

THE
NAZARENE
PREACHER

OCTOBER 1969

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DO YOU BELIEVE?

General Superintendent Lewis

MAXIMUM STRATEGY

The Editor

NOT JUST BRAINSTORMING BUT "HEART STORMING"

Robert I. Goslaw

OUTREACH WITH INK ON ITS FINGERS

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AFTER THE FUNERAL

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THE MAN OF GOD

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"WHY CAN'T WE BE LIKE NORMAL PEOPLE?"

Lee Marvin

Sermon of the Month

CAIN'S ERROR

Doyle Williams

—proclaiming Christian Holiness



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OCTOBER, 1969

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Do You Believe?

General Superintendent Lewis

WHAT A MINISTER BELIEVES is very important. To a great degree his beliefs will make or break him.

In the Church of the Nazarene our doctrinal beliefs are vital. The district board of orders and relations question a licensed minister closely at this point. Our church also has clear beliefs concerning ethics and standards. These are not side issues, and while options are tolerated within certain limits, yet basic concepts of deportment and standards are important and have bearing on a minister and his service record in the church. And this is as it should be.

In this day of unbridled permissiveness with its bitter reaping, we are even more sure that our beliefs in clean ethics and high standards are valid.

There are also some beliefs in a more personal realm that are essential to a minister. These are the areas where he can and must in faith apply the resources and promises of God to his life.

One scripture a minister must believe and keep on believing is this one: “. . . but with God all things are possible” (Matt. 19:26). This statement was made by Christ when men were admitting their limitations.

This belief is essential to the pastor who faces issues that only God can handle. If a minister doesn't believe this, discouragement and defeat may rule him and cause him to turn aside from what can be a real victory. But even more personal is this scripture: “If thou canst believe, all things are possible to him that believeth” (Mark 9:23). The father who at that time tried hard to qualify and called for help from Christ did receive his answer. What a triumph for him!

I have seen men resign and quit because they didn't seem to be able to apply God's offers of assistance to their situations. I recall one young pastor who quit and never did get going again. His life has been mostly failures. What a tragedy! Another succeeded him in that pastorate who believed that God could help him. He gave himself to the assignment with faith and won. The church grew. This minister went on to larger tasks and is today a successful, spiritual leader. What a victory!

The same church—two different men. The same God—the difference—one man believed and staked his life on it. The other did not and lost his confidence in himself and made a shambles of his ministry.

I believe there comes a time when every minister must decide whether he really believes what he says professionally he believes. What he has preached to others he must face on the battlefield, in the arena of life, on the road of human destiny.

(Continued on page 3)

Maximum Strategy

SHOULD A PASTOR serve the church as carpenter, plumber, electrician, buyer, designer, or even contractor? Undoubtedly, in many cases. But not always. Certainly not just because he *can* do these things and likes to do them. His labor could well be the costliest man-hours in the whole project, not because his work was poor, but because it unnecessarily displaced more important tasks. An immediate gain could prove to be an ultimate loss. A church that forfeits good preaching and pastoral ministry in order to get a “free” carpenter is striking a poor bargain. And the pastor who submits to such an arrangement may be unwittingly robbing his people and setting up a booby trap for himself.

A pastor’s goal, in all he does, should be the largest net gain to the kingdom of Jesus Christ. To this end he should always insist on investing his time and energies in those tasks which, in the context of both the present situation and the future, will most likely make the largest contribution toward his primary aim.

How can this be determined? Perhaps two rules of thumb could be suggested. One: Priority should be given insofar as possible to the tasks which are most integral and most central to one’s divine calling. The apostles were governing themselves by this principle when they delegated the waiting of tables to the deacons. It was not “meet” to engage themselves in such practical duties if by so doing they were compelled to neglect their primary responsibilities —“prayer” and “the ministry of the word.” This would have been a false expediency. Even if they might have “cut down costs” by doing the job themselves, it would have been a case of being “penny wise and pound foolish.”

It was not a question of being above the menial. They didn’t consider themselves too good to don aprons and toss hash. But God had called them to lead the Church as apostles. They had a solemn obligation to give priority to the highest and most pivotal responsibilities belonging to this apostleship. Anything else would have cheapened, not them, but their office. And the Church as a whole would have suffered a net loss far greater than any immediate gain to the neglected widows.

The second rule of thumb could be this: The pastor should always avoid doing what others can do when to do it would compel him to neglect what others cannot do. Others can hardly do the preaching, burying, marrying, counseling, guiding, presiding, long-range planning, pastoral praying; generally there are plenty of others

to wait tables—or pound nails. Of course the neglected widows needed attention. The apostles would probably have taken care of this matter themselves had there really been no other way. But there was another way, and they found it. This “other way” should always be sought first, and sought honestly.

In many financial or building projects it is still true that the pastor will have to be promoter, either in the background or in the foreground as manager, simply because there is no one else to do it. But many pastors have made the mistake of assuming this too soon. By involving themselves more deeply than was really necessary, they have deprived some layman of an opportunity for service and have frustrated that better way which God had in mind. And if they had spent the equivalent time in sticking to their own job, the church would have gained immeasurably.

Four questions are in order: (1) Is this expansion project absolutely indispensable to Kingdom progress at this time? (This one question would eliminate or postpone a lot of feverish projects if answered honestly and coolly.) (2) Am I really capable of doing it? (3) Is there absolutely no other way to get it done without my doing it? (Have all the possibilities been explored?) (4) If the program of the church is dislocated by my long involvement in driving nails, will the overall gain to the church be greater than the loss?

Maximum strategy—this must be our governing policy. This would have a bearing not only on plant expansion but all sorts of ministerial sidelines, even building centers for senior citizens. That some of these projects represent things needing to be done cannot be questioned. But are they peripheral or central to the minister’s calling? Can somebody else do them—perhaps even better? Will our involvement jeopardize our real vocation? Will the doing of them be operating at the point of maximum strategy in Kingdom extension?

DO YOU BELIEVE?

(Continued from page 1)

This is just. It is good. He who flees cannot lead others to conquest.

Paul’s greatness was not intellectual alone. It was a mixture of intellect, faith, doctrine, and experience. Through these and only these could he write, “I can do all things through Christ which strengtheneth me” (Phil. 4:13).

These ingredients still produce great men. We need great men—men who through Christ can *do*.

Believe, brethren! Trust Him in your assignment. Only then do you minister in the real sense unto men.

Dare! Stay where you are. Don’t quit. Don’t run! There is victory in Christ!

Remember—it is possible with God!

The Revival We Need

By John Rice*

Part II A Prepared Message

THIS SUBJECT opens up the whole question of effective evangelistic preaching. "Fine form and fit action" is a good definition of preaching as an art, but the preaching that amounts to an incarnation is of another sort. Preaching is not an end; it is a means to an end. Hence the objective is of more importance than the subject. The value of a sermon is not in its form, but in its effect. What is a great speech? Ask the Athenians, and they will tell you it is the speech which makes everyone take up arms against Philip of Macedonia. Ask the colonists, and they will tell you it is the speech that makes every man resolve, "Give me liberty, or give me death." Ask the man on trial for his life, and he will tell you it is the speech that makes him a free man. If you ask, "What is a great sermon?" you have already the key to the answer. The sermon that leads a man to forsake his sins, to give up his indifference, to take up and live a holy life—that, my friend, by every standard of holy judgment, is a great sermon, no matter what the critics may say about it.

