

THE  
**NAZARENE**  
**PREACHER**

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**A NEW ERA OF PREACHING**

*J. B. Chapman*

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**ON CORRALLING THE TONGUE**

*The Editor*

**THE INWARD ALTAR AND THE HOLY FIRE**

*Harry E. Jessop*

**CHURCH ORPHANS ABANDONED ON THE STEPS OF THE  
UNIVERSITY**

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**MARKS OF A GOOD PASTOR-COUNSELOR**

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**ABOUT PEACHES**

*Mrs. Audrey Williamson*

—proclaiming Christian Holiness



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# A New Era of Preaching

By J. B. Chapman\*

**T**HE REFORMATION came as a preaching crusade. There were fingers of light here and there which presaged the dawn, but the morning was full only when Martin Luther nailed his 95 theses to the door of his Wittenberg Chapel and launched forth, no longer a monk in retirement, but a preacher of fearless mien. The early period of Protestantism was a period of preaching. There were setbacks and slumps, of course, but wherever the highway in the wilderness was pushed forward its milestones were mighty preachers and apostles of apostolic Christianity. Luther preached justification by faith; Calvin preached divine sovereignty; Bunyan and the Baptists preached the sufficiency of the believer's priesthood; Fox and the Quakers preached the dependability of the "inner light" (heartfelt religion); Wesley and the Methodists preached that men are sanctified after they are justified; and by means of them all the doctrines of primitive Christianity were restored and proclaimed to a listening world. The preacher schools of the period drilled their students in systematic theology and practical theodicy, and sent them forth to drive away error and establish the faith of men in God and in the Bible. Content was the test of preaching in those times.

About a hundred years ago doctrinal content began to yield to excellency of expression, and "sacred rhetoric" (homiletics) became an essential branch in seminaries where preachers were trained. But theology, theodicy, philosophy (natural, moral, intellectual, and practical—now called science, ethics, psychology, and art) were still the foundation and the first story of the superstructure. And the men who came forth to be evangelists and pastors were both scholars and orators.

But there came a day when piety was replaced by learning, and doubt usurped the place of faith. Knowledge, which had hitherto been religion's handmaid, became the dictator. Churches became social institutions needing managers, rather than pulpits requiring preachers. "Religious education" and "church management" became the essential courses in schools for preachers, and came the day when a student could receive a bachelor of divinity degree from a standard theological seminary without pretending to take a course in systematic theology and with nothing more than a passing glimpse at a book on homiletics or on pastoral theology!

*(Continued on page 16)*

\*Former general superintendent, deceased.

## On Corraling the Tongue

**I**F IT IS TRUE that more discipline in the preacher will in the long run mean more souls in the Kingdom (other things being equal), then all of us are candidates. The rub is, of course, that discipline cannot be acquired in three easy lessons. But let us at least try to discover some things that will help us in this vital area of personal character and professional efficiency.

One of the most common and embarrassing marks of *undiscipline* is the tendency to act and speak on impulse. We've all danced about on one foot, trying with a red face to get the other foot out of our mouth. We had spoken impulsively, then wished we had bitten our tongue first. Or maybe we resigned on the impulse, or made a hasty purchase which we neither needed nor could afford, or possibly sprung on an innocent and unsuspecting board some hare-brained scheme that hit us like the trump of Gabriel a half-hour before meeting. Too many preachers spend too much of their time backing up. This of course plays havoc with their net speed ahead.

Therefore a good start is to concentrate on practicing the art of lassoing impulses before they get away.

1. First, make this a definite subject of earnest prayer. Pray daily: "Holy Spirit, keep me alert today. Help me to guard my words. Restrain me from rash speech or rash action."

2. Talk over your problem with a trusted friend, preferably your wife. Be absolutely humble and honest about it. Discuss the times you have spoken or acted injudiciously, and think together of ways to cultivate greater caution and self-control.

3. Meditate on the problem until you have a healthy awareness of the serious consequences if you fail to correct this character weakness. Name them over. They concern people, your church, your professional future, your family, above all the honor of God. In this way you will strengthen your motivation for the grueling task of reshaping habits.

4. In conversation, break the habit of interrupting the other person. Listen until you are sure he has come to a dead stop.

5. Don't make aimless vocal sounds, such as "ahh . . .," just to get the floor, before you are really sure you know what you want to say.

6. Learn to put a deliberate pause between the other person's comment and your response. This will give you time to savor your words, maybe swallow some of them. It will also give the Spirit time to nudge you. And since you will then appear less agitated, you will give an impression of being in perfect self-command. If others keep chattering at such a speed that you have to butt in to speak at all, then maintain a discrete silence. In the end it will be your opinion that they will want.

7. Anticipate sticky situations, where you will be in special danger. For the pastor, the board meeting is most apt to be his undoing. If this is the case, form the habit of preparing carefully well in advance, by earnest prayer, first, then by careful attention to the agenda. Your opinions on delicate issues which are likely to arise should be written out in advance. Not that you should read them; this could introduce an unnatural formality into the proceedings. You are a pastor with brethren, not a lawyer before the bar. If writing is difficult, at least discuss your opinion or plans with someone who is not afraid to challenge them.

Such writing (or discussing) will have at least three advantages: It will help you to crystallize your opinions, in case you are still fuzzy at some points. Next, you will be better able to view your ideas critically and objectively. When you start putting them down you may discover that they are not so profound or wise as you at first thought. Further, this exercise will help you put your ideas into the most convincing and exact form; and this may keep you from saying more, on the spur of the moment, than you should say. Many a preacher loses his case with his board by fumbling through ideas which are good, but still too scratchy and wordy.

If you write out your idea, test the product on your wife. If her womanly intuition raises a warning signal, better incubate the idea another month. Let the laymen talk themselves out on the issue when it comes up, and you be the wise old owl who listens. Your leadership doesn't depend on dominating every discussion. This leads to the golden rule:

8. Don't be quick to commit yourself irrevocably on any issue. You may be of the opposite opinion a month later. Better leave a side door open for retreat than to lock yourself into a position you will later wish you could get out of. As Warren Lahue said in the May issue, off-the-cuff statements are immediately beyond recall.

Some of these rules can be applied to compulsive buying and rash acting. But even if not, the man who can think before he speaks is more apt to look before he leaps.

It may not be as exciting to go through life counting 10 as it is to live by the impulse of the moment. But before life's short day is done, the way of discipline will yield the "peaceable fruit" of stability, confidence, and production. At least the district superintendent is less apt to have to come around after we have left and pick up the pieces scattered by our untamed impulsiveness.

# The Inward Altar and the Holy Fire

By Harry E. Jessop\*

*And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it . . . The fire shall ever be burning upon the altar; it shall never go out (Lev. 6:12-13).*

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).*

It will be noted that between these two Scripture passages there is a time distance of centuries, the first being taken from the Old Testament, the second from the New. The Old Testament passage is one of the divine regulations of the ancient Jewish economy and concerns the altar of burnt offering. The fire had been divinely kindled, accompanied by the strict command that it must never be allowed to die. It must not be put out; it must not be allowed to go out; neither must any fire of another nature be substituted for it. The penalty for disobedience was death, as seen in the case of Nadab and Abihu (Lev. 9:25; 10:2).

The altar flame therefore was constantly tended, carefully watched, scrupulously guarded and daily fed. It was never left without attention either day or night, the priests in their respective courses each in turn being responsible to God for its continuity.

It will not be difficult for minds illuminated to translate this Old Testament foreshadowing into New Testament teaching and to see in it a divinely given portrayal of the spiritual experience into which God has designed

to lead His believing people in this age of grace. We have therefore linked with it the Pauline passage which will help us in our application of its teaching. It was doubtless the thought suggested by such a combination that constrained Charles Wesley to compose those well-known stanzas which have been such a means of blessing among believing souls through the ages:

*O Thou who camest from above  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart.*

*There let it for Thy glory burn  
With inextinguishable blaze,  
And trembling to its source return  
In humble prayer and fervent  
praise.*

*Jesus, confirm my heart's desire  
To work, and speak, and think  
for Thee;  
Still let me guard the holy fire,  
And still stir up Thy gift in me.*

*Ready for all Thy perfect will,  
My acts of faith and love repeat,  
Till death Thy endless mercies seal  
And make the sacrifice complete.*

Here are some simple directives which will transform any yielded life and keep that transformation vital and progressive as the days go by: We are called to *fill* the inward altar. We are counselled to *guard* the holy fire. We are commanded to *feed* the flame.

## Filling the Altar

Every heart truly Christian has its own personal altar, a sacred inward spiritual entity, to every eye except

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its own and that of an omniscient God forever unseen. Outwardly we may think of the altar in terms of a special spot, an article of church furniture, a rail, a chair, a pew at which to kneel, bringing all in consecration on a never-to-be-forgotten day. Yet while remembering with gratitude the time and place of the happening, we soon begin to realize that it was not the outward act which men saw that was of chief importance, but rather the inward spiritual transaction that happened there.

For the believing soul, the altar transaction lies not in the *place* but in the *fact* of consecration, whether it be a church, a home, a highway, a field, or a stable. The place of God-contact, wherever it may be, becomes the place of the altar. No matter where it is accomplished, the altar must be filled, and filled as an eternal commitment. Needless to say, this altar filling does not involve the actual handling of whatever may be concerned, the most vital of which may be intangible though intensely real. It is an act of definite spiritual commitment, of full and complete abandonment to God, so that from that moment onward the one who has consecrated is no longer owner but steward who must give a daily account.

Attention need hardly be called to the distinction between the *act of consecration* and the *fact of renunciation* which of necessity is to be recognized here. It will soon become evident to those who would live the holy life that there may be things in the life of which a holy God could not approve, and consequently if brought to the altar of consecration He could not accept. There is, therefore, to be a *sorting out* with a clear recognition as to what goes where—some things having their place on the altar while others must go to the trash can. As to what goes where it is not usually difficult for an honest heart to decide, but when once the decision is reached everything must be committed irrevocably to one place or the other. There can be no spiritual sidelines and no neutral ground. Increasing light will come as the years go by. New circumstances will present

themselves and new demands will be made, but with them all will come increasing grace enabling the yielded soul always to say:

*Naught that I have my own I call;  
I hold it for the Giver.*

*My heart, my strength, my life, my  
all*

*Are His, and His forever.*

It should be noted that the work so far described has had to do entirely with the human side of the holy life, involving the soul's altar approach and the presentation it makes to God. The *key word* in the transaction has been, "Lord, take." Nowhere is this better expressed than in Miss Havergal's consecration hymn which has been used by earnest Christian hearts again and again. How earnestly, sincerely, and repeatedly are its stanzas used by so many in prayer and song, as consecration after consecration is made, and what emphasis is given to its comprehensive contents!

*TAKE—my life—my moments—  
my days—my hands—my feet—my  
voice—my lips—my silver—my gold  
—my intellect—my will—my heart  
—my love.*

Then as though to make doubly sure that nothing is left unconsecrated, come the all inclusive words:

*TAKE myself, and I will be  
ever, always, all for Thee.*

Here indeed is consecration comprehensive and complete, and yet with many who repeatedly make it, there is still a conscious lack. These have not yet learned that their TAKE must be supplemented by a further word; they must also take, calling on God to GIVE. The time comes when *craving* must give place to *claiming*, and God's taking of my consecration is exchanged for my taking of His abundant blessing. The experience of the Hebrew prophet on Carmel's mount will help us here, illustrating the thought. The bullocks were slaughtered, cut in pieces, and every part placed upon the altar which Elijah had reared. On the human side the altar offering was complete, but the manifested acceptance was wanting. By his altar work he had said to Jehovah,

"Here is my offering; *take*." By the claim he made he said to Jehovah, "I have done my part; it is now for me to *take* and for You to *give*." Did anything happen? It surely did! "Then the fire of the Lord fell" (I Kings 18: 21-39).

