, make it lovingly.
- Never bring up a mistake of the past.
- Neglect the whole world rather than each other.
- Never let the day end without saying at least one kind or complimentary thing to your life's partner.
- Never meet without an affectionate welcome.

• Never let the sun go down on an argument unresolved.

• When you do wrong, make sure you have talked it out and asked for forgiveness.

• Remember, it takes two to make a quarrel. The one with the least sense is the one who will be doing the most talking.

—Author unknown

PARENTS' PRAYER

*Dear God, we have no riches rare
To give to Christ, our King;
But we have a gift more precious still,
A little child to bring.*

*Please help us, God, to do our part
To train our child to see
And love the star of Christian truth,
To follow it to Thee.*

*Dear God, please help us hold the torch
Of love so brightly fair
That in his little world—our home—
Our child may find Christ there.*

—Author unknown

From *Freeporter*

HAROLD DERRYBERRY, *Pastor*

Many American homes nowadays are on three shifts: Father is on the night shift, mother is on the day shift, and the children shift for themselves.

* * * *

The best time to tackle a small problem is before he grows up.

* * * *

A lesson garnered from the sea captain's log—the horn that toots the loudest is the one that's in the fog.

* * * *

Another form of wastefulness is the expenditure of words beyond the income of ideas.

Happiness is finding your glasses soon enough to remember what you wanted them for.

* * * *

A conceited man is like a balloon: everybody looks small to him, and he looks smaller to everyone else.

MARY HAD A LITTLE BOY

Mary had a little boy;
His soul was white as snow.
He never went to Sunday school
'Cause Mary wouldn't go.

He never heard the story of Christ,
That thrills the childish mind;
While other children went to class,
This child was left behind.

And as he grew from babe to youth,
She saw, to her dismay,
A soul that once was white
Became a dingy gray.

Realizing that he was lost,
She tried to win him back.
But now that soul that once was white
Had turned an ugly black.

She even started back to church,
And Sunday school too.
She begged the preacher,
"Isn't there something we can do?"

The preacher tried, failed, and said,
"We're just too far behind.
I tried to tell you years ago,
But you would pay no mind."

And so another soul is lost,
That once was white as snow.
Sunday school would have helped,
But Mary wouldn't go.

—Blake Martin

Fort Worth, Tex., Northside
BOB LINDLEY, *pastor*

The Nazarene Preacher



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

The Lord's Prayer in Its Biblical Setting

By Charles M. Laymon (New York: Abingdon Press, 1969. 160 pp., cloth, \$3.50.)

Nearly every preacher who relishes the homiletical task has preached a series of sermons on the Lord's Prayer. And, having done so, he entertains, if just momentarily, the notion that he ought to publish his masterpieces. Fortunately or unfortunately, the book market has been flooded with the earnest attempts of some undaunted souls who felt they must put their sermons on the Lord's Prayer in print.

Laymon's book, however, is not the last in the above-mentioned list. It is the work of a scholar (chairman, Department of Religion, Honda Southern College) who wishes to present more than another devotional study of the prayer in the Old Testament, in Judaism, and in the life of Jesus. He seeks to master every word or phrase which may not be readily understood by the casual reader of the prayer. It is Laymon's conviction, and rightly so, that "the life of the spirit can rise no higher than the roots of understanding will allow . . ." The thoughtful preacher or layman can profit from this type of examination.

The author's thesis is stated succinctly. ". . . it is my conviction that the Lord's Prayer is the greatest single utterance of Jesus when interpreted within the circle of his own life and thought. It is alive with his dedication and faith in the heavenly Father; it is warm with love and trust; it is deep in moral earnestness; it is bright with his belief in the coming of the Kingdom. In a very real sense it is a portrait of his mind and person. He both lived and prayed it. It was his very own prayer before he gave it to his disciples—and to us" (p. 149).

Four chapters are devoted to background studies and five to the prayer itself. Each one of the latter group holds valuable insights and explanations for the preacher who desires assistance in his own interpretation. The weakest section of Laymon's analysis has to do with the petition, "Lead us not into temptation." He asserts that there are three sources of temptation, namely, evil sources outside man, evil desires within man, and God. Laymon does not seem to make any distinction between "temptations" and "trials." Neither does he give serious attention (though he mentions it) to James's statement, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (1:13).

This is a worthwhile volume. Though brief, it is solid throughout. Its tone is rich with appreciation for the prayer, of which Laymon writes, "It was not a study but a story of his [Christ's] relationship with God."

WILLARD H. TAYLOR

According to John

By A. M. Hunter (London: SCM Press, 1968. 128 pp., paper, \$1.62.)

New Testament scholarship today is taking another long look at the fourth Gospel. Following the "older" works—Westcott in 1908, Burney in 1922, Scott Holland in 1923—P. Gardner Smith opened a new era in Johannine study when, in 1938, he critically examined the generally accepted view of John's late authorship and knowledge of the Synoptics. Leading scholars in Britain, America, and the Continent added their contributions in quick succession: Schweizer of Basle in 1939; Hoskyns' posthumous work in 1940; Bultmann in 1941; Kuhn in 1950; Dodd in 1953; Barrett, on the Greek text, in 1955; Dodd again in 1963; and in 1966 Brown, the Roman scholar in Baltimore. In

*Professor of Biblical Theology, Nazarene Theological Seminary.

the last three months, three more important works on John have appeared. The third, the subject of our review, is a fine addition to Johannine study.