The prerequisite for all successful preaching is *conviction*. A man may not have many articles in his creed, but he needs to have a few concerning which he has no doubt whatso-

ever. If one believes wholeheartedly in these three basic articles of salvation—that man is a sinner, that Christ is a Saviour, and that the present time is the only safe time for reconciliation with God—he is not likely to go wrong on the other doctrines of God's holy Word.

It is the people with convictions that produce conviction in others. The trouble with much of the criticism and speculation among Christians is that it develops a state of mind that hinders them from believing any great truth with any deep conviction. This condition has cut the nerves of all religious zeal. The weapon of skepticism is never the Sword of the Spirit, but the sandbag of the devil that confuses, benumbs, and deadens many. People are missing the note of courage and conviction that once swelled our churches like a holy symphony, and they stand shivering around altars, cold altars, where the holy fire used to burn, but now has gone out.

It is cold comfort for the man who goes to church with his heart oppressed by doubt and unbelief to have his burden increased by hearing a discourse about the latest rationalistic speculation, and nothing said about a great Burden-Bearer who could not only ease his burden, but take it away completely. The

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messenger is a prophet, but if he has no message, he cannot function as a prophet. The messenger is a seer, but if he does not see, he is an impertinence in the sight of God and man. It has always taken men of vision to move the world, and it always will. The critics of the forms of nature bring out their microscopes and scalpels, but that is nothing new under the stars. The planets watched their ancestors in the time of Moses and Jeremiah, and said, "Whither so fast, little man?" and God took care of the prophets. Let us be wise in our own day. Sin and pain and heartaches have not gone out of fashion, and the remedy that the ages has tested is still the only safe one. It is high time for the world to turn again and fasten its eyes on the hill with the Cross outlined against an angry sky.

*The Cross like a far-seen beacon
stands,
In the midst of a world of sin.
And stretched out are His bleeding
hands
To gather the wanderers in.*

If the spell of the Cross is on us, we will not lack for power.

Our next concern is the *form* of the message. In all preaching, especially evangelistic, the simplicity of the form has much to do with its effectiveness and force. The thought should be direct and forceful, and the words such as befit the thought. I have read the plea that a great lawyer made for the life of his client, and I marked the simplicity of the words he used. Why? So every man in the jury box could know their meaning. Not a single word of reference diverted their mind from the great matter in hand. The lawyer felt like it was life or death that day, and the dreaded alternative lay in the acceptance or rejection of his plea. So it must be with our message today;

we must not mar it nor obliterate its meaning by any word or implication that would divert the mind from the great decision that we are asking for. We must remember that the value of the message is not in the human element, but in the divine plan revealed in the message. The message should have fitting form, but the form must never obscure "THUS SAITH THE LORD," which is the only basis of the message to dying man. We believe that there is a great awakening to this fact today, and many preachers are changing their messages accordingly. It is high time for some preachers to come down from some of our famous pulpits and walk on a level with the people who need the message of "Jesus Christ, and him crucified" if they have to stand on a soapbox or curbstone, or as John Wesley, on a tombstone, to reach the millions that never darken a church door, and are on their way to an endless eternity without hope and without a Savior.

Of even greater importance than the form is the *substance* of the message. To the question, "What shall I preach?" comes the answer, "Preach Christ, and Him crucified," as the Apostle Paul preached, inspired by the Holy Spirit. A preacher may preach of all the suns and planets of the universe, but they are just the works of God's fingers. All moral law is from Him, and all ethical maxims are embodied in Him, who is the Way, the Truth, the Life. Nor is the preaching of the Cross a narrow theme, for there center humanity and divinity, brotherhood and love, sacrifice and redemption. To press the matter a little farther, we must center our preaching on Christ Jesus, our Example and our Savior. All theories of the atonement laid aside, the great fact of the need of an atonement cannot be laid aside. His

is the magic name, for He said, "No man cometh unto the Father, but by me," and all our hopes center in His life, death, and resurrection. And these truths are to be preached, not as a matter of argument, but as a personal experience. As important as the virgin birth of Jesus Christ may be,

*Were Christ ten times in Bethlehem
born
and not in me,
My case were still forlorn.*

"Sayest thou this thing of thyself, or did others tell it thee of me?" says the Scripture. This is the challenge which Jesus gives to every believer. No sermon nor any experience should ever contain an apology for our beliefs. If we happen to know of anyone of skeptical tendencies, it is folly to preach or testify especially for him and disregard the needs of hundreds of others who are not skeptics. As a matter of fact, our experiences with the skeptical and critical have shown us that nothing so moves them as an actual experience in the life of some Christian. For these people, a testimony is better than an argument, and a fresh miracle in the transformation of a life will bring conviction to a wavering heart.

There is doubtless need for instruction, and the teaching function of the pulpit must not be forgotten. But after all, what we need is not more light, but more sight. People need to be urged to do the things they know to be their duty to do. It is the will, and not simply the intellect or the emotions, that we must reach. The appeal must be made to the conscience. We must have the blind man's creed, "One thing I know, that, whereas I was blind, now I see." If the gospel is applied, the gospel will do its work. It has vindicated its claims by actual test among all classes of man for 2,000 years. This has been attained by the gospel being preached by men with their souls on fire for God, and by a people who are moved by the Spirit of God; for if we are not moved, no one else will be. The great preacher Jowett said, "The joy of catching one soul is unspeakable. When we have gotten one soul, we become possessed by the passion for souls. Get one, and you will want a hundred." We must pray and agonize for souls until we cannot be denied. As we bleed, we bless; and when the world sees the marks of the Master on us, it will no longer be faithless, but believing.

(To be concluded next month)

Where Preachers Fail

It is in that stubborn staying power most preachers fail. Gradually, imperceptibly, they lose heart and expectancy, come at last to put things through with the feeling it had better be done, but nothing much will come of it. Though in theory they would of course agree that one single soul is worth the utmost pains of the greatest minister of Christ, they begin, in the back of their minds, to let slip their faith in the gospel, because it is not winning the world with quick-running machinery . . . Yet it was good enough for Jesus Christ.

From *In His Stead*, by Arthur John Gossip

Not Just Brainstorming But "Heart Storming"

In leading his pastors in an open, honest, self-directed study of I Corinthians 9, District Superintendent Robert I. Goslaw, Pittsburgh District, asked the following searching questions. Following each question are the answers given. Editor

I

How can holiness preachers HINDER the gospel? Verse 12, "Lest we should hinder the gospel of Christ."

1. Inconsistent living.
2. Carelessness in private devotions.
3. Failure to teach and practice the Bible principles.
4. Excessive personal demands.
5. Seeking personal glory.
6. Driving their people instead of leading.
7. Routine discharge of duties without spiritual anointing.
8. Showing respect of persons or cliques.
9. Not having their families an example.
10. Not cooperating with district and general church.