The life that is wholly sanctified is distinguished from every other by an altar faithfully filled and an answering response by the descent of the holy flame (Matt. 3:11; Rom. 12:1). If we are to glorify God as we should, not only must the altar be fully furnished; the holy flame must also be there. One of the alarming characteristics among God's professing people in these modern days is the frequent talk about the consecrated life with so little evidence of the altar fire. William Booth voiced the necessity of receiving the altar fire when he wrote:

*Oh, see us on Thy altar lay  
Our lives, our all, this very day;  
To crown the offering now we  
pray,  
Send the fire.*

If the *fire* is to *crown the offering*, it must be fire of an unusual sort which God himself must send. It must come direct from heaven, since its nature is divine. It must be remembered that this holy fire has not been without its counterfeits, both in Bible days and in these later days. The *strange fire* offered by Nadab and Abihu—both of whom, though sons of Aaron, the high priest, were smitten with death for their rashness—would seem to have been ordinary *natural fire* of their own making. It would be good for ordinary purposes, but when substituted for what should have been *fire from heaven* was offensive to a holy God and incurred the penalty of death (Lev. 10:1; Num. 3: 4; 26: 61).

This is not without its spiritual parallel. *Strange fire* may still be substituted for *fire from heaven*, both in the censer of devotion and upon the altar of consecration, but never with acceptance by a holy God. There is the *fire of human enthusiasm*, which in itself none could reasonably condemn, since no enterprise religious or other-

wise is likely to succeed without it. It may be manifest in whatever may be the appeal of the moment, whether a political campaign, a sports event, a business venture, or even a revival meeting. In its rightful place it is to be recognized and commended, but it can never become an acceptable substitute for the holy fire from the skies. There is also the *fire of fanaticism*, often dangerous and in its final outworking may prove to be Satanic. Its manifestation may begin with the overreaching of human activity in a misguided soul, not careful to try the spirit that would control. Hence the many extremes and excesses often attributed to the Holy Spirit which later become cause for regret.

Heavenly altar fire is entirely different—a flame wholly divine. Its presence cannot be commanded by any at will. Its manifestation cannot be worked up, although when it has taken possession it will certainly work itself out. The secret lies in this simple fact: It is the divinely bestowed *altar fire* falling upon and taking possession of the wholly yielded soul in response to the claim of a living faith, direct from the heart of God (Mal. 3:1-3; Matt. 3:11; Acts 2:1-4; Heb. 12:29). Here is fire not only distinctive, but destructive. While possessing and illuminating whatever it comes to indwell, it must of necessity consume all that is foreign to its nature. Its coming and abiding indicate the divine acceptance of the offering presented, without which no amount of service nor even sacrifice can be pleasing to God.

### Guarding the Fire

The sacredness of that old-time altar fire, emphasized by the divine insistence of the perpetual priestly watchfulness over it, has become the recognized biblical portraiture of one of the many phases of spiritual experience. The believer-priest in the age of grace is charged with just as definite a responsibility concerning the maintenance of his own inner spiritual life.

The *living sacrifice* on which the heavenly fire has fallen may not at any

time be taken for granted. The altar now becomes his constant care. He must live with the thought of it always supreme. Watchfulness in the holy life is one of the all-time necessities which can never be neglected without immediate peril to the soul. There are so many things which are enemies of the holy fire and without our immediate realization would tend to dampen its effectiveness. Each soul must decide for itself as to what these things may be. There are generally understood distinctions among the wholly sanctified which all who receive the heavenly fire will feel obligated to observe. Beyond this, however, there are distinct personal understandings between the soul and God, of which none but they two are aware. It is here that careful heart watch is required lest by reason of our lack of attention the altar fire loses its glow.

### Feeding the Flame

As morning by morning the priest of the old time put new wood upon the altar to feed the heavenly flame, so also the believer-priest of later days must see to it that the inward altar of the yielded heart is so continually furnished that the fire will never go out. The sacrifice to be offered each new day is to be one of grateful thanksgiving in acknowledgment of the greater sacrifice of Calvary by which we have been redeemed. This is not to be regarded as the human effort to ensure continued salvation, but rather as the expression of humble gratitude for salvation received and the attitude of loving obedience by which through divine grace the blessing is maintained.

Though the heart-fire is divinely bestowed, the fuel must necessarily be of human providing, personally supplied and daily renewed. Morning by morning the *wood* of grateful devotion must be renewed in thanksgiving. If this is neglected the sacred altar flame must surely die, since it will have nothing on which to feed.

This continued neglect may be stated as the chief cause of so many cooling altars where profession of the yielded life is still maintained while manifesta-

tion of the holy fire is no longer in evidence, the flame either by disobedience having been *put out*, or by neglect *allowed to die*. Hence, what was once a bright testimony to God's glory is now a tragic evidence of the backslider's shame. Cooling heart-fires are a pathetic spectacle wherever they are found, while those altogether dead are an unspeakable tragedy. The first step in this direction is scarcely discernible, usually beginning with an occasional hurried morning devotion, then a slipping away without the morning prayer altogether, always with the argument, "There is no need to take the time; I can pray as I go." Soon, however, it becomes easier to *go* than to *pray*, while all the time the heart-fire is waning and its embers smoldering, and finally the last spark goes out.

The loss of heart-fire is never sudden, although to the outward observer it often comes as a sudden surprise. Spiritual loss is always gradual and is first inward and secret. It never goes on without the knowledge of the person concerned, although there is often attempted secret self-deception concerning it. We are warned in the Scriptures that there are many things by which the indwelling Holy Spirit may be *grieved* (Eph. 4:26-32). He also may be *quenched* (I Thess. 5:19). More than this, there is the possibility of His being *blasphemed* (Matt. 12:31-32).

How vitally important then is this inward altar and how sacred the flame! To possess the holy fire is to be trusted with a treasure indeed, and to be allowed to tend it and to feed it is to know a privilege beyond compare. To neglect it is to court disaster and irreparable loss. To lose it is to become a lifelong mourner and a calloused soul.

Hence the apostolic exhortation—that we *neglect not* this priceless gift, but that we *stir up* the precious altar flame. This will require constant diligence and daily care (I Tim. 4:14; II Tim. 1:6).

*Don't let me sink to be a clod;  
Make me Thy fuel, Flame of God.*

.....

*Still let me guard the holy Fire,  
And still stir up Thy gift in me.*

# Church Orphans Abandoned on the Steps of the University

By Willis E. Snowbarger\*

**W**HILE OUR STRONGER CHURCHES generally have excellent programs for their children and teenagers, most of them seem to be baffled by their young adults. More and more of these are now, or have been, in colleges or universities. Criticism, apathy, absenteeism, backsliding—sure! In response some would punish them—at least blame them. Interestingly enough, most of the students would accept the blame, but only part of it. They are looking for (and finding) all sorts of stimulating programs and people. Is the church unstimulating? They face spiritual and intellectual problems; crises of personal identity, career choices, courtship and marriage; failures social and academic. Does the church meet, or even try to meet, their deep needs? Most of our own young people would love to be convinced that at least the church wants to understand and listen. What follows may apply to students in our own colleges but is written with special reference to those who are in secular universities. For the smaller denomination the problem is largely left to the ingenuity of the pastor if anything constructive is to be done.

## TWO PASTORS OR NONE?

The young person away from home in college really has two pastors or he may well have none. The pastor

of his home congregation is in the most strategic position. The student has warm feelings about his home community and his home church. On his decreasingly frequent trips to his home and family, he attends church largely according to the pattern of younger days. Ideally, this pastor will get the college address, contact a pastor of the university town, mail bulletins, and write (if not enact) the pastoral call. This pastor and the home church assistants know the personality, home, and religious case history, so that they are in the best position to understand and counsel the student.

The second pastor may not have a chance unless the home church pastor overcomes his irrational fear of losing a member. This pastor in the university community has the advantage of being accessible; he may be closer to the expert help the student needs in meeting his problems; and he may, if he tries, keep in closer touch with the student mind, the language, and the moods which envelop campus life.

Of course, many pastors in such cities isolate themselves from the campus and can scarcely fill the role required by the student predicament. They may declaim against the “godless university” without having made the effort to seek out the administrators, faculty, or other religiously oriented men and women who can help them literally “minister to the university”—not just “locate students

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of our denomination." There may be a majority in the university town congregation who are less considerate toward collegians just because they are strangers. Town-gown relations are often strained on many other issues around universities, and the same factors complicate church life. In spite of all the handicaps, this pastor has a great responsibility. He may well be the last contact between a student and his denomination. One study shows that, of every seven people changing congregations, five of them also change denominations. There is very little reason to believe that Nazarene transfers are different along this line.

Increasingly, all of our pastors find themselves in one category or the other. Maybe all are at least somewhat frustrated. Learning the inside operations of a large institution takes time, but, if it is important to learn one's way around other community institutions, perhaps contacts and information on campus operations are part of the role. But who are these students? Getting their names and locating them on campus can be most frustrating. Sometimes it is as late as November before the university releases religious preference cards, even though in other cases they may be available in early summer as students pre-register.

Perhaps most devastating is the feeling of inadequacy. Not being well-read in the various disciplines and sensing an overcritical attitude on the part of some, he may literally fear students and professors. And after all, he is a member of another generation and the "gap" is supposedly unbridgeable.

## THE PASTOR WHO ATTRACTS

Assuming the voluntary nature of all church work, and the central role

of the pastor, what kind of person can attract this student generation? Thank God, some have been successful. What are their traits? Beyond the obvious faults which may distract students more than more typical members of the congregation, what should the pastor who wishes to appeal to the undergraduate student especially avoid?

A study revealed that, while youthful pastors who have maturity without rigidity are preferred, the age of the pastor is a secondary concern. Students look for a person of understanding, empathy, and who cultivates the ability to listen. They want to feel that their pastor is in touch with contemporary events, changing methods, and the intellectual climate of the day. They prefer a person who appeals as being progressive, intelligent, open to new ideas, and who makes a good appearance. They criticize the man who cannot seem to create a meaningful personal relationship or who fails to communicate his concern for them as individuals. They react against becoming a "church statistic." They are devastating in their criticism of the phony or artificial.

On the other hand, they look to the church for spiritual nurture and Christian fellowship. They expect to hear a sermon from God's Word. They are accustomed to hearing specialists throughout the week and have the idea that the specialty of the minister should be Bible study, prayer, and the application of spiritual principles to mundane problems. They may be quite uninterested in the minister's forays into the fields of international relations, politics, or philosophy. When he touches upon their own field of study, they may become nervous and embarrassed because they know he is outside his field of expert knowledge. Whether he is a trained counselor or not, they

will look to him for advice if they feel that he is a warm, honest, and interested friend—an authentic person with no ulterior motives. It may come as a surprise, but many university students do not face deep intellectual problems related to their religion. Many of them are not “intellectual.” Others will face such problems later. But to assume that the Gospel must be “intellectualized” could be a serious error.

## PROGRAMS THAT ARE POSSIBLE

Assuming that pastors are determined that something must be done, what are some of the possibilities for action? To meet the first and most difficult problem, the university pastor must identify the incoming students. He needs to contact them in June or July, welcoming them to the community and to his church. The university as a source of names has been mentioned (try at least five offices before you give up there). Publicity in the campus newspaper, a general mailing to all pastors in the state, and contacts with ministers of other denominations on the campus have all furnished leads. It is very important where the student worships on the first and second Sundays of the school year. It is worth a social event or special emphasis in the services to make this school opening attractive. One can wish for student leadership from returning students, but if it is really important, the pastor cannot allow these efforts to fail, even if he has to do the hard work himself.

Once they are identified, the battle for college youth has really just begun. The church program must meet needs that they recognize and feel. If the church is near the campus, a combination recreation and counseling center are proving attractive. Reading material, modern as tomor-

row, but with a real spiritual message, can help. One group has a “Book of the Year” which is discussed in weekly “seminars.” Action groups making use of musical or speech talent can serve much as the “gospel team” once did. Bible study groups in dormitories and discussions of methods of maintaining a witness on the campus are also feasible, depending upon student leadership.

Counseling perhaps should be thought of as “advising” when practiced by those of us who are not professionally trained in psychology. But the pastor need not take a backseat in this role. When a student has failed a required course in his major field, he needs a pastor more than he needs a professor of mathematics. The pastor would do well to know some good Christian professors or deans to whom just such problems can be referred. When emotional disturbances come, the pastor needs to be able to refer the student to a psychiatrist who will not unsettle the religiously oriented patient still further.