Hunter is professor of New Testament exegesis in Aberdeen University, Scotland, and well-known for his works on Romans, Colossians, and Mark. His position could be described as that of critical orthodoxy. Unfortunately, this view of the authorship of John veers from the orthodox view. He writes, "John the Apostle was the source of the ancient tradition behind the Gospel . . . The actual evangelist was a close disciple of the apostle and himself a man of deep spiritual insight. This man was almost certainly the Elder to whom we owe the Johanne Epistles" (p. 106). Hunter rejects the critical theory that the Gospel is a translation from Aramaic, but thinks the writer was an Aramaic speaker.

In discussing the Gospel's background, he cuts across the liberal theory of either strong Hellenistic or Gnostic influence and argues the backcloth of the Old Testament and Palestinian Judaism. There is some fine research and writing in a comparison between John and the Qumran community, with the conclusion that "the basic difference between the scrolls and the fourth gospel is, as we might have expected, the Fact of Christ" (p. 31).

The topography of John is examined as the archaeologist's spade in recent years has proved its marvelous exactness. Hunter argues for both a pre-Galilean ministry of Jesus and a post-Galilean one in the south. He accepts the authenticity of the miracles against the liberal critics, concluding a brilliant survey of them as "not evidential addenda to Jesus' preaching, but an essential part of God's saving activity in Jesus the Messiah" (p. 73).

In a Gospel where liberals have found no parables, Hunter elaborates on 13, through all of which "glimmers the veiled kingliness of the Saviour." Professor Hunter is hardly thought of as an evangelist, yet in a brilliant closing chapter on the abiding relevance of the Gospel he writes, "To a war-torn and sin-sick world, prone to lapse into nihilism or atheism, the gospel penned at Ephesus 1900 years ago still comes with its promise of life through a Christ who is

perennially the same." Here is an up-to-date, informative work on John. Preachers will find much helpful material here.

HERBERT MCGONIGLE

Preachers' Exchange



FOR SALE—Old books: *The Glory of Christ*, by Isaac Watts (printed in Boston, 1795); *Complete System of Christian Theology*, by Samuel Wakefield, 1869; *The Elements of Moral Science*, by Francis Wayland, 1836; *The Desire of Ages*, by Mrs. E. G. White (Seventh-Day Adventist Foundation). Write M. J. Flowers, Box 35, Knowles, Okla. 73847.

WANTED—Old copies of *Nazarene Preacher* for 1961-62. Write Lucy Helton, c/o R.R. 4, Box 20, Newark, Ohio 43055.

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

CALENDAR DIGEST

MAY—

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

JUNE—

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

JULY—

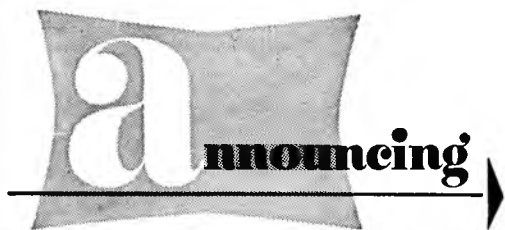
- Spanish Radio Offering
- 4 Independence Day

AMONG OURSELVES

I was struck by a newspaper analysis of the current chaos in a certain faraway country. Describing the conflicting factions and struggles for power, the article said: "There is no established authority, therefore no liberty" . . . Exactly so . . . Freedom is dependent on order, and order is dependent on authority . . . If the authority is tyrannical, the scope of freedom is narrow; if the authority is enlightened, the scope will be wide . . . But authority there must be; there is no freedom in anarchy . . . In the Church this is true too . . . At every level . . . Before me are two sets of rules for Nazarene youth camps, one from Southern California and the other from Oklahoma . . . Nine rules in one, 12 on the other—all good, necessary rules . . . As Elton Trueblood has said, "Absolute freedom is absolute nonsense" . . . Another has said, "Respect for the rights of others is peace" . . . But what's good for children is good for preachers . . . Sometimes they kick against the regulations of the church . . . But those regulations protect their right to preach holiness . . . They are the best earthly guarantees of an orderly field of service until decent, orderly retirement—and even beyond, in sub-official capacities . . . Happy is the man who elects the freedom of the yoke . . . And now for a *postgraduate exam*: (1) When may a talk with parents save a 19-year-old? (2) What new association has just been organized among us? (3) May 25 is the final Sunday for what? What about May 15? (4) What sheep require special attention this month? (5) What kind of SPOTS are now available? (6) In what program has the minimum age limit been dropped? (7) Where and when are there 20 courses to select from (not a restaurant)? (8) What new project is included in 10 percent for missions? (9) In what way are Hawaiian pastors best prepared for retirement? (10) What does NEA stand for? . . . (If in doubt, why not try the *Supplement*?)

Until next month,

BT



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