How can holiness preachers HELP the gospel?

1. By a holy example in family life, attitude, and service.
2. Wise preaching that instructs, feeds, convicts, and comforts.
3. Keeping an understanding heart.
4. Studying to show themselves approved unto God.

5. Giving instead of seeking.
6. Being personal evangelists.
7. Loving their people.
8. Pushing entire program of the church.
9. Not letting money be deciding factor.
10. A proper appearance.

II

What is the minister's responsibility to discipline his STANDARD OF LIVING so that he can serve wholeheartedly where he is called? Verse 14, "They which preach the gospel should live of the gospel."

1. Learning to live within the range of his income.
2. Keeping within the average of his congregation.
3. Being sacrificial.
4. Must have proper management.
5. Learning to eliminate from the budget expenses that do not contribute to pastoral achievement.

What about a pastor or wife supplementing their income by secular work? When is it essential?

1. When the basic home needs are not being supplied.

2. Only as a last resort.
3. When it is the only way for the gospel to be preached.
4. When God and people approve it.
3. Study of Bible and needs of men, including sermon preparation.
4. Personal devotions to keep a compassionate heart.

When is it defeating the cause?

1. When it is for more than bare essentials.
2. When he has to neglect his basic ministerial duties because of work.
3. When the "job" takes the place of his "call."

III

How can a minister abuse HIS POWER in the gospel? Verse 18, "That I abuse not my power in the gospel."

1. Driving and not leading his flock.
2. Allowing the temporal reward to motivate him rather than the call of God.
3. Feeling people owe him something.
4. Getting all he can and "canning" all he gets.
5. Not preaching scriptural messages.
6. Thinking of local church only.

IV

How can you define "all things" and "all means" in such a way as to keep consistent with the Scriptures and be effective in saving some? Verse 22, "I am made all things to all men, that I might by all means save some."

1. Jesus adapted His earthly ministry to individual types of personality.
2. Be ready at all times to minister to every man on his level and according to his need.
3. Find a happy medium—remain sensitive to the convictions of others, but yet do not become bound by their notions or opinions.

List some of your daily activities which are intended to lead to the salvation of men.

1. Visitation.
2. Prayer.

Are we satisfied with the time spent in soul-winning activities?

1. (Nearly all indicated they were not satisfied with the time spent. Then let's do it.)
2. Yes, but not the results (study and practice will improve results).
3. All activities should be directed toward the ultimate goal of soul winning.

V

Are you really facing the "opponent" or just "punching" at an imaginary opponent? Who is the real opponent—whom are we fighting? Verse 26, "So fight I, not as one that beateth the air."

1. Satan and all his forces.
2. We are fighting principalities of darkness, unbelief—not denominations or people.

Do you feel you are really "in there" FIGHTING, or just "shadowboxing"?

1. Yes, fighting.
2. No answer—from several.
3. Sometimes I feel that I do too much shadowboxing or beating the air.
4. Sometimes I wonder—by the results.

What ministerial activities could be called "shadowboxing"?

1. Unprepared preaching.
2. Majoring on the minor.
3. Halfhearted activity.
4. Ministering that is for self.
5. Hit-or-miss visitation.

VI

What MEANS does Satan use to cause the downfall of a minister? Verse 27, "Lest that by any means, when I have preached to others, I myself should be a castaway."

1. Temptations involving the opposite sex.
2. Too great a concern for the material things of life.
3. Discouragement due to church problems, family, financial pressures, sickness, or lack of advancement in the ministry.
4. Caring for others to the neglect of one's own spiritual welfare.
5. Indifference in the church or in the response of the people to the pastor's plans.
6. A "good church situation" can lull a man to sleep.
7. Too much time spent for leisure, sports, TV, personal plans, or talking too much.

Practical Points

that make a difference

Informality Is His Forte

Dear Son:

I met a preacher the other day who took pride in his informality. He slapped me on the back, cracked the bones of my right hand, told a current joke, flattered my work, and waved a block away as he looked for another joust with informality.

He always wanted to be called by his first name and returned the courtesy to all of his members. His board meetings were turned into interpersonal fellowships. There was always a coffeepot handy and a juicy bit of news for consumption.

Now you know that I am not a formalist nor a "stodgy," but I expect a little more of the clergy, and I believe that I speak for a great many men like myself.

It is a fine line of demarcation that a "man of the cloth" must walk between dignity and informality, and his people will help to place him properly by name and attitude. But don't you think that the minister has a great deal to do with the people's attitude towards him?

Can there be a sense of *otherness* to the point that he is revered as a man of God, and at the same time a sense of *comradeship* until he is loved by children?

I saw it happen the other day! There were two ministers in the city serving a worthy family. Death entered that home. Which minister did they call? The one who was a "jolly fellow" or the man they had learned to love, appreciate, and revere as God's man? I think you know.

Love,
Dad

What can a minister do to FORTIFY his soul, mind, and body?

1. Keep a daily prayer time and pray himself into tenderness and faith each day.
2. Bible study and devotional reading.
3. Keep spiritually-minded by reading good religious books.
4. A proper time for relaxing activities or hobbies.
5. Good health habits including proper eating and sleeping.
6. Keep busy doing the things that are important.
7. Make sure of his consecration and live it.

The Value of Solitude

He who is afraid of his own company must know something about himself that he doesn't like. Or he has pitifully meager resources within himself. The Christian should remedy this. But he can't do it unless there are times when he shuts the world out, shuts himself in with God, and learns to meditate. But meditation is not daydreaming. It isn't retiring into a mental vacuum. It is conscious, deliberate, unhurried, and prayerful thinking about the worthwhile values.

—Selected

Outreach with Ink on Its Fingers

By Carlos H. Sparks*

If you are one who wishes there were a vitamin B-12 shot for churches, this series may be for you. A midweek newsletter and/or Sunday bulletin may be what the church doctors might order. But how will you do it? What will you put in it? What form should it have? How will you print it? Will you lick stamps or buy a mailing permit? How much does it cost?

This effort is to answer these questions for pastors who want to explore the great, wide, wonderful world of local church publishing. We draw upon more than 10 years' experience (much of it trial and error) which began with a \$2.50 hectograph tray on the kitchen table, through ancient vintages of used mimeograph machines, to a beautiful, efficient \$500 duplicator.

To each of you who stand where countless others have stood, this series of chats may prove a guide up a trail, cleared in part by adventurers like yourself, who found no better way to do it than to do it. Do not be surprised if along the way you add some new marks that will make the path more interesting and useful for you and others. This is outreach with ink on its fingers.

I. WHY PRINT A NEWSLETTER?

"You have 150 members, so I can understand why you print a newsletter, but why should I bother?"

"Ed, you have only 40 members and a Sunday school enrollment of 78, but you need a midweek newsletter as badly as I do with 150 members."