The church has established the Bresee Fellowship with the idea of penetrating the campus itself as a recognized club. The possibility of student leadership roles on campus, the use of campus facilities, and opportunity for service on the Council of Religious Advisors all seem to warrant the effort to be active “on campus.” “Recognition” as a campus club also means advertising. More students and more professors are made to realize that the church is making an effort to minister to the special needs of the campus community.

Many other plans can be worked such as seminars for graduate students at the zone college, district or regional retreats, and publications on critical questions. What works well for two years may fall apart later with a change of personnel. Student

work nearly always starts from scratch every September. Then there is that pervasive apathy or what is easy to interpret as ingratitude or indifference. If we can just do *our* best, without judging or impugning motives, a measure of success is possible. The church seems to have a problem in talking about the need for Christian colleges without deepening the feeling of stigma on the part of those who attend the state university as undergraduates. Maybe we need to relax and talk more positively about the real advantages and strengths of Nazarene colleges. At the same time, there is no point in quarrelling with the student who is not sold or who for one reason or another decides to go elsewhere. The church wants to minister to its young people wherever they are. It wants them to become soul winners and to avoid mistakes

and entanglements which would circumscribe their effectiveness as mature Christians. When they are in the university, the church says, *We are here with you to minister to your needs to the limit of our resources.* Likewise, we need to develop better ways of thinking and talking about university administrators and professors. There are real allies for the church among them if we can but seek them out.

The church has lost a frightening number of her young adults and the end is not yet. With that loss has gone much finance, talent, and goodwill needed in the promotion of the Lord's work. If our inattention or bungling in the past can be forgiven, and if we recognize the real openness of this student generation to the Gospel, the future in this area of our work can be bright indeed.

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"I wouldn't pastor a church  
that wouldn't pay it's budgets!"

## Pastors and Their Budgets

By Wm. O. Welton\*

**I**N 32 YEARS as pastor in the Church of the Nazarene, I have pastored the home mission church (which we organized without home mission help), the village church, the small city, and the large city church. Beginning in our first pastorate I decided on two things involving district and general church cooperation: First, I would send in every report asked for by the district or general

church. Second, I determined to pay every budget in full every year. These we have done, and how glad I was when Dr. Hugh Benner said at one of our preachers' meetings, and I quote, "Any pastor serving a church for any length of time has the kind of a church he wants or one he is willing to put up with!"

Our first two pastorates totaled only three and one-half years. We organized the first, and the other we thought many times should have been

\*Pastor, First Church, Adrian, Mich.

disorganized. Even there in the face of stern opposition every budget, though small, was paid in full.

I am now in my sixth year of my sixth pastorate. The other three were from seven to 10 years each. Budgets continue to rise, but with them is still the determination to see them paid in full. Also, for a number of years our churches have been 10 percent or better for missions.

There is a strong reason for my "budget feelings." It was the Church of the Nazarene where I heard the Gospel and was convicted of my sins. There I was saved and shortly after sanctified. The church has given me a place of service these 32 years and more. The church has provided a home for my wife and family, provided the money to feed, clothe, and educate my family. Also the church insures me a place where I can preach holiness.

There is another reason I feel so strongly about "budgets." For the past 19 years I have served as treasurer of the Eastern Michigan District. My records show that it really is up to the pastor in this business of budgets. Before me is my file for these years. I find that, as pastors move, some churches begin to pay budgets and others cease to do so. Churches, as Dr. Benner said, are the product of the pastor. His ideas and

ideals are passed on to his people. If budgets become a burden to him, they will soon become a burden to his people.

Some pastors come to me to complain about the size of their budgets, apparently thinking that the treasurer sets them. All we try to do is collect them. Some come and apologize for not paying in full. I always refer them to the Lord and their church board. But they ask, "How can I pay the budgets when the church board doesn't want to?" I think it is a matter of salesmanship. If a pastor can sell himself to a congregation, surely he could sell them on the idea of loyalty to the institution that will be the means of getting the message of salvation to their families. If the local, district, or general church fails, the means of spreading the Gospel is curtailed, and perhaps my family or yours may be lost forever.

Some pastors need to reexamine their heritage and then ask themselves what kind of church they are going to pass on to their successors.

We have been in a building program in nearly every church we pastored and as many as three in some places, yet our people have paid their budgets in full every year. I still say, "I wouldn't pastor a church that wouldn't pay its budgets in full!"

---

**Churches which have emphasized indoctrination of their own membership have an advantage in evangelism.**

—From *The Church in the Community*, by Arthur E. Graf, p. 62.

**Character may be manifested in great moments, but it is made in the small ones.**

—*Phillips Brooks*

Since our calling demands that we do it,  
we may as well do it properly

## Marks of a Good Pastor-Counselor

By Harold W. Darling\*

COUNSELING is an integral and indispensable part of the life of the ministry. To say, "I'm not prepared for counseling," or, "I'm not the type," or, "I get too involved with people in their problems," is unrealistic. It is roughly equivalent to saying, "I'm not cut out for pulpit work. I'll visit in homes and hospitals, but it makes me ill to speak in public."

Pastors have a pulpit ministry, and they have a counseling ministry as well. This is true because people have problems, and they turn intuitively to their pastors for guidance. And who can deny that people have more problems today than ever before; that life is more complex, and that there is a greater need than ever for qualified Christian counselors?

Counseling, I would further observe, cannot be separated from personal evangelism. I remember my minister, when I was a teen-ager, talking about the fact that to win a friend to Christ might cost a few dollars and sometimes a few meals, a few hundred miles of driving, and some other similar "evidences of caring." Because my thinking had been so focused upon the "ring and run" approach (trying to get a family I'd never met before to come to the church or to Christ) the "friendship"

approach was new—and perhaps it is still new to many of us.

With these observations forming a foundation for our thinking I would like to attempt to answer this question: What characterizes a good pastor-counselor?

### A Bridge Builder

He builds bridges from himself to the counselee and from the counselee to God. These bridges are built by love, compassion, and genuine concern. William Glasser in his recent book, *Reality Therapy*, insists that the counselor must become interested in things that interest the client. The client is often desperate for involvement and is suffering because he hasn't been able to satisfy his needs. (Man has two basic needs, according to Glasser: to love and be loved; and to feel worthwhile to himself and others.) Thus, he needs someone he can care about, and he needs to be convinced that the counselor cares about him and will stay with him until he is helped. It sounds like hard work, exacting a great deal of time and involvement—and it is: Building bridges is infinitely more than a glib phrase; it is a most demanding and challenging task.

A good pastor-counselor, secondly, is a good listener. This may have limited appeal, for the typical pastor

\*Spring Arbor College, Spring Arbor, Mich.

is one who usually does the talking while others do the listening. But many times a major service is done a counselee by just hearing him out, allowing him to express his deep feelings and animosities and, for that matter, whatever concerns him. Great relief comes in many instances from the process of unburdening (this is one of the reasons that prayer is such a valuable experience), and an additional benefit may come when one sees after discussing his problems that they are not nearly as serious as he originally thought.

A good pastor-counselor, thirdly, accepts a person as he is. He does not do this as a psychological technique, but he accepts him as one made in the divine image. As Billy Graham declared, "Across your life is indelibly written, 'Made in the image of God,' and try as you might you cannot get away from it." Regardless of how distasteful his appearance, habits, attitudes, or symptoms of psychological disturbance, we must accept him for what he is. To be repelled, or to be rejecting, is to fail in one of the most basic of all counseling roles and to fail as a Christian as well, for true Christian love never turns its back on another.

Again, this is not easy for the minister to do. It is easier to condemn, to moralize, to stand above and denounce—even with a "Thus saith the Lord." But the counselee desperately needs one to stand with him—not above him—in his time of need. To truly accept a man is to withhold judgment and shock (no matter what he has done); to stand by his side ready to help, to care, to love, to build bridges, to listen, and to empathize.

Fourth, a good pastor-counselor points out the resources. Actually, the counselee has inner resources as well as outer resources, but often he

may not be aware of their existence. His greatest resource, of course, is God. But so often he does not have an adequate concept of God, and thus cannot relate to Him properly or as he would desire. For many—let's face it—God is a God of fading power; and often we in our pulpits reinforce this concept by recalling only instances of His power that took place centuries ago, such as Moses at the Red Sea, Joshua at Jericho, Elijah on Mount Carmel against the 450 prophets of Baal, Daniel in the lions' den, and the three Hebrew young men in the fiery furnace.

### The Divine Resources

But what about a God for 1968? How is God working today? For our counselee God may be impersonal, vague, untouchable, or irrelevant. We must help him see God as He revealed himself: as One who took upon himself human flesh, as a tiny Baby born of the Virgin Mary; as a Child who grew in wisdom and stature and in favor with God and man, who lived among us, who walked the dusty streets of our cities and towns, who ministered to the needs—physical, psychological, and spiritual—of everyone whom He met. He must see a God who accepts, loves, and cares for men, who weeps over their cities, binds up the brokenhearted, brings new hope and relief to the needy; a God great enough to put worlds in space, but personal enough to communicate with and relate personally to him.

He must also see God as One who will not only walk with him, relate to him, and forgive him, but one who will take up His abode within; a God who, in the person of the Holy Spirit, will occupy the throne room of his life. With God residing within, inner resources—formerly lacking—can be released. Having built bridges prop-

erly, listened well, and accepted the person fully, the minister may now have the supreme privilege of helping him appropriate the resources God has made available to His own.

My firm belief is that when an individual is totally involved in a vital, dynamic relationship with Jesus Christ, he has the potentiality for sound emotional health.

Such a relationship opens up a veritable arsenal of resources. First, it gives him faith: faith in God, in his fellowman, in himself, in the future. It assures him that he can do all things through Christ, who strengthens him; that nothing shall separate him from the love of Christ; that he can be more than conqueror through Him.

Second, it gives him hope: hope that right will triumph, that Christ will return, that his life and its fortunes will improve.

Third, it gives him love: the world's most powerful weapon; a force that will overcome hatred, jealousy, injustice, slights, wrongs, and, literally, any negative force.

Fourth, it gives him power: power to do good and to be good; power for service; power for witnessing; the power to make an effective impact upon the lives of others, for good and God.

Fifth, it provides him with the soundness of mind of which Paul wrote to Timothy, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). Mental breakdown comes from unresolved conflicts, sins, anxieties, fears, and vestiges of guilt that weigh upon the mind and slowly destroy the spirit.

Sixth, it gives him the capacity of forgetting: forgetting wrongs committed against him; forgetting anxieties, fears, failures, difficulties, and

forgiven sins. One must be relatively free from such pressures to be of sound emotional health.

Once God has "made contact" with the individual, some of his own inner resources can be released. It was St. Augustine who said, "Love God and do what you will." We can be free to be ourselves when God is in control. A vitally important question, then, for the pastor-counselor to ask is, How can I assist the counselee in finding his real self?

One way is to clarify through counseling his strengths and to gain insight into his weaknesses and how to eliminate them. Similarly, he should be encouraged to identify his own values, interests, and aptitudes. He should be encouraged to strive for excellence, not to settle for the mediocre, but to attempt worthwhile goals set high enough to be distinctly challenging. He needs to be able to harness his emotions so that they work for him instead of against him; he needs to develop his powers of concentration and his ability to delay gratification. He needs to develop self-confidence through legitimate accomplishment and achievement. He needs, perhaps most of all, to break the bands of egocentricity and to become obsessed by the cause of Christ—a cause so great that he loses himself in devotion to Christ and in service to others. Such an obsession will produce unity and integration of his personality, and aid in the achievement of balance, poise, and self-control, all of which are essential to healthy personality.

A minister-counselor, then, is one who shares with another of himself, unstintingly, pointing him to the One in whom all the resources for abundant living are found. Such a challenge is the privilege and responsibility of every minister.

## A New Era of Preaching

*(Continued from page 1)*

We need go no farther, I think, to find explanation of the emasculated status of the program of formal Christianity which all good men of our day remark and deplore. "It pleased God by the foolishness of preaching to save them that believe," and Christianity is essentially a propagating and converting religion. When it ceases to propagate it retires, and when it quits converting it dies. But it propagates and converts through preaching, and there is no substitute for preaching. If Christianity is to have a new era of growth and conquest, it must have a new era of preaching.

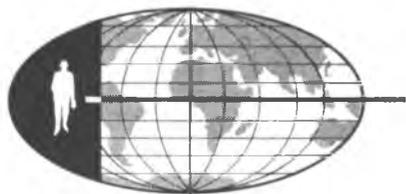
Now if I were writing for all churches and for preachers in general, this would be the place to quit. But I realize that these words will be read principally by men and women who, having been sanctified after they were justified, will say, "Amen," to all I have said up to this point. So if I stop here, I will simply console—and that is not my purpose. My conviction is that preaching is at a low ebb, even among us. Our churches, too, bid for managers and we accept their bid. Special singing, long-drawn-out announcements, and other semireligious activities have consumed the time and the sermon has become a sermonette. And sermonettes tend to produce "Christianettes." But the elimination of the sermon time is not the most serious consideration. There is loss of content. Any period which can be characterized as a period of "short preaching" must also be characterized as a period of "shallow preaching"; for it is positively impossible for anyone to develop great, fundamental themes like sin, the atonement, grace, and judgment without reasonable time for the purpose. And, still further, there is the spirit of preaching—the most essential element of all, and it is quenched when its expression is made incidental.

My burden is especially for young preachers—those whose day is at most

in its morning phase. For them I covet, first of all, that they may become great preachers—worthy to be heard. And it is within their power to do this. They have better general preparation than the majority of their immediate predecessors. Now if they will give attention to content and method they can become the greatest generation of preachers that has yet lived. First of all they must be men of spiritual life and power. They must be clear in their acceptance with God and definite in their knowledge of inner purity. They must pray until it can truly be said of them, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." They must pray until God trusts them with a soul burden for the souls of the people whom they are called to serve. They must stay before God until they come away with the conviction that "a dispensation of the gospel is committed unto me." In the second place they must be sound in faith and versed in the essential doctrines. A giddy, light age makes sport of "theology." Theology is consistent, connected, logical thinking about God and our relationship to Him. Sermons without doctrine are like wagons without loads—they may rattle and make noise, but they serve to little purpose. Men need to think; they must be made to think. The preacher must reason of "righteousness, temperance, and judgment" until men tremble and act. I know the practical and the current will bid heavily but, preacher, remember to "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." And in the third instance, they must adapt their arrangement to an interesting style and gain and hold the attention of the people while they pour out the burdens of their hearts upon them.

I shall not argue that the Church and the world are ready for a new era of preaching. To me that is not the test. It is not ours to give men what they think they want, but to give them what

*(Continued on page 46)*



The  
**PASTOR'S**  
SUPPLEMENT

.....  
*Compiled by The General Stewardship Committee*

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# CHURCH GROWTH AND COLLEGE GROWTH

In the past four years, college and seminary enrollments have grown four times as fast as church membership. Finance has had to keep pace with this rapid growth as shown below:

<b>THE PEOPLE</b>	<b>1963</b>	<b>1967</b>	<b>Percent of Increase</b>
Domestic Membership of the Church	342,032	371,117	7.92%
College and Seminary Enrollments	6,186	8,292	34.0 %
<b>THE PROPERTY</b>			
Valuation of Property	\$18,131,951	\$36,162,950	99.4 %
Equity	12,282,935	18,807,532	53 %
<b>THE PURSE</b>			
Capital Income	851,249	2,858,977*	236 %
Current Income	6,613,290	11,761,356	78 %
Total Income	7,464,539	14,620,333	96 %
Total Income from the Church	1,006,620	2,030,333	102 %
*Includes income from loans			

The discrepancy in growth rates has been met by:

- Marked increase in capital indebtedness (largely for self-amortizing properties such as dormitories, apartments, and student unions);
- Developing new sources of income;
- Tight budgets and tighter budget control;
- Church giving to colleges and seminary doubled in the quadrennium;
- Increased student charges (offset by greatly improved student financial aids);
- Increased teaching and administrative loads;
- Sacrificial work for the colleges by trustees and pastors.

Pray for your president, business manager, deans, and faculty. Their work is of crucial importance to the church; we have moved out boldly; we know

## GOD IS ABLE

For your Planning Calendar . . .

## 1968-72 EMPHASES

### 1968 "PROJECT PRAYER"

September 15-22 A church-wide week of prayer using theme "My Church Is My Concern" (WATCH your MAIL for DETAILS)

### 1969 "HIS WORD—OUR WORLD"

May 25 Wesley Day (Pentecost Sunday): Day of Commemoration, Meditation, Dedication, Witnessing

November 2—December 7 Five Weeks: Witnessing with the Word (Personal Evangelism: Salvation—Sanctification)

### 1970 "MISSION TO THE PEOPLE"

January 13-15 Mid-Quadrennium Conference on Evangelism

April 19—May 17 Crusade to Nazarenes: Finding Lost Nazarenes and Moving Nazarenes

August 18-23 International Laymen's Conference on Evangelism

November 1-29 Five Sunday Nights of Salvation

### 1971 "CRUSADE FOR INVOLVEMENT"

Every Nazarene church committed to have one revival meeting using a recognized evangelist during this year.

May 30 One Day of Sharing, Serving, Giving (Pentecost Sunday)  
September Visitation Evangelism Emphasis Month

### 1972 "FAMILY LIFE EMPHASIS"

April 9—May 21 Seven Weeks of Family Evangelism ending on Pentecost Sunday

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**PASTOR!** Record these dates and emphases for your future planning. JOIN with us as we **PRAY, PLAN, and WORK** together during this quadrennium, for . . .

**EVANGELISM IS OUR MISSION!**

# HONOR SCHOOL PROGRAM

**A**DD  
**D**EVELOP  
**V**ISIT  
**A**PPPOINT  
**N**OTIFY  
**C**ONFER  
**E**VANGELIZE

## ANNUAL PROJECTS

Increase in enrollment and attendance.

Award one credit in the Teacher's or Superintendent's Training Programs to at least 75 percent of workers.

Maintain a weekly visitation program.

Add teachers and supervisors to achieve a ratio of one for each 10 pupils enrolled in the school.

Have at least 75 percent of teachers turn in the Teacher's Quarterly Report.

Hold at least one workers' meeting each quarter.

Have at least 75 percent of teachers make not less than two efforts to win unsaved or unsanctified pupils or their parents.

**"BE AN HONOR SCHOOL"**



# NOW THAT IT'S OVER--

Follow-up is the thing  
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  - Enroll those new families
    - Encourage those new converts
      - Harness those new workers

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If you would like a clinic in your church, contact your district Church Schools chairman for a list of available consultants and all details. If your district has not yet had a clinic training seminar, ask your Church Schools chairman to write at once to A. C. McKenzie, Director of Sunday School Clinics, 6401 The Paseo, Kansas City, Mo. 64131. He will gladly send information and details without obligation.



## NWMS GOALS

1968-72

- 20,000 new members
- 20,000 new Prayer and Fasting members
- 20,000 new readers
- 8,000 Memorial Certificates
- \$15,000,000 for world evangelism
- \$2,000,000 in Alabaster giving
- \$4,000,000 in Prayer and Fasting giving



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(information taken from 1967 District Journals)

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- Cantley, S. B.  
2524 Kingshiway  
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- Carlin, Mary E.  
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- Carter, Nannie A.  
201 Union Ave.  
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- Chaney, Charles C.  
7027 Michigan Ave.  
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- Chaney, O. R.  
151 S. Maple  
Leonidas, Mich. 49066
- Channel, L. E.  
1062 Houghton Ave.  
Corning, Calif. 96021
- Chapman, C. C.  
c/o Paul J. Poe  
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Glasgow, Ky. 42141
- Chapman, C. L.  
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- Clemons, Arthur  
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- Cook, Maurice S.  
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- Cook, Richard R.  
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- Cope, Clara  
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- Cope, Mildred C.  
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- Cowan, Emory P.  
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- Cox, Mable  
912 W. Rainbow  
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- Crammond, Margaret  
8485 Miller Dr.  
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- Crane, Ernest J.  
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- Crawford, Kenneth P.  
Pleasant Hill Range Rd.  
Freeport, Me. 04032
- Crider, Forest E.  
1306 W. Main St.  
Greenfield, Ind. 46140
- Croft, W. D.  
973 N.E. 19th St.  
Ocala, Fla. 32670
- Cronk, Cyril A.  
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- Crooker, Wm. B.  
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- Crowe, Bertha  
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- Croy, J. W.  
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- Crump, Harry E.  
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- Cunningham, Laroy  
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- Daniel, Leroy  
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- Davis, Carl H.  
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Jones, James W.  
10 Thomas Dr.  
Sumter, S.C. 29150

Jones, Ruth  
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- Murphey, Dellet B.  
3808 N. College  
Bethany, Okla. 73008
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# The STRAIGHT of it

- DEAN WESSELS, *Executive Secretary*

- A monthly series of questions and answers -

**Q. A minister friend of mine told me recently that I should be paying Social Security tax quarterly in advance. Is this the law? I have always paid it in a lump sum at the end of the year and have never been questioned about it.**

A. Until January 1, 1967, the minister was allowed to report and pay his Social Security tax by April 15 of the following year. However, beginning January 1, 1967, the law was changed and the minister is now required to estimate his Social Security tax along with his Federal Income tax and pay it quarterly in advance. The quarterly payment dates are April 15, June 15, September 15, and January 15. Failure to comply with this law can cause heavy fines and penalties.

**Q. I have never paid Social Security on the parsonage rental value and now I would like to start doing so. How would I go about doing this now?**

A. Paying Social Security on the parsonage rental value is *not* an optional item. Since 1957 it is mandatory for the minister to pay Social Security on the housing allowance or the rental value of the parsonage and also the utilities which are provided for him as part of his compensation. You do not report this amount, however, for Federal Income tax. You report it *only* for Social Security.

**Q. I am an evangelist in the church and I am being checked by the Internal Revenue Service since they state that I cannot count my housing allowance as a deduction. I was under the impression that ministers could deduct a certain amount as housing allowance from their Federal Income Tax.**

A. The Federal Income Tax auditor is entirely correct. The housing allowance is not a deduction. However, one may not be required to pay Federal Income Tax on a housing allowance under certain conditions. And under these conditions the allowance is not reported as income. The law states that a minister does not report as a part of his gross income (1) the rental value of a home furnished to him as part of his compensation, or (2) the rental allowance paid to him as part of his compensation, to the extent used by him to rent or provide a home and (3) this amount must be designated previous to payment and duly recorded in the minutes of the church board or employer. You may write to the Board of Pensions, 6401 The Paseo, Kansas City, Mo. 64131, for a booklet entitled "Minister's Parsonage Allowance" for further information.

8 4 19

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6 8 25 20 2 6

6 2 1 15

17 8 26 21 4 20 . . .

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(KEY)

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
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## *This Nation, Under God . . .*

**O**UR REVISED N.I.S. booklet on press relations for Nazarene pastors met a good response at the Seventeenth General Assembly in Kansas City that now is history.

Thousands of copies of this monograph were distributed in the form of a folder.

This article, entitled "Multiply Thy Ministry," gives an insight into the part the newspaper takes in defending and maintaining the inalienable American rights and freedom of worship.

### **Printed Word Foremost**

The folder points out that newspapers continue to be the most valued source of information in the nation.

While Americans like to hear (radio) and see (TV) news in the making, they find no substitute for a printed account and reading it at their convenience.

This idea is expressed in verse:

### **The Quiet Hour**

*Some prefer TV for news  
But I for one don't buy it,  
I'd rather read and mull the news  
In the calm of unsponsored quiet.*

The Copley chain of 17 newspapers in Illinois and southern California emphasizes its support of religious freedom and the importance of the church in a recent broadside.