"Brother, you will have to show me. As a matter of fact, show all of us. George has about 50 members and Charley has a home mission church with only 18 members. Surely you are not saying a newsletter can be justified in each of these cases."

"All right, fellows. Start taking notes, because before this zone preachers'

meeting is over, I intend to convince you. Let me share the information I have gathered."

People enjoy reading about the things in which they are interested. The daily newspapers are chock-full of human-interest stories, reports of club meetings, fund drives, sporting events, church and political news. The publisher knows there is a vast segment of his readers who are interested in these various subjects. Now ask yourself, Are there also events within the church which would be appealing as news to the people of the local church? Certainly. In addition to being a newsletter, your midweek epistle may also be an advertising piece for revivals, literature campaigns, Sunday school promotions and reports, class competition, and

*Pastor, Johnson City, Tenn.

many, many more. The news is narrowed to the area of concern in the local church. One need not wade through page after page of comics, sports, world and local news to find the section of news in which he is most interested. Therefore the newsletter is more personal and is often better read and more widely read among the church people than the daily newspaper delivered on the same date.

More than this, it is a contact with the home on a very personal basis, at approximately the halfway point in the week. This factor keeps the church in the minds of the people between Sundays. Following the motive of secular advertising, we create a desire for the church fellowship in the mind of the reader. Sunday becomes a day that is synonymous with the local church. This could be defined as inreach.

Outreach is another good reason for printing a newsletter. Mailed to prospects in the community, one might be impressed that they are being contacted by a church that is concerned. If your church has done a community survey, placing every unchurched family on your mailing list will turn up some startling results.

Therefore it matters little whether you are a large church or a small one. You are dealing through a motive in either case. Your church wants to show its interest in the people already on the roll and convince those without a church home that your church can meet their needs for spiritual fellowship.

We will refer to method of publication later, but at this point we can assure you, be the church large or small, there is a method of publication which will fit practically every budget.

II. YOUR READERS WON'T READ IT IF—

"I have some choice quotations from the old pulpit masters. Will that make good material for my newsletter?"

"Ed, you have interrupted me just as I was going to cover that point. If you will listen closely, I believe the information I have gathered will answer most of your questions."

YOUR READERS WON'T READ IT IF—*you fill it with quotes.* There is a reason. People want to read about people—people who are alive and breathing. Preferably, people they know or have known or will know soon. No matter how moving a passage from *Pilgrim's Progress* may be, your church people would rather read about Mrs. Brown's class redecorating the classroom. The same is true for poetry. It may be pretty and it may illustrate a good point, but you will make time with your readers if you will use the space to say that "Jimmy Ellis was elected president of the senior class at Happy Hollow High." Since your target is people, you must use people to hit the mark. Even a stranger to your church will read the news of people he doesn't know because people are interesting. A good rule might be, If your reader could have read it in the public library, daily newspaper, PTA magazine, or *Factory Digest*, etc., don't quote it in your newsletter.

YOUR READERS WON'T READ IT IF—*you can't spell.* Some may be courteous and tolerate your efforts, but many from the fourth grade through college will laugh behind your back. Many intelligent people can't spell. Is it "baptize" or "baptise"? Is it "baptismal service" or "baptizmal service"? Until I purchased an instant spelling dictionary, I didn't know what a poor speller I was. You too may have this rude awakening—and if you do, good. Spelling and grammatical construction are important today as we try to reach a highly educated people.

YOUR READERS WON'T READ IT IF—*you have been sloppy.* Always make a dummy copy. Correct and edit until you have it right. If your mimeograph machine spills ink all over one corner of the page, throw the page in the waste can. All you need is one waitress or nurse to lay that filthy sheet on her lap and stain a uniform and you may as well take her name off the mailing list. She will put on a pair of gloves and carry your epistle to the trash can.

YOUR READERS WON'T READ IT IF—*you tire them.* Divide your sheet in half for two-column printing like a magazine. This makes for shorter lines that do not have to be followed across the page width. Do not compress too much in too little space. Read the daily newspaper and copy the style of saying the first thing first and the next thing second and so forth. For example, if you are reporting that the Salvation Trio will be singing at your church Sunday, you would not say, "We are quite thrilled, happy, and delighted to inform you that through arrangements with our district superintendent and the president of the Church Schools Department and the Ladies' Bible Class, we will be honored to hear the Salvation Trio Sunday morning."

Rather you would say, "The Salvation Trio will sing Sunday morning in our church at eleven o'clock." If space will not permit any further information, you have told the most important thing first. While we may well be indebted for the arrangements, the big news is that the trio will sing Sunday. The newspapers have trained your readers to enjoy this kind of reporting. Give the reader what he likes. Your job of editing will be easier too.

YOUR READERS WON'T READ IT IF—*you pick a fight.* That old crank, George Everett Doaker, sold 200 head of hogs and marketed 800 bushels of corn and didn't put a dime of tithe in the church. However wrong his actions may have been, if you assail him in the newsletter, either openly or veiled, you will lose friends, readers, and members. Always tell the best and forget the rest. Mr. Doaker can hurt you more than you can hurt him anyway. You have a church mortgage to pay and he has another 100 head of hogs, a field full of white-faced cattle, and he never has received his wheat check. Better be kind. If you can't write about him without the itch to "bring him down a notch or two," find some other subject matter for your newsletter. Mrs. Doaker has always been gracious, hasn't she?

THEY WON'T READ IT IF—*you talk about the same people all the time.* Though she may be helpful and almost inexpensible, we must not say, "Miss Mary Jones, our organist, also doubles on the piano when the occasion arises. Proving her versatility, Miss Jones is also president of the missionary chapter and has led the Youth Fellowship for the past two years. Miss Jones is studying at State University. Miss Jones is engaged to Martin Welling."

How much more readership if we had said instead, "We wish to salute several of our people who have given time and energy in service to the church this year. Miss Mary Jones, organist, has been active in the church auxiliaries. Adam Everts has worked as the choir director. Martin Welling has done a marvelous job as soloist with the choir. Mildred Davis is to be congratulated as the able secretary of the ladies' missionary chapter. John Gilliland will be long remembered for his exciting programs during the Youth Fellowship hour last year." Etc.

Here we have left Miss Jones under the spotlight, but we have let her share it with others, which gives the reader the feeling that it is the people's church, and not just a place where Miss Jones does everything.

If we keep our newsletter chock-full of names, we can be assured of good readership. One gimmick I use to get children's names in the newsletter when there are no real reportable items about them in a column we call **NAMES IN THE NEWS GUESS-WHAT-FOR DEPARTMENT.** Under this heading we simply list a dozen names. Just names. "Suzzy Kelly. Alice Everts. Billy Danner. Joe Thomas, Willie Jones," etc. Invariably I am asked (sometimes called on the phone), "Pastor, I saw my name in the paper. What *did* I Do?" To which I honestly reply, "Oh, nothing."

"Yes, I did. What did I do?"

This is the test. The only way you can pass it is to publish a newsletter that will be read.

(Next month will be discussed equipment supplies, and their use.)

The pastor must help
people go on living

After the Funeral

By Wallace A. Ely*

WHEN THE FUNERAL IS OVER, many preachers feel relieved that this most difficult ministerial duty has been performed. The funeral is indeed over, but the preacher's duty to the family is by no means ended. This duty often finds the minister not knowing what to say or what to do. The least he can do is to make himself available to answer the questions that members of the family may wish to ask. If their faith in God has been shaken by their doubting the justice of God, the preacher must pick up loose ends and weave their faith again into total confidence in the goodness and justice of God.

Widows may need help to apply for social security benefits, probate a will, find employment, and other essentials that have suddenly been thrust upon them.

A widower may need help to do the best by children who have been left in his care. The wife has looked after the details of the children's welfare. Now this falls suddenly upon the father and finds him unprepared.

The entire family will need consolation. When the loved one dies, the family often cannot realize that he has actually gone until a week or

so has passed with an empty chair at the dining table, a vacant bed in the home, the unbroken absence of a voice that has been stilled forever, and a hand that can never caress again. Ministers can partly bridge over this awful gap between the first shocked numbness and the dawning realization that the loved one has indeed gone never to return.

The Bible will prove the most effective resource the preacher can use. Indeed, preachers do not know what is proper and fitting to say, so they should let God speak through His eternal Word. Surely this beatitude is relevant: "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). And this: "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). Ministers can gently explain—when necessary—that the sorrowing who become embittered are not among the blessed. Only those who comply in full faith with the inspired words of Peter, "Casting all your care upon him; for he careth for you" (I Pet. 5:7), will receive the blessing.

If the deceased was a Christian, preachers can explain that death is the only door to heaven. This person expected to go to heaven when he trusted Christ to save him. It would not be right for him to expect

*Methodist minister, Texarkana, Ark.

this greatest of all experiences that the human race can know and never find the fulfillment of this hope.

Ministers can give assurance that loved ones who have died in the Lord are now with God. Jesus told the penitent thief on the cross, "To day shalt thou be with me in paradise." So the body is dead, but the spirit now lives a deeper, freer life than this world can ever give. (Read I Cor. 13:9-12.)

Jesus promised, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:3). The preacher can assure the bereaved that their departed loved one has surely found his prepared place. Also: "In John 17:24, Jesus prayed for you and your loved one that you may be with Him. His prayer will not go unanswered."

"Will we know each other in heaven?" is a question often asked.

The disciples knew Moses and Elijah when they appeared at Christ's transfiguration as recorded in Matt. 17:3. We will surely know as much in heaven as we know on earth. If the disciples knew these whom they had never known, we will surely know those whom we have known best. We will evidently know Jesus.

He was man as much as He was God while He was on earth. If He is our Example, those who are redeemed by His blood must follow this Example and be known in heaven. Jesus will know all of us; all of us will know Him.

Moses died just as we and our loved ones do. Elijah was translated. Both were very much alive when they stood with Jesus on the mount. They had exact identity. If we die before the coming of the Lord, we will be resurrected to life. If we are living when Jesus comes, we will be translated to meet Him in the air along with the resurrected saints. We will know one another just as Peter, James, and John knew Moses and Elijah.

Perhaps the most consoling truth that preachers can bring to Christians who have lost a loved one in Christ is the fact that they will be reunited. This hope will create an expectancy that will help to hold them steady and true themselves.

There are just as definite duties that preachers have after the funeral as there are at the time of the funeral. They may prove themselves above the ordinary by extending their wise pastoral care into the difficult and trying days ahead.

Do We Discourage or Uplift?

Wesley speaks several times in his *Journal*, with unusual heat, of the fact that here and there he came on congregations who had stopped trying. And usually, he maintains, the reason is that they have had far too discouraging preaching, some of it quite unduly severe, and nearly all of it not merely holding up a huge ideal for them (that we must do, for God will not be satisfied until we are like Christ), but stunning them into a feeling that for them at least it evidently is no use to try at all. That is just wicked.

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

No man so weak—
No man so strong!

The Man of God

By Reginald Hasley*

THE WORDS of Paul to the Philip-
pians that he was “in a strait
betwixt two” (Phil. 1:23) must surely
describe in a different context
the life of every true man of God.
On the one hand is his realization of
his work for God, and on the other
a recognition of his weakness in that
work.

In the first place there is:

His Weakness

Sooner or later the man of God
will learn that he who would be led
by God’s Spirit must be tempted by
the devil. He who would ascend in-
to the third heaven of revelation
must be brought to the limit of his
own resources by a thorn in the
flesh. He who would be a shepherd
and not a hireling must be willing
to lay down his life for the sheep.
Seeing the magnitude of his task, the
man of God sees himself as a grass-
hopper in his own eyes and cries,
“Who is sufficient for these things?”
Looking out on the large field of the
world to be ploughed, he realizes
that the sun is so hot, the plough
point is so dull, the plough handle
is so rough, the ground is so hard,
and he himself so weak to push, that
his little efforts seem futile indeed!
Hearing the command of God to “cry
aloud, spare not, lift up thy voice
like a trumpet, and shew my people

...” (Isa. 58:1), he puts his feeble
lips to the trumpet and all too often
he cannot help but feel that the
trumpet has given an uncertain
sound!

We cannot take too lightly Paul’s
solemn words that he had “trouble”
in Asia; that he was “pressed out of
measure,” “above strength”; and that
when this tempest had reached its
zenith, the great heart of the man
who shook Rome itself “despaired
even of life.” We cannot soon forget
his testimony that while in Macedonia
his flesh has no rest. He was troubled
on every side; without were fightings,
within were fears. Drink deeply from
the cup of Paul’s sufferings drawn
from the well of experience, when he
says he was cast down and in des-
perate need of encouragement. The
man of God’s weakness in the will
of God!

His Strength

The man of God is a witness of
the things he sees and knows. He
has tested the Good Word of God
and felt the powers of the world to
come. He has seen the bush aflame.
He has walked on holy ground. His
soul has groaned under confession—
confession of his own and of his
people’s sins. He has prayed through
for himself and them. He knows the
experience of glorious victory for
himself, and he has claimed it for
others. In his heart is the wondrous

*Minister, British Isles.

assurance that he can do all things through Christ, who strengthens him. He has learned to wait on the Lord, and his strength has been renewed. He knows that when he is weak, then he is strong. He has found that the name of the Lord is his strong tower, and at all times he can run into it and he is safe. To the man of God the Bible is a contemporary Book. Bible scenery is more familiar to him than the streets of his city or the lanes of his country. To him the place of prayer is the place of battle and victory, and the pulpit is the place of anointed proclamation.

The man of God finds liberty and power in preaching. He expects God to work miracles as he preaches. His faith stands in the power of God, and not in his own resources. He is convinced that the Word of God is not bound, and that God's truth will

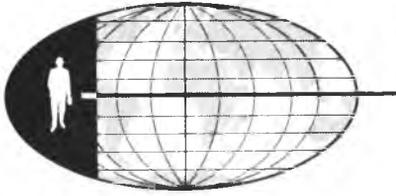
prevail even though his strength wanes and his years shorten.