The message reviews the quest of the Puritans and their journey to America in 1630, and states:

"The religious freedom that most Americans take for granted today did not simply happen. Like many of our cherished freedoms, it was won for

us by brave, devout persons who fought—and sometimes died—because of their beliefs.

"More than 20 centuries ago, a star that shone brightly over Bethlehem's plains signaled to all men the birth of Jesus Christ, God's only begotten Son.

"Today, there are those who ask, 'Is God dead?'"

"No, He is not—despite the defiant polemic of some theologians.

"That question is answered irrevocably by the great majority of Americans who strongly affirm their belief in God, the 326,000 churches in America, the 125,000,000 Americans who regularly worship in the church of their choice."

### **Basic Conviction Holds**

It is this basic conviction that underlies and undergirds the system of the free American press. This helps to account for the "open door" for church news at nearly all newspapers in our nation.

Every Church of the Nazarene that is involved in the life of its community is making news.

The newspaper wants Nazarene church news, but in most instances it is up to the pastor to take the initiative, visit the newspaper office, and bring the story to the attention of the editor or church news writer.

The new N.I.S. folder gives some pointers on press relations that many pastors have found helpful.

Copies are free on request to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

O. JOE OLSON

## Mission Field Nuggets

### God Knows Our Every Need

We came to Africa in 1925, and after a week or so we decided to have church services. There was no building, but we rang the bell—a piece of iron—and two people came. We met in the shade of the kitchen wall and moved as the sun moved. As the attendance increased each week, we decided to build a church, as God gave us funds. When the money gave out we stopped building until there was more. At last the church was finished, in 1927, and needed only lights to be complete. The current was available. We didn't have the money, but went ahead and had the wiring put in. It was wonderful to have light, but when the bill came for the work, we still had no money to pay it. It really was not much, only \$50.00. But we could not pay it. We explained to the power company and they were very patient, but the account worried us. We prayed that God would supply the need. My husband wrote the mission treasurer to see if there might be some money in the building fund for the field, that we could use. The treasurer wrote that there was nothing in the account, "But," he added, "there is a special for you from a lady halfway around the world. It is marked 'for Dr. Hynd's work.' It isn't very much—just \$50.00."

Surely God had laid it on the heart of His servant in California to give this amount, even before we knew how much we would need.—MRS. DAVID HYND, *Swaziland, Africa.*

### God's Common Blessings

There is an old spiritual that sings, "I've got shoes, you've got shoes, . . . When I get to heaven gonna put on my shoes, gonna walk all over God's heaven . . ." I never really understood this song until I went to Haiti. There I saw the Haitian peasants, living on a meager income, or no money-income at all, guarding their precious shoes, so that when they went to town they could wear shoes. Shoes are a sign of social achievement. No peasant would think of appearing in town without shoes, especially on holidays, or for church. But shoes are expensive. So the owners carry their shoes on the long mountain trails and across the countryside until they reach the center of town. Then they put them on and wear them about the streets. As I saw the value these common items of apparel had for them, I learned the lesson of gratitude: gratitude for the common blessings of God which I had been taking for granted. Today I thank God for shoes, and clothing and food and health. And I try to show my thanks by giving the best of my time, strength, and interest for His service.—PAUL ORJALA, former missionary to Haiti, and now head of the Department of Missions, Nazarene Theological Seminary.

## APPROVED SPECIALS FOR OVERSEAS AND HOME MISSIONS

Each year there are requests for special needs for our overseas home mission fields which, due to lack of funds, cannot be included in the General Budget allocations.

Some of these special needs, after being reviewed by the department's executive secretary and approved by the Board of General Superintendents, are given official "Approved Special" status.

An "Approved Special" is a special need which our churches or individuals can contribute toward to help meet, and at the same time receive credit for their donation in the church's 10 percent giving. Many pastors and churches want to know of "Approved Special" needs to which they can contribute.

Herewith is a list of some of the "Approved Specials" from the Department of Home Missions for 1968:

AUSTRALIA—Buildings for two Greek churches	\$ 4,500
MIDDLE EUROPE—District Parsonage	25,000
Mosede Property	13,000
Hanau Property	10,000
Kaiserslautern Property	5,000
Superintendent's Car	1,100
Printshop	2,000
ALASKA—Projector for Ketchikan	650
AUSTRALIAN NAZARENE BIBLE COLLEGE—	
Dormitory Addition	3,000
BERMUDA—Radio Broadcasts	700
EUROPEAN NAZARENE BIBLE COLLEGE—	
Property and Remodeling	35,000
Library	2,500
Scholarship Fund	2,000
SAMOA—Car	2,400
Truck Replacement	2,000
SOUTH AFRICA NAZARENE BIBLE COLLEGE—	
Library Books	1,000
Dormitory	2,000
NAZARENE TRAINING COLLEGE, INSTITUTE,	
WEST VIRGINIA—Scholarships	3,000
Administration Building	50,000
NEWFOUNDLAND—Bay Roberts Property	3,000
FIRST CHINESE, SAN FRANCISCO—Building	12,500
FIRST CHINESE, LOS ANGELES—Building	12,500
NEW ZEALAND—Phia District Center	2,000
LOS ANGELES GRACE CHURCH—Building	15,000

If you or your church are interested in contributing toward any of these special needs, please write the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131, for additional information.



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## About Peaches

By Mrs. Audrey Williamson\*

WE HAD HARVESTED the crop of white peaches from our one backyard tree. And now it was up to me to take care of them. First, I sorted out the fine, large, perfect ones to share with neighbors and friends. Then began the task of preparing the "culls" to put into cartons for the freezer to be saved for home consumption.

As I peeled, pitted, cut away, and sliced, I meditated. And I began to realize how much peaches are like people.

Some peaches appear shapely and beautiful, with even a delicate blush, but investigation reveals them to be overripe, mushy, and spoiled. Firmness and fresh sweetness are gone.

Some peaches seemed to have had an early blight from which they never recovered, and which made them, even when mature, hard and knotty. Others, with the evidence of an injury still remaining, seemed actually to have made extra effort to overcome the disadvantage. Though the sign of a mark was there, the rest of the peach was luscious and usable.

People are like that. Some allow a misfortune to permanently distort their lives, embittering them, until no one can forget it. Others, by some hidden alchemy of grace, grow into radiant fruitfulness in spite of their handicap, and though the scar remains, no one remembers it.

Some peaches must have been picked too green. I suppose it is possible to do that to people too—push them into a place of prominence before they are matured and ready for it. These peaches, though given opportunity to ripen, never did. They stayed green and small and of little use.

The most disappointing thing was to select a fine-appearing peach, but discover that on the inside a worm was working (in spite of the much spraying that little tree had received), destroying the acceptability of the fruit and making it fit only to be discarded.

Shakespeare says something about "a goodly apple rotten at the heart." I suppose that could apply to peaches too. And the Psalmist prayed, "Cleanse thou me from secret faults."

But occasionally I was delighted to find that what appeared a flaw on the surface of the peach was in reality only "skin-deep." Underneath, the fruit was delicious and usable. The apparent defect was **only incidental**. It did not in any way mar the inner worth. And then I would think, Ah, that peach should have gone to the neighbors and friends. It was worthy. Instead, it blended with the less desirable fruit being prepared for the home folks, **and** I like to think will make their winter fare more tasty, because it was so lovely. "So, I think, **God hides some souls away, sweetly to surprise us, the last day.**"

\*Colorado Springs, Colo.

And I worked on, giving each individual piece of fruit its chance, its opportunity, to be used, in whole or even in any part that was acceptable.

God does that with us. He uses every facet of our total personalities that He can salvage for His glory and the advancement of His kingdom—everything.

Now at the end of a long day, I am wishing that peaches and people were

not so imperfect. But I am proud of those cartons of goodies in the freezer, and I am proud, too, of all the people God uses to show His likeness to men.

Well, do you think I am making entirely too much of peaches?

Honestly, I am not trying to prove a thing! These are just some random thoughts that came today while I stood beside my kitchen sink, working with peaches.

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## Prate Not That Thou Love Him

*Mine be the pomp and glory  
And Thine be Calvary!  
Give me the ease of living—  
The scourge, the thorns for Thee!*

*Ah, how we prate of treading  
The path the Master trod—  
Laurel and gold our portion;  
Thorns were the crown of God!*

*Mine the respectful gesture;  
Thine be the bloody thong!  
Mine be the tilled leisure—  
And Thine the jeering throng!*

*Hear, and we call Him "Master!"  
Our hands are pale and fine,  
Too good for blood or wounding—  
His blood ran down like wine!*

*Say, can we call Him "Saviour"—  
We, with our place and pride?  
Hast Thou dominion o'er us,  
God of the spear-pierced side?*

*And if thou bear no wound-prints  
For Him, thou hast not died.  
Prate not! Nor boast thou love Him  
Ere thou art crucified!*

—C. T. Studd

## The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell\*

### No. 9. The Petition for Preservation

THE TWO REQUESTS, "Sanctify them," and, "Keep them," are very closely related. Preservation without sanctification is an impossibility. How can an unseparated, impure, unconsecrated person be kept? Anyone living that kind of life forfeits the divine protection and exposes himself to the attacks of the evil one. Sanctification is a prerequisite to preservation. Paul emphasized this when he prayed, "And may the God of peace Himself *sanctify you* through and through—that is, separate you from profane things, make you pure and wholly consecrated to God—and may your spirit and soul and body be preserved sound and complete [and found] blameless at the coming of our Lord Jesus Christ" (I Thes. 5:23, Amp. NT). Notice carefully how closely sanctification and preservation are linked, and how sanctification precedes preservation in the request.

In considering this petition of Jesus, it is highly important to ponder over that for which He explicitly declared He did *not* pray, as well as that for which He *did* pray. "I *pray not* that thou shouldest take them out of the

world, but that thou shouldest *keep them* from the evil" (v. 15). A true understanding of this prayer will save us from discouragement and disillusionment.

1. *He did not pray for exemption from trouble, but for perfect peace in the midst of it.*

Jesus had already made this point perfectly clear in His wonderful discourse preceding this prayer. He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (16:33). Here it is then—in the world, tribulation, but in Jesus, peace. The true Christian lives in two environments. Physically he is in the world, and there he meets trouble; spiritually he is in Christ, and in Him he may enjoy deep and abiding peace. His physical environment is overshadowed and overcome by his spiritual communion with Christ. He enjoys the priceless legacy of Christ, "Peace I leave with you, *my peace* I give unto you" (14:27). We are not His spoiled darlings or pampered pets. He does not propose to pack us in a carefully padded crate marked, "Fragile! Handle carefully!"

\*Nazarene missionary, Stegi, Swaziland, South Africa.

This side up! Destination: Heaven." Far from it! In effect Jesus said, "I am leaving them here on earth, amidst the frustrations and disillusionments of life; but, Father, in the midst of it all, keep them calm and trustful, faithful and true. Don't let the devil get them into the slough of despond." He overcame the world, and by His victorious power and indwelling presence, so may we.

*Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the  
prize  
And sailed through stormy seas?*

2. *He did not pray for exemption from sorrow, but for triumph in it.*

The world is a world full of sorrow, and He proposed to leave us in it. He had just said to them, "Let not your heart be troubled, neither let it be afraid," and the reason? "In my Father's house are many mansions." In other words, while sorrow is keen and real, it is short-lived. It will pass. There will be an end. He will wipe away all tears. But even now we have the Comforter, the Holy Spirit, forever to abide within. He is always close, and He will always be there. The translators have had trouble getting an exact equivalent to *paracletos*. The words "counsellor," "advocate," "helper," "intercessor," "strengtheners," "standby" have been used. Literally *paracletos* means "one called alongside to help." It is true He is our Counsellor, our Advocate, our Helper, our Intercessor, our Strengtheners, our Standby, but as Samuel Chadwick remarked, "The human heart will never give up the title *Comforter* for He is that most of all." How many times have we seen God's people kept in amazing calm, in the midst of awful sorrow. It is God answering the prayer of Jesus, "Father, keep them." He guards them from the black depths of hopeless despair, and from the souring barrenness of bitterness of spirit. In sorrow they triumph.