The man of God never sees accomplished all for which his heart yearns. He is always living in hope of future, of eternal victories. He knows his God will never disappoint him!

The man of God can never be content with side issues and trivial ministries. He has wept at Calvary, knows the miracle of Pentecost, and the unsearchable riches of Christ burn as fire in his bones. Nothing is to him more important than preaching the Word, praying for souls, and presenting every man perfect in Christ. Brethren, who is sufficient for these things? Thank God, "He is able to make all grace abound toward you, that ye, having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

*The Saviour of men came to seek and to save
The souls who were lost to the good;
His Spirit was moved for the world, which He loved
With the boundless compassion of God.
And still there are fields where the laborers are few,
And still there are souls without bread,
And still eyes that weep where the darkness is deep,
And still straying sheep to be led.
But how shall they hear if the preacher forbear
Or lack in compassionate zeal?
Or how shall hearts move with the Master's own love,
Without His anointing and seal?
It is not with might to establish the right,
Nor yet with the wise to give rest;
The mind cannot show what the heart longs to know
Nor comfort the spirit distressed.
O Saviour of men, touch my spirit again
And grant that Thy servant may be
Intense every day, as I labor and pray,
Both instant and constant for Thee!*

(Albert Osborne)



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

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

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Department of HOME MISSIONS

MULTIPLY



Souls won
Witnessing laymen
Bible preaching
Dollars for missions

..... *through*
NEW CHURCHES

It's that time of the year again...

12th

**ANNUAL
NAZARENE
SERVICEMEN'S
RETREAT**

**November 10-13, 1969
General Walker Hotel
Berchtesgaden, Germany**

Retreat Speaker: Dr. Richard S. Taylor

Retreat Coordinator: Chaplain (Maj) Vernon G. Swim

Steering Committee: Chaplain (Cpt) K. B. Clements

Chaplain (LCDR) Dudley Hathaway

Chaplain (CDR) W. W. Huffman

Chaplain (Maj) Leland Buckner

Each local church is encouraged to help its servicemen attend. The approximate cost ranges from \$18.00 to \$20.00 per person.

Those who have attended past retreats witness to the spiritual impact left upon them as a result. You can contribute to your servicemen's spiritual life by encouraging them to attend.

The Purpose of the Christian College

“What then may be said to be the purpose of the Christian college? The church college has maintained a true standard of education by conserbing the interests of religion, which furnish the most satisfying element in human life. The church college has always giben primary attention to the indiidual rather than to the group. The church college aims to build strong and well-integrated personalities....

“The church college is needed to supplement the work of the state-supported colleges and unibersities. This dual system of education guards against narrow sectarianism on the one hand, and rampant political influences on the other. The church college, in an important sense, sets the pace for freedom in education. Allow the church college to perish from lack of adequate support, and the state institutions under political control would soon mold a civilization anything but Christian. A strong system of church-related colleges is the only guarantee which this country has against the threat of regimentation.”

Dr. H. Orton Wiley

October 4, 1943



OCTOBER IS STAR CHECKUP MONTH

YOU CAN HELP

Check today on the
NWMS in your local church

STAR REQUIREMENTS

1

"Other Sheep" Subscriptions—Subscriptions equal to 40 percent of church membership reported in 1968-69

2

Membership—NWMS members equal to 70 percent of church membership reported in 1968-69 or a 5 percent net increase

3

Prayer and Fasting—Prayer and Fasting members equal to 70 percent of TOTAL NWMS membership reported in 1968-69

4

Study and Reading

- a. Complete the study
- b. Readers equal to 70 percent of TOTAL NWMS members reported in 1968-69

5

General Obligations paid in full based on ACTIVE NWMS members reported in 1968-69

Pastor's Christmas Remembrance

TRIUMPHANT LIFE 1970 CALENDAR

Meaningful, Inexpensive Gift!

Here's your answer, pastor, for an appropriate gift to the members and friends of your congregation. This 1970 "Triumphant Life" calendar will provide both beauty and inspiration to any home and remind your people of their pastor and church throughout the year. And the cost to you is so very reasonable!

Highlighting this popular calendar are reproductions of Sallman's paintings and contemporary floral designs, all in full color. Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" section . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size, 6 1/4 x 10 1/2". White gift envelope included.

Your choice of 4 famous reproductions

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| U-9902 | At Heart's Door | 25c |
| U-9903 | Good Shepherd | EACH |
| U-9908 | Portrait of Jesus | |
| U-9909 | Assortment of 100 | \$22.00 |

Buy IN QUANTITIES and SAVE!

**10 for \$2.40; 50 for \$11.50; 100 for \$22.00;
200 for \$42.00; 300 for \$60.00; 500 for \$98.00;
1,000 for \$190.**

FREE! Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders, imprinting is \$1.00 extra (minimum of 50 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$2.00 extra.

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

Prices slightly higher outside the continental United States

PLACE YOUR ORDER AT ONCE!

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Sermon Series for October and November

“ALL THIS—AND HEAVEN TOO”

Don't Deny Your “Parish” the Opportunity to Hear This

NAZARENE COMMUNICATIONS COMMISSION

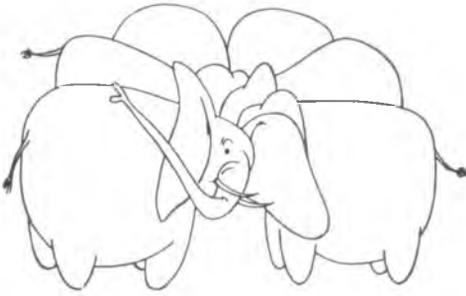
Radio and Television Division

H. Dale Mitchell, Executive Director

Kansas City, Missouri 64131

HAVE YOU HEARD

the procedures for registering
and reporting CST classes?



1. PLAN YOUR CLASS

- (a) What age-group do you wish to interest?
- (b) When will be the best time to offer the class?

2. SELECT A QUALIFIED TEACHER

- (a) Be sure the church school board and the pastor approve the selection.
- (b) Selection of teacher need not be approved by the Kansas City CST office.

3. REGISTER THE CLASS AND ORDER THE TEXTBOOKS

- (a) Send the registration to the CST office in Kansas City.
- (b) Order the texts directly from the Nazarene Publishing House or on the class registration.

4. GIVE TEXTBOOKS TO CLASS MEMBERS IN ADVANCE

This makes it possible for each person to read a portion of the book before the first session. This will help stimulate thought and interest.

5. MEET THE REQUIREMENTS

If offering an "a" series be sure to spend at least 300 minutes in class time; "b" series, 600 minutes; "c" series, 900 minutes.

6. REPORT THE CLASS

- (a) Send the report to the CST office as soon as the last session is completed.
- (b) List only those meeting the requirements for credit,
 - (1) those attending five out of six sessions ("a" series), those attending 10 out of 12 sessions ("b" series), those attending 15 out of 18 sessions ("c" series),
 - (2) those reading the text.