3. *He did not pray for exemption from temptation, but victory in it.*

Temptation is a universal experience. All are tempted. As Paul said, it is "common to man." Even great saints are not exempt. The godly are exposed to it, and that severely. It cannot be emphasized enough that *temptation is not sin*. The little boy's definition of the distinction is the best I know: "Temptation," he said, "is asking you to do it; sin is doing it." Yes, we will be asked to do it, but we need not, and we must not. A possible translation of this prayer is, "Keep them from the evil one." Behind every form of temptation is our subtle, implacable foe, the devil. He will drag us down if he can. Jesus prayed that we might be kept from his diabolical designs. When Christ reigns within, we are assured that "greater is he that is in you than he that is in the world." Because He overcame, so may we.

4. *He did not pray for exemption from persecution, but that we should be faithful and true.*

Repeatedly Jesus warned His disciples that the world hated them. It would persecute and kill. The world has not changed. It is still the enemy of God. Because we are His friends, it is our enemy too.

Persecution takes many forms. It may be violent and open, or it may be subtle and covert. The sneer, the spirit of contempt, the cold shoulder, the slander and spitefulness of men are often harder to endure than physical torture, imprisonment, and death. The offense of the Cross is real and unavoidable, if we would follow Christ all the way. We must be willing to be treated as "the offscouring of the world" if we would be loyal to Him. He prayed that we might be kept—humble and true, loyal and faithful—right to the end. Even in this we can be "more than conquerors through him that loved us."

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We are adrift if not anchored in the past.

—G. B. Williamson

# Gleanings from the Greek New Testament

By Ralph Earle\*

## I Thess. 2:13-20

### “Forbidding” or “Hindering”?

The verb *kolyo* (v. 16) is translated “forbid” 17 times in the New Testament (KJV) and “hinder” only twice. Once (Rom. 1:13) it is rendered “let,” which is just the opposite of what the Greek word means. It occurs also in Acts 11:17 (“withstand”), Acts 27:43 (“keep from”), and Heb. 7:23 (“not suffer”).

The word comes from *kolos*, which means “lopped” or “clipped.” So it literally means to “cut off” or “cut short,” and so “to hinder, prevent, forbid.”<sup>1</sup> It would seem that “hindering is slightly more exact than “forbidding.” In view of the fact that it is the present participle here, the most accurate translation may be: “trying to keep us from speaking” (C. B. Williams).

### “Taken from” or “Bereft”?

The word (only here in NT) is *aporphanizo* (v. 17). It is compounded of *apo*, “away from,” and the adjective “*orphanos*,” meaning “orphan” or “fatherless.” This adjective is used literally in Mark 12:40 and Jas. 1:27, and metaphorically in John 14:18 (“comfortless”)—the only places in the New Testament where it occurs. So the verb means “to bereave of a parent.”<sup>2</sup> Arndt and Gingrich say that the passive form here is used “figuratively, of the apostle separated from his church . . . made *orphans by separation from you*.”<sup>3</sup> Probably the most accurate translation here is “bereft” (RSV, NASB). Lightfoot seeks to bring out the full force

by a double rendering: “bereft of and separated from.”<sup>4</sup>

### “Presence” or “Person”?

“In presence” is *prosopo*, the dative of *prosopon*, “face.” Arndt and Gingrich translate the phrase here: “*orphaned by separation from you in person, not in heart or outwardly, not inwardly*.”<sup>5</sup> It would seem that “person” (Weymouth) is somewhat clearer than “presence.”

### “Endeavored” or “Were Eager”?

The verb *spoudazo* occurs 11 times in the New Testament and is translated seven different ways in the King James Version: “be forward” (Gal. 2:10), “endeavour” (Eph. 4:3; I Thess. 2:17; II Pet. 1:15), “study” (II Tim. 2:15), “do diligence” (II Tim. 4:9, 21), “be diligent” (Titus 3:12; II Pet. 3:14), “labour” (Heb. 4:11), “give diligence” (II Pet. 1:10).

The literal meaning of *spoudazo* is “hasten” or “hurry,” and so “be zealous or eager, take pains, make every effort.”<sup>6</sup> Milligan comments on this passage: “a sense of *eagerness* being present in *espoudasamen*, which we do not usually associate with our English ‘endeavored’ (A.V., R.V.)”<sup>7</sup> The best translation here is: “were all the more eager with great desire to see your face” (NASB).

### “Would Have” or “Wanted to”?

The Greek literally says, “We wished [*ethelesamen*] to come to you” (v. 18). So the better rendering is “wanted to come” (Weymouth and most recent translations).

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

## “Once and Again” or “Again and Again”?

The Greek is literally “once and twice” (*hapax kai dis*). It means “repeatedly.” The best English rendering is “more than once” (20th Cent., Moffatt, NEB, NASB) or “again and again” (Weymouth, Goodspeed, RSV, NEB).

## “Hindered” or “Thwarted”?

This is not the same Greek word which we translated “hindering” in verse 16. Here it is *enkopto*. Thayer gives this definition: “to cut into, to impede one’s course by cutting off his way; hence universally to hinder.”<sup>8</sup> Arndt and Gingrich give: “hinder, thwart.”<sup>9</sup>

Stahlin notes that this word “took on its main sense of ‘obstacle’ . . . from the military practice of making slits in the street to hold up a pursuing enemy. Hence the basic meaning is ‘to block the way.’”<sup>10</sup> He also says that “the term is used in the metaphor of running on the race-track.”<sup>11</sup> So it would seem that the best translation is “thwarted” (NEB, NASB).

## “Crown”

The word is *stephanos* (v. 19), already noted in Phil. 4:1. Abbott-Smith gives this full definition: “1. *that which sur-*

*rounds or encompasses* (as a wall, a crowd: Homer, others). 2. *a crown*, i.e. the wreath, garland or chaplet given as a prize for victory, as a festal ornament, or as a public honour for distinguished service or personal worth (so to sovereigns, especially on the occasion of a *parousia*).”<sup>12</sup>

## “Rejoicing” or “Exultation”?

The Greek word *kauchesis* occurs 12 times in the New Testament. In the King James Version it is translated “boasting” six times and “rejoicing” four times. Thayer defines the term as “the act of glorying” and thinks the meaning of the two Greek words here is “crown of which we can boast.”<sup>13</sup> Arndt and Gingrich say: “*crown of pride*, i.e. to be proud of.”<sup>14</sup> (Cf. NEB.) Some versions prefer “boasting” (e.g., RSV). But it seems to us that “exultation” (NASB) expresses better the point of view of the apostle.

<sup>8</sup>Thayer, *Lexicon*, p. 367.

<sup>9</sup>*Ibid.*, p. 67.

<sup>10</sup>*Lexicon*, p. 97.

<sup>11</sup>*Notes*, p. 36.

<sup>12</sup>*Op. cit.*, p. 728.

<sup>13</sup>Arndt and Gingrich, *op. cit.*, p. 771.

<sup>14</sup>*Thessalonians*, p. 33.

<sup>15</sup>*Op. cit.*, p. 166.

<sup>16</sup>*Op. cit.*, p. 215.

<sup>17</sup>Kittel, *Theological Dictionary*, III, 855.

<sup>18</sup>*Ibid.*, p. 856.

<sup>19</sup>*Lexicon*, p. 417.

<sup>20</sup>*Op. cit.*, p. 342.

<sup>21</sup>*Op. cit.*, p. 427.

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## A PASTOR'S PRAYER

Dear Lord,

I am thankful that You allowed me to live in this generation—a spectacular one at that.

I'm thankful for the privilege of communicating with grandparents who were here before speeding cars, who lived when travel was by horseback and buggy, whose light was from a wick, and whose power was in their arms.

And too, I'm thankful for the privilege of conversing with those younger than I, who may very well step onto the moon, who could approach the speed of light. Well might they see whole lands watered by the sea made fresh.

Here I am, a part of the generation that spans the two—past and future. I am the bridge for the spreading of the Gospel and the keeping of the Light of the world. I'm glad You let me, born in the trying thirties, tell in the soaring sixties that Jesus still lives and changes hearts, that soon He will come to claim all in every generation who love Him.

Thank You, Lord, for letting me live in this generation. Amen.

Byron C. Ford  
San Diego, California

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## The Living Word

TEXT: John 1:1

INTRODUCTION: In the Spanish New Testament, "the Word" in John 1:1 is translated *el Verbo*. This finer shade of meaning portrays Christ as Action and Life, for that is what a verb denotes. He is not the "dead letter," but the Spirit of power.

Words can serve many purposes. They reflect an individual's thinking and personality. They transmit information.

Words can be:

I. AN ESTABLISHING OF FACT—"In the beginning was the Word . . ."

A. Creation was simply *spoken* into being, Gen. 1:3, "And God *said*, Let there be light: and there was light."

B. God's existence is to be accepted, not argued. He simply *was*.

C. God's nature is eternal (Ps. 90:2).

II. AN EXPRESSION OF THOUGHT—" . . . and the Word was with God . . ." Jesus knew the mind of God and He came to express it to men. God's intent for man was:

A. Salvation (Luke 19:10)

B. Sanctification (John 17:17)

C. Sonship (John 1:12)

III. AN EXTENSION OF SELF—" . . . and the Word was God."

A. Identification with Divinity (John 14:9)

B. Impact of Divinity (John 14:10)

C. Impartation of divine power (John 14:12-14)

CONCLUSION: God not only stands behind His Word to verify it, but He is also *in* His Word. His truth is living and powerful.

As words help us to communicate, Jesus has come to help God communicate

to man (Heb. 1:1-2). He is the living contact between God and man.

ROBERTA LASHLEY BONNICI  
Lexington Park, Md.

## Sermon Starters

By William A. Tolbert\*

### God's Providential Care For His Own

TEXT: *All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies* (Ps. 25:10).

INTRODUCTION:

1. We rejoice in the fact that there is a guiding hand over the Christian's life.

2. The most minute affair comes under God's care. Jesus said: "But the very hairs of your head are all numbered" (Matt. 10:30).

I. PATHS—"All the paths of the Lord" What is implied by the "paths of the Lord"?

A. All of God's dealings with His own.

B. We are to see God's hand in every phase of life.

II. PROVIDENCE—"Are mercy and truth"

A. You cannot unravel the web of providence.

B. Many of the "paths of the Lord" are hidden and obscure.

C. But the "paths of the Lord are mercy and truth."

III. PERSONS—"Unto such as keep his covenant and his testimonies"

A. The more we love God, the more we see His hand in our lives.

\*Pastor, Holt, Mich.

B. While we cannot untangle the web of providence, we need not become entangled in it.

C. God's ways are always the best ways.

\* \* \*

## The Speaking Son

TEXT: *God . . . hath in these last days spoken unto us by his Son* (Heb. 1:1-2).

INTRODUCTION: God has always communicated with His people. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1-2).

I. A SIGNIFICANT PERSON—"God" (Gen. 1:1)

II. A SOLEMN PERIOD—"in these last days"

III. A SACRED PRIVILEGE—"God . . . hath . . . spoken unto us"

IV. A SUPREME PROCLAMATION—"God . . . hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

\* \* \*

## The Pardon of Sin

TEXT: *Who forgiveth all thine iniquities*" (Ps. 103:3).

I. Forgiveness is a POSSIBLE blessing.

II. Forgiveness is a PRIMARY blessing.

III. Forgiveness is a PRESENT blessing.

IV. Forgiveness is a PERSONAL blessing.

V. Forgiveness is a PERFECT blessing.

VI. Forgiveness is a PRICELESS blessing

\* \* \*

## On Being a Christian

TEXT: *And the disciples were called Christians first in Antioch* (Acts 11:26).

INTRODUCTION: To be a real Christian you need to:

I. REVIEW YOUR LIFE HONESTLY—"I thought on my ways" (Ps. 119:59).

II. REVERSE YOUR PATH—"And turned my feet" (Ps. 119:59).

III. RENOUNCE ALL THAT IS SINFUL—"But whoso confesseth and forsaketh them [his sins] shall have mercy" (Prov. 28:13).

IV. RECEIVE THE PROMISE OF GOD FOR SALVATION—"Him that cometh to me I will in no wise cast out" (John 6:37).

V. RESTORE ALL PAST WRONGS AS FAR AS POSSIBLE—Restitution is not popular, but it is necessary.

VI. RELATE YOURSELF TO THE WORK OF CHRIST AND THE CHURCH—Get a vital link and connection between your life and the life of the Church.

VII. REPLENISH YOUR SOUL OFTEN—Your soul, like your body, needs food and nourishment.

VIII. RELEASE YOURSELF TO GOD—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

\* \* \*

## The Transforming Look

TEXT: *We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image* (II Cor. 3:18).

INTRODUCTION: "The Great Stone Face," by Hawthorne

I. THE CHRISTIAN LIFE AS A LIFE OF CONTEMPLATION—"Beholding as in a glass."

II. THE LIFE OF CONTEMPLATION PRODUCES A TRANSFORMATION—"Beholding . . . we are changed."

III. THERE IS A TRANSFORMATION INTO AN EXACT LIKENESS—"Into the same image."

\* \* \*

## An Exhortation to Steadfastness and Service

TEXT: *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord* (I Cor. 15:58).

I. LOOK AT THE CONTEXT—"Therefore." (As someone has said, when you see the word "therefore" in the Bible, always find out what it is there for.)

II. LOOK AT THE EXHORTATION—"Be ye stedfast, unmoveable, always abounding in the work of the Lord."

III. LOOK AT THE ENCOURAGEMENT ENFORCING THE EXHORTATION—"Forasmuch as ye know that your labour is not in vain in the Lord."

\* \* \*

### Three Triumphant Facts About Enoch

I. Enoch WALKED with God (Gen. 5: 24).

II. Enoch PLEASED God (Heb. 11:5).

III. Enoch WENT to God (Gen. 5:24).

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### Pentecost Promised

TEXT: *And, behold, I send the promise of the Father upon you: but tarry . . . until ye be endued with power from on high* (Luke 24:49).

I. A DEFINITE PROMISE—"Behold, I send the promise of the Father upon you."

II. A DETERMINING PREREQUISITE—"But tarry ye."

III. A DYNAMIC POWER—"Until ye be endued with power from on high."

\* \* \*

### The Venture of Faith

TEXT: *By faith Abraham, when he was called to go out into a place . . . obeyed; and he went out, not knowing whither he went* (Heb. 11:8).

INTRODUCTION: Dr. Halford Luccock has captivated the thinking of hundreds by calling this incident in the life of Abraham "Marching off the Map." Let us think of it as "The Venture of Faith."

I. ABRAHAM HAD FAITH AS A COMPASS—"By faith Abraham . . . went out, not knowing whither he went."

A. Abraham was more confident of God's presence than conscious of it.

B. What the road map is to the traveler, what the compass is to the sea captain, faith was to Abraham.

II. ABRAHAM HAD GOD AS A COMPANION.

A. Abraham knew that the commands of God implied the presence of God.

B. When we cannot touch, we simply trust.

III. ABRAHAM HAD HEAVEN AS A CONSUMMATION—"For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

A. The end of the journey is all-important.

B. There are many bypasses, many detours. Some side roads may look inviting, but the end of the journey is reached by staying on the main road.

\* \* \*

### A Model Preacher

SCRIPTURE: I Cor. 2:1-5

INTRODUCTION: Notice three things about Paul as a model preacher:

I. HIS DECLARATION—"Declaring unto you the testimony of God" (I Cor. 2:1).

A. Negatively:

1. "Not with excellency of speech or of wisdom."
2. "Not with enticing words of man's wisdom."

B. Positively:

"But in demonstration of the Spirit and of power."

II. HIS DETERMINATION—"For I determined to know nothing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

A. Not merely a social gospel

B. A gospel of full salvation from sin through Christ's blood

III. HIS DEPORTMENT—"And I was with you in weakness, and in fear, and in much trembling" (I Cor. 2:3).

A. Paul had a sense of urgency in preaching the gospel—"Woe is unto me, if I preach not the gospel!"

B. He had a sense of responsibility as to what he preached and how he preached.

C. A minister who takes lightly the preaching of the Word of God has no place in the pulpit.

CONCLUSION:

1. There is only one message—"Christ crucified."

2. One method of delivery—"In demonstration of the Spirit and of power."



# IDEAS THAT WORK

## Chorus of the Month

Our minister of music has been selecting a "chorus of the month" for some time. The words are printed on the back of the Sunday bulletin each week for the entire month. The chorus is sung on Sunday evenings and Wednesday evenings.

The chorus is sometimes selected to fit the preaching theme for the month or in preparation for special emphasis. More care is given to the thought and theology of the chorus than to the music and tempo.

CHARLES W. OGDEN  
Whittier, Calif.

## Anniversary Fellowship

Following is the form we used during our first year at our new pastorate. This enabled us to get to know many people more personally within this first year, and also gave every couple an equal opportunity to be guests in our home at least once during this first year.

When the year was completed, we had entertained 216 different persons in this way. We had seen many of them attend the Sunday evening service who wouldn't have been there otherwise. And we had shown no preference in our invitations, for all had been invited according to the month of their wedding anniversary, or birthday.

### ANNIVERSARY FELLOWSHIP

Once a month, following the evening service, the pastor and his wife will open their home to groups for a time of fellowship. So that everyone will be included in this coming year, please indicate below the month of your wedding anniversary:

Month \_\_\_\_\_

If you would not be attending with your spouse, or if you are a single adult,

you may come on the month of your birthday:

Month \_\_\_\_\_

On a pre-announced Sunday evening you will automatically be included with the guests at the parsonage in the month you have indicated above. This announcement will appear in the weekly newsletter and the Sunday bulletin.

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_

JEANETTE MACMILLAN  
Kankakee, Ill.



## He Leadeth Me

(No. 98, *Praise and Worship hymnal*)

The author, Joseph Henry Gilmore, son of a governor of New Hampshire, editor, teacher, and preacher, wrote this hymn during a Wednesday evening service he was conducting at the First Baptist Church in Philadelphia in 1862. He had been speaking from the twenty-third psalm. The words, "He leadeth me," impressed themselves upon his heart in such a vital way that he was moved to cry, "What a blessed thought!" After the service he wrote the words of this hymn before retiring, handed them to his wife without thinking much about it. Without mentioning the fact to her husband, she sent the poem to the *Watchman and Reflector*. About three years later Dr. Gilmore picked up a hymnal in the Baptist church in Rochester and opened to his own song, "He Leadeth Me."

The composer, William Batchelder Bradbury (1816-68) had never seen a piano or organ until he was 14 years of age, when the family moved to Boston. He became a member of Lowell Mason's singing classes and progressed so rapidly in music study that he became a teacher of music to children. In 1847 he went to Europe for further study. Later, with his brother, he went into the business of manufacturing pianos—the long famous Bradbury piano.

The Nazarene Preacher

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# MY PROBLEM

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*The first question below normally would have been discussed in the July issue. Since there was no regular magazine, we have included the two problems this month in order to keep up with our schedule.—EDITOR.*

**PROBLEM:** How do you get Nazarene church members with low incomes to pay their Prayer and Fasting offerings throughout the year?

A NORTH DAKOTA PASTOR TELLS HOW:

In my two pastorates most of the people in my charges have been of the low-income bracket. We have been somewhat successful in helping these people give to the Prayer and Fasting League on a weekly basis. Each Sunday I staple a Prayer and Fasting envelope in the bulletin. I encourage my people to give their offering weekly.

As a rule, people who do not pay do not pray. In our present church we have seen our Prayer and Fasting offering increase from \$5.00 a month to \$30.00. We not only encourage giving, but we have set one evening a week as a time to gather for prayer. This time is previous to the NYPS hour. My wife and I are always present, which is an encouragement to the people.

We have set a goal as follows: Adults, 25c a week; teens, 15c; and children 5c a week. It is necessary to keep it before the people continually. They need to be reminded as to how important it is to pray, to fast, and to give. We have found that people respond when they are made to feel there is a need.

**PROBLEM:** The practice in this church has been for the ushers to

take the money to the church office and count it, and as a result they miss part, if not all, of the sermon. It seems to me that money could be counted after the service. How do I initiate a change? How do other pastors handle this matter?

AN ARIZONA PASTOR ACCENTS THE WORSHIP ASPECT:

Two major reasons are given for the discontinuance of the practice: (1) The presentation of God's tithe and our offering should be a part of the worship experience, whether in the morning worship or the evening evangelistic service. The assembled worshippers should have the opportunity of seeing the tithes and offerings presented to the Lord at the altar of the sanctuary as a part of the total worship experience. (2) Those charged with the responsibility of counting the money should not be deprived of any of the service in which God is present, and that to bless.

A KENTUCKY PASTOR TESTIFIES:

I recently moved from a church that had this problem. Not only did the ushers take the money out to count it during the service, but the treasurer went out with them, carrying the money bag. She usually sat on the second pew from the front and walked down the middle aisle. They used the nursery, which was another problem.

After a few weeks I ordered four of the booklets *The Usher and How to Ush*, by Lush. I carefully filled in the blanks in the front of the booklet and called a meeting of the ushers. I went over the contents of the booklet with them. I explained how big their responsibility was, and how we appreciated them. Then I suggested that it might be good to change the order of taking the offering for a while. I suggested that they begin at the back of the church, and when they reached the front we would dedicate the offering and place it in the pulpit until the service was finished. They agreed to change and liked the plan.

#### A COLORADO PASTOR ADVISES:

One of the duties of the church board according to the *Manual* is "to provide a committee, no fewer than two members of which shall count and account for all moneys received by the local church" (par. 123, art. 18). Hence it is not the duty of the ushers to count the money.

In our church we have a committee of three young ladies who are the "money counters." When the offering is received, the plates are brought back to the pulpit and remain there until the close of the service. After the service, at least two of the money counters go to my study and count and record the offering.

P.S. Incidentally, our money counters this past Christmas presented me with a brand-new desk pen, for they too were tired of wrestling with a pen that flew to pieces every time they tried to use it. With the pen, one of them composed this delightful bit of verse, which I am keeping:

*When with your pen we tried to  
write;  
It always decided to take flight!  
This one, we hope, will not fly  
To the ceiling or to the sky!  
Merry Christmas  
from the Money Counters.*

In a word, our money counters take pride in their office in the church and add further dignity to this act of public worship, that of rendering to the Lord His tithes and our offerings.

#### AN ILLINOIS PASTOR TAKES A DIFFERENT TACK:

I had this same problem when I came here. The first thing I did was to increase the number from two counters to three. In larger churches it may take more. The next thing I did was

to move the time of receiving the offering. We have our Bible meditation first, then two hymns, and then the offering. By moving it up to the earlier part of the service and increasing the counters, it has solved the problem for this church. Our counters have streamlined their work also and were happy to cooperate.

#### A WASHINGTON PASTOR ANSWERS:

This problem of ushers counting the money has always been a concern of mine. My ushers did the same thing until I decided to make a change. I brought it to my board and told them how it concerned me that some of my key people were counting the money instead of boosting the sermon. As we talked about it, they could see (and the counters were on the board).

We handled it by appointing a new counting committee and told them they were not to count the money until after the service. They accepted this and we have had no problem since.

Since we are on broadcast, they bring the money back up and place it on the Communion table and I pray the offertory prayer; then they come up after it following the service and go to the office and count it. One of the committee deposits it at the bank on the way home for dinner. The same at night. We take in around three to four thousand a month and it takes some time, but we feel it is much better.

**PROBLEM:** Some of my adult classes want to have coffee together Sunday mornings in their classrooms; others object to the aroma in the building. Is this a legitimate practice? If not, how can I put a stop to it? If so, how can the objectors be handled so that a deeper rift will not develop?

*Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.*

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**I know whenever I have earnestly prayed, I have been amply heard and have obtained more than I prayed for.**

—*Martin Luther*



## VACATION SUGGESTIONS

1. Begin your day with Bible reading and prayer. If you cannot have devotions at the beginning of the day, it is likely you will not find time all day.

2. Plan ahead where you will attend church. If you wait until Sunday comes to decide, you will very likely keep driving or visiting.