7. PRESENT THE CREDIT CARDS IN A PUBLIC SERVICE

As soon as the class report is received in the CST office, credit cards will be sent for public presentation.

THE ORIENT—

MYSTERIOUS, BROODING

UNDERDEVELOPED AND HIGHLY DEVELOPED

IDEOLOGICAL BATTLEGROUND

VORTEX OF INTERNATIONAL RELATIONS

WHAT SHOULD I BE DOING TO GET THE GOSPEL OUT?

This is the theme of the
1969 Thanksgiving Tape.
Have you ordered yours?

Are your people already preparing their
offering for World Evangelism?

Thanksgiving Tape Request

Please send the FREE 1969 Thanksgiving Tape. After it is used, I agree either to return it free of charge or purchase it for \$2.00.

Name _____

Address _____

City _____ State _____ Zip _____

Church _____ District _____

Date Needed _____

Check box if you wish to receive the free filmstrip.
Clip and mail to

STEWARDSHIP, 6401 The Paseo
Kansas City, Missouri 64131

What
are
we
trying
to
do
in
missions
anyway?

**Establish
conditions
in
which
a
strong
national
indigenous
church
can
flourish**

**An indigenous church: *self-propagating
self-governing
self-supporting***

Rating Your Newspaper

IS YOUR NEWSPAPER a good newspaper?

What are the chief criteria one applies to find an answer to this question?

A graduate student in journalism at New York University conducted a national survey asking editors of newspapers to give their judgment.

Offers Checklist

A list of criteria was contained in the questionnaire. Each editor was asked to check the list, indicating his order of importance, and 100 responded. From their replies a consensus was worked out. The top 11 criteria in order:

1. Unbiased, objective treatment of news
2. Accuracy
3. Complete news coverage
4. Fidelity to the public interest
5. Judgment in the selection of news
6. Strong editorial policy
7. Good writing, style
8. Carry viewpoints conflicting with paper's own
9. Layout, typography
10. Give readership what it needs
11. Give readership what it wants

Some editors balked at rating the points on the ground that they were of nearly equal value.

Viewed as Interrelated

"Many of the points are interlocking," one wrote. "I fail to see how any editor can rank the criteria in relative order. A good newspaper must have virtually all of the above and in about equal doses."

Some editors gave definitions of a good newspaper.

From Philadelphia, where the Church of the Nazarene will hold its Eighteenth General Assembly in 1972, William B. Dickinson of the *Philadelphia Bulletin* wrote:

"A good newspaper presents the news quietly keeping in mind that it enters

the home as a guest—and that guests do not shout.

"A good newspaper takes pains to be decent, while at the same time giving all the news. A good newspaper remembers that the weak and helpless need a special break."

The editor of the *Honolulu Advertiser* wrote that a newspaper "must tell its readers what is going on in the world—and why. It must be lively without being shrill; thorough without being dull; and knowledgeable without being superior."

Portland Editor Writes

The editor of the *Oregonian* in Portland, Ore., where the denomination held its Sixteenth General Assembly in 1964 and enjoyed tremendous press coverage, wrote: "The first duty of a newspaper is to inform. Entertainment is definitely secondary in a good newspaper although it need not be ignored.

"A good newspaper is a 24-hour record of events—local, national, and international—events of importance to the readers of that newspaper."

Eugene C. Pulliam, editor of newspapers in Indianapolis and Phoenix, stated at a national journalism event this year that many forces are at work in the U.S. to impede the "free flow of information."

He said that editors are tempted to give their readers more of what the readers apparently want and less of what the editors think the readers need (Nos. 10 and 11).

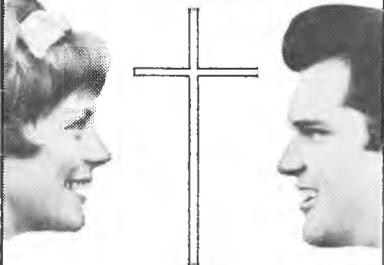
"It is my observation that the public today seems often to care more for entertainment than for knowledge and enlightenment," he stated.

Pulliam believes that newspapers should be moulders of public opinion and stand against trends to mediocrity.

O. JOE OLSON

**WHAT are
You
Doing to Win**

**COUPLES
for
CHRIST**



**SEPT. 7—DEC. 7
1969**

CHURCH OF THE NAZARENE
Department of Evangelism



THE CHALLENGE of the LATER YEARS

Every tenth person in the United States is aged 65 or over—a total of nearly 20 million men and women.

By 1985 this number is expected to increase to 25 million.

What a challenge faces the Church in the area of ministry to the older adult! Is your church doing its part?

ANNUAL HOME DEPARTMENT SUNDAY

November 2, 1969

Pass these suggestions along to your Home Department supervisor—

1. Plan well a special program for this Sunday. Consult with your pastor and superintendent. Ask them to appoint a committee to help in the planning.
2. Arrange transportation as needed. Many from the adult classes will be willing to use their cars for this special service.
3. Send special announcements to all your members. Provide extra announcements for Home Department members to give or send to their neighbors and friends.
4. Give every member that attends some gift to remember the occasion. Here are a few suggestions: a rosebud or other flower, a beautiful bookmark, a ball-point pen, a box of promises, a copy of the home Edition of "Praise and Worship," a copy of "Come Ye Apart." (Additional items and prices will be found in the "Master Buying Guide" from your Publishing House.)
5. Use, if at all possible, some of your Home Department members for special music or Scripture reading.
6. Include your pastor in this special service. Ask him to bring a brief meditation to your members.
7. Arrange for a photo to be taken of your Home Department group. See that a copy is given later to each member.
8. Pray that the special service will make a spiritual impact upon all who attend.



It's the
Follow-through
THAT COUNTS!

“KEYS TO LIFE”

ATTENDANCE CAMPAIGN
WILL BE AS EFFECTIVE AS YOU
PROMOTE IT EACH WEEK

LET'S

REALLY

RALLY



SUNDAY SCHOOL

OCTOBER 26

Set a High Goal.
You'll Miss It, but May Set
a New Record.





- A monthly series of questions and answers -

Q. My Mother is 75 years old. I have been paying Blue Cross for her and have been told she could be in Medicare under Social Security. Should I have her enroll in Medicare and drop Blue Cross?

A. I would suggest you check with your mother's district Social Security office with the hope that you will be told she has been enrolled in Medicare. If she has not been enrolled for Part B of Medicare, she has lost her final opportunity to subscribe to it. If she is getting cash benefits under Social Security, she would have been automatically enrolled for Part A hospital insurance. It is possible a \$4.00 premium is being deducted for Part B coverage.

I would strongly advise against having her drop Blue Cross coverage, which is designed to complement Medicare coverage.

Q. Due to a severe heart condition, my doctor states that I am now totally disabled. He told me to contact my Social Security office immediately to sign up for disability benefits. Can you tell me what I must do?