3. Be sure your tithe is paid before you leave. Vacations always find us short of cash and back tithes are very difficult to pay.

Rochester, Minn.  
JIM CHRISTY

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Little bankroll, ere we part,  
Let me press you to my heart.  
All the year I've clung to you;  
I've been faithful, I've been true.  
Little bankroll, in a day,  
You and I will go away  
To a good vacation spot.  
I'll come back, but you will not!

Clearview, Snohomish, Wash.  
J. K. FRENCH

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## YOU Think You Are Working Too Hard!

The population of the nation is 160 million, but there are 62 million over 60 years of age, leaving 98 million to do the work. People under 21 total 54 million, leaving 44 million to do the work. Then there are 21 million who are employed by the government, and that leaves 23 million to do the work. Ten million in the armed forces leaves 13 million to do the work. Deduct 12,800,000, the number in the state and city offices, and that leaves 200,000 to do the work. There are 125,000 in hospitals, mental institutions, etc., and that leaves 74,000 to do the work. But 62,000 of these are hobos or others who will not work, so that leaves 12,000 to do the

work. Now it may interest you to know there are 11,998 people in jail, and that leaves two people to do the work: YOU and ME! NO WONDER WE ARE SO DOG TIRED!

Quoted by ROBERT I. GOSLAW,  
Superintendent  
Pittsburgh District Promoter

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*Have you heard what one piano said to the other? "I may not be grand, but I'm upright."*

\* \* \*

*Hypocrites are like pins. They point one way and head the other.*

\* \* \*

*Kindness is a language the deaf can hear and the dumb can understand!*

Santa Paula, Calif.  
BERNARD P. HERTEL

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## THINGS TO REMEMBER— Things to Forget

Forget each kindness that you do  
As soon as you have done it.  
Forget the praise that falls on you  
The moment you have won it.

Forget the slander that you hear  
Before you can repeat it.  
Forget each spite, each slight, each sneer  
Whenever you may meet it.

Remember every promise made  
And keep it to the letter.  
Remember those who lend you aid  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living.  
Forget each worry and distress;  
Be hopeful and forgiving.

Remember good, remember truth,  
Remember heaven's above you,  
And you will find through age and youth  
That many hearts will love you.

—Author unknown  
Santa Paula, Calif.  
BERNARD P. HERTEL

## A New Era of Preaching

(Continued from page 16)

we know they need. I do not speak of that heavy, uninteresting, laborious preaching style that does justice to the subject no matter what becomes of the people. I do not commend the plan of those who preach the people away. I mean it is our task to win and hold and carry through on a solid scriptural plan. We shall need tact. We shall need divine help.

Next Sunday—what shall we do? I suggest that we begin right now and prepare our hearts and minds for the preaching service. Leave no effort unused. Select a big theme. Gather abundance of material. Make a good sermon plan. Think the introduction and the conclusion through fully. Have at least one striking illustration. Pray

and soak until you are prepared to "Preach out of the overflow." Get so full of it until when you wake up Sunday morning you will instinctively say, "Thank God, the day has come. Soon I shall have the privilege of preaching the glorious gospel to the people I love." Open the service promptly, select the hymns carefully, sing lustily, pray fervently, give liberally, announce briefly, have no more than one special song and tell the singer to sing no more than two or at most three verses, read your scripture lesson, announce your text, and preach like a "dying man to dying men," and when you get through STOP. Do this next Sunday, and when you get through you will discover that you have initiated for yourself "a new era of preaching," and I think you will get such inward reward that you will want to follow it up from then until you die.

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## Within My Study

*I have a daily rendezvous  
These quiet walls within;  
The wise old books look down, close-lined,  
Shut out the workday din.*

*A gentle light rests weary eyes;  
Soft music soothes the soul;  
And from the volume in my hand  
The ages past unroll.*

*The poets sing their songs with grace;  
The wise philosophize;  
Historians mark the march of time;  
Seers paint their paradise.*

*Their voices charm, inspire, lead  
Down hallowed paths they've trod—  
But when I take the Book of Books,  
My heart mounts up to God!*

—Charsten Christenson



# HERE AND THERE

## AMONG BOOKS



Conducted by Willard H. Taylor\*

### Sanctify Them

By Edward F. Walker, Revised by J. Kenneth Grider (Kansas City: Beacon Hill Press of Kansas City, 1968. 79 pp., paper, \$1.00)

This little book on true sanctification (based on John 17) was written in 1899 by Edward F. Walker, later a general superintendent in the Church of the Nazarene. The clamor for its republication is understandable since it is such a down-to-earth, biblical, and practical presentation of entire sanctification as a doctrine and as an experience.

While numerous minor changes have been made, with a view to making the book clear and contemporaneous, it is still basically the book by the distinguished biblical expositor that has blessed thousands across the decades and across the world.

Where the author used the Revised Version, which had been out only a few years when he wrote, the *New American Standard Bible* of 1963 has been used in this revision in the case of New Testament passages quoted. Walker always used the KJV when quoting the Old Testament, which suggests that he did not possess the Old Testament of the Revised Version. In any case, the more crucial and more numerous holiness texts are in the New Testament. When no version is mentioned, the King James is the one being followed.

Scripture often seeps into Walker's own words, and he is quoting the Bible or almost quoting it while hardly realizing it. In this revision, more than a hundred references are added to passages which he quotes directly. But for the most part no reference is given when the wording is Walker's, and when Scripture passages are simply alluded to.

This revision is sent forth with the hope that through it Dr. Walker, deceased just 50 years, may yet in these new generations help to spread and re-spread scriptural holiness in every land.

J. KENNETH GRIDER

\*Professor of biblical theology, Nazarene Theological Seminary.

(The review editor took this statement from Dr. Grider's preface, which is much more explanatory than the editor would be able to present.—W. H. T.)

### Little Foxes That Spoil the Vines

By W. B. J. Martin (Nashville: Abingdon Press, 1968. 127 pp., cloth, \$3.00)

The author, British-born pastor of a church in Dallas, here gives us 15 essays on the faults of soul which bind so many of us to the chain of mediocrity. These discussions have no rancor in them, just kindly probing, with much guidance for improvement. While not profound, the book is sparkling, penetrating, and helpful, written with good humor and apt illustration. Recommended especially for the pastor, who can profit personally—then publically, perhaps in prayer meeting talks. While some viewpoints fall short of holiness, there is little but what an alert holiness preacher can rework into a holiness pattern, to the enrichment of his people.

R. S. T.

### Philippian Studies

By J. A. Motyer (Chicago: Inter-Varsity Press, 1966, 188 pp., cloth, \$3.50)

This London preacher has produced in these relatively few pages an illuminating exposition of the Epistle to the Philippians. The subtitle of the book is "The Richness of Christ," based upon the premise that the Apostle Paul "wrote in order to share 'the surpassing worth of knowing Christ Jesus my Lord.'"

The reviewer finds here a fine example of exposition. The writer has done his exegetical homework, but he moves beyond that important exercise to expose the levels of meaning of the passages under discussion. And to the delight of the reviewer, he has organized the 25 chapters, which embrace every portion of the Epistle, into divisions which offer excellent grist for the preacher's homiletical mill. For example, chapter one, "The Christian Defined," is based upon 1:1-2 and is presented under three headings: (1) "The Christian's Title," (2) "The Christian's Lord," and (3)

"The Christian's Setting." It is quite apparent from scanning the titles that both a scholar and a preacher are at work in this volume.

Motyer admits, to begin with, that the reader "will not find himself made the object of much exhortation, nor will he find himself over-involved in what is sometimes called 'devotional application.'" But he hopes that the reader will "take the matter on to the next stage for himself." Admittedly, Moyer struggled with the old problem of how to keep exposition and not let it devolve to homiletics. However, the author cannot help but break out (at times) with a very practical word for his readers, as in the following instance: "Much of our difficulty in 'standing firm' in the face of a hostile world is that people do not see why we want (as they say) to be different. The world puts our attempt to live by different standards down to personal whim or fancy . . . What the church and the individual believer needs more than anything today, as at every other period of history, is the touch of the supernatural, something that cannot be explained except by saying, 'This is the finger of God' (Ex. 8:19)" (p. 167).

Rich language is employed in this volume. As a sample, we can turn to the introductory words on the famous kenosis passage (2:5-8). "But rarely does Scripture open to us the thoughts and motives of the Son of God as He contemplated the cross, and this is the speciality of these verses. We see the work of redemption as He saw it. We see the cross through the eyes of the Crucified. We enter into the 'mind' of Christ. But we do well to remember that we are privileged to enter the mind of Christ not for the satisfaction of our curiosity, but for the reformation of our lives . . . The vital element in the church on earth is the individual fashioned after the likeness of his Lord in an identity of *mind*, for it is out of the inner man that the rest of the life flows" (p. 73).

Wesleyans would argue with the author on at least two interpretations. First, "the sealing with the Holy Spirit" is equated with the act of believing or initial salvation (p. 12). Second, commenting on the passage on "perfection" in 3:12-15, Motyer writes: "Viewed in the light of the finished work of Calvary, Christians are already 'made perfect,' crowned and rewarded in Christ (cf. Eph. 2:5-6); but viewed in the light of their own experience they are still 'on the way,' still 'being sanctified'" (p. 137).

Here is a book that will "turn the preacher on" and help him immensely with his preaching assignments. It is worth the price.

WILLARD H. TAYLOR

## The Purity We Prize

By J. Ray Shadowens (Kansas City: Beacon Hill Press of Kansas City, 1968, 62 pp., paper, \$1.00)

Shadowens, a Nazarene pastor in Topeka, Kans., has brought together seven sermons, alliteratively titled and developed, on the theme of Christian purity. He has labored long in the study to produce sermons of this caliber, in the opinion of the reviewer. These are not "skeletons" with a little illustrative flesh on them. They are laden with keen personal insights and frequent quotations from a variety of authors. Each sermon rests upon an important biblical passage or verse relating to the theme of purity. Shadowens illumines the scripture and offers a sound case for the grand experience of heart purity as espoused by us Wesleyans.

WILLARD H. TAYLOR

## CALENDAR DIGEST

### AUGUST—

NWMS National Workers and Bible School Emphasis

### SEPTEMBER—

Alabaster Box Breaking  
CHURCH SCHOOLS—Preparation for Advance  
NWMS Prayer for Minority Groups  
15-25 Project Prayer

### OCTOBER—

Church Schools Attendance Drive  
NWMS Star Society Month  
6 Worldwide Communion Sunday  
13 Laymen's Sunday  
Caravan Sunday  
14 Canadian Thanksgiving  
27 Sunday School Rally Day  
Reformation Sunday

## AMONG OURSELVES

At least one game is over for a few years . . . For months before General Assembly the inevitable question was, "Who will be the three new ones?" . . . Speculation was rife, and fun too . . . How did your guesses fare? . . . Now we know, and already are surrounding them with our love, supporting them with our prayers, and encouraging them with our confidence and cooperation . . . I suppose by this time Nazarenes have shifted their excitabilities to the national guessing game, "Who's going to be elected in November?" . . . It would be folly to say that the answer will be inconsequential to the life of our nation . . . Or that we ought not to pray daily for the outcome . . . But let me dare to affirm that what the churches do, especially along some of the lines sketched in the Supplement and articles of this magazine, will prove more crucial than election day . . . No single man is able to cope with the volcanic, seething problems of this strife-torn generation . . . Unless he is called "Son of man," and he is described in Rev. 1:13-17 . . . But while we wait, our pathetic presidents, each one adding fresh evidence to the glaring inadequacy of human panaceas, have only a glimmer of hope: the churches . . . Short of a total, ironfisted police state, our leaders can bring order out of chaos only if revival in the churches shoots mammoth doses of the fear of God into the bloodstream of our common life . . . What will you and I do about *revival* this quadrennium?

Until next month,

BT

**WHAT ARE**



**YOU  
DOING**



**TO**



**SPREAD THE  
GOSPEL OF**

**JESUS  
CHRIST**



**SEND THE  
HERALD OF HOLINESS**

*...that's a start!*