A. It will shorten the time it takes to complete an application if you have a number of facts in mind when you apply. You should have your Social Security number; month, day, and year you last worked; the month, day, and year you became sick or injured; the kind of illness or injury; names and addresses of doctors, hospitals, institutions, or clinics that treated you for your disability, and the dates you were treated. In the event you recover sufficiently to resume a work load, be sure to contact the Social Security office to advise them of your condition. If you are a veteran, your V.A. claim number is important also.

A disabled worker should also be prepared to state the kinds of jobs he had in the 10 years before he became disabled; the names, Social Security numbers, and dates of birth of his spouse and children.

Q. Last week I lost my purse with all its contents. Among the items which were taken were my Medicare cards. I need them badly. What must I do to secure new ones?

A. You should immediately contact your district Social Security office. In the event you are stricken ill and require hospitalization, the hospital can confirm your entitlement to benefits by contacting the Social Security office. A master tape is kept of all beneficiaries' insurance coverage for which they are eligible, Part A, Part B, or both.

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

Abolish The Laity!

(See Ephesians 4:11-12.)

Dr. Elton Trueblood suggests that those with a call to special, full-time service have an “equipping ministry.” They are to equip laymen to minister. Thus, all Christians are to “minister.” A layman among a group of lawyers is one who has no experience, is ignorant of the real work of the legal profession. There can be no “lay Christians” because all have experienced Christ and know of Him in whom they have believed.

HOW CAN I GET LAYMEN TO MINISTER?

- Get them involved in the work of the church.
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

"Why Can't We Be like Normal People?"

By Lee Marvin*

I WAS SITTING at the kitchen table making out my weekly grocery shopping list. I had racked my brain and searched my cookbooks for new ideas for inexpensive and nourishing dishes, but had come up with the usual result: Even the so-called "budget" meals were beyond the resources at hand to feed our family.

During the previous week while my husband and I had attended District Preachers' Meeting, Tim and his brothers had stayed in the home of a dedicated lay family in our church. The father had a good profession and had been faithful to the Lord in tithes and offerings. The family had been blessed financially. In this home the cookie jar was always full and the cupboards and refrigerator were bulging with the kinds of food growing children love.

"At their house they have a whole bunch of big cans of fruit drink. And the kids can help themselves when they are thirsty. Can't you get some for us today, Mom?"

I patiently tried to explain that, even though I would like to get big cans of fruit drink, our budget simply did not stretch to include them; that if we bought the fruit drink it would mean leaving out some other foods which, in the long run, would last longer and be just as nutritious.

"Oh, why can't we be like normal people?" Tim exploded.

I knew by the tone of his voice that this wasn't a "fussy" question—that this was really bothering him. "What's the

matter, Tim? Do you think we're *abnormal* around here?" I joked to stall for time to breathe a prayer for guidance at this point. Tim was old enough that he would not be put off with pat answers or by avoiding the question. Recently there had been several times that I was sure he had been tempted to think of our family as something other than normal. When he had asked an unwilling friend to join the junior choir, the friend had retorted, "Of course, you *have* to be in the junior choir. Your dad is the *preacher*." And when Tim had won a place on the local junior quiz team, a disappointed contender had confronted him with, "Well, my mother says you shouldn't be allowed on the quiz team. Your dad's a preacher and that's why you know more about the Bible than the rest of us."

"O Lord, help me to be honest with this child and yet be faithful to the work You have called us to do. Give me wisdom," I prayed.

At earlier times when Tim had asked why he could not have some extra toy or article of clothing, I had always explained that it took our income to pay our bills and provide necessary food and clothing; that we had nothing left for extras just then. But I couldn't answer this way to a legitimate request for a simple item of food which would not ordinarily wreck a budget. Besides, we didn't have that many bills. We had pared our wants and even needs to try to fit our current salary and there was no prospect of an increase. In spite of this we had tried to

*Pastor's wife, Trenton, Mo.

keep things in the home as nearly "normal" as possible, considering this and other problems involved in living in a parsonage.

"Tim," I began slowly, still asking for God's guidance and thinking the question through at the same time, "every profession has its problems. The men who work second shift at the plant don't get to come to any of the school programs to see their children take part. Doctors' families can't really plan on an evening of fun with Daddy because of the likelihood that he will be called on an emergency. If your daddy were in the armed forces we would have to move often, sometimes several times a year. It would be impossible for you to make lasting friendships in that situation. Salesmen and construction engineers do not see their families for weeks or months at a time.

"In our profession one of the main problems happens to be finance. Daddy and I knew this when he was called to preach. But we felt this was what God wanted us to do and we wanted to do His will. We felt that the work of giving the gospel to people was so important that a shortage of money was relatively insignificant." I reminded him that, even though we couldn't go to the store and buy everything we would like to have, the Lord had always been good and we have never actually been hungry. We talked together of the many times when some concerned layman brought fresh fruit and vegetables, sometimes even meat or a pie, to our door. Many times this had been in direct answer to an unspoken prayer.

We talked of the many fine people Tim had been privileged to know because he lived in the parsonage—missionaries, evangelists, our district leaders, and even some of our general leaders. I mentioned the fact that Daddy was respected as a professional man, and because of this we had made acquaintance with some of the leaders in our town.

Tim didn't respond immediately. He walked thoughtfully out of the kitchen with his hands in his pockets. But I knew he was thinking because he didn't

give his usual lusty shout, and he walked down the steps instead of jumping off the edge of the porch, as was his custom.

"O Lord, did I say the right thing? Should I have been so truthful to a young child about the situation?" I didn't know. I only knew that I had done my best as I saw it at that time and that I must now leave it all in God's hands for Him to work out.

I still am not sure that this is the answer Tim needed. And if I, through the Holy Spirit, was able to give a suitable answer in this case, there were other times when I felt I had failed miserably.

Tim is now a teen-ager. The fear I had entertained concerning my family's physical well-being because of what I felt to be an inadequate diet was evidently in vain. Tim plays football on both the offensive and defensive teams. His muscular build and physical agility make him a natural for track and tumbling teams. Our other boys, too, are in excellent health.

We have seen Tim come to the altar to be saved and to be sanctified. He asked for Christian baptism, and he has stood before his father to take church membership vows. He has mentioned that he wants to "do something in Christian work, but I don't know what yet." We know the last battle is not won—that the devil still seeks whom he may devour. Tim has the normal adolescent growing pains, but we see many evidences of Christian growth in his life.

"Why can't we be like normal people?" If by "normal" we mean ordering our own lives by our own schedules, seeking advancement and added financial remuneration, placing ourselves in a position where we are not criticized or misunderstood, then—no, we can't ever be "normal." But if we mean that we live according to God's plan for our lives, love God and our fellowman, have a compassion for the lost, the ill, the troubled, know the answer to man's sin problem and are willing to share it, enjoy a family life of love and laughter, then praise be to God, we are *very* normal!

IN THE STUDY



SERMON OF THE MONTH—

Cain's Error

By Doyle Williams*

SCRIPTURE: Gen. 4:3-15

TEXT: Gen. 4:7, 13

(This sermon is based on the idea that a text which is difficult to translate may reveal truth in all the possible choices of ideas.)

INTRODUCTION:

In studying the text of v. 13 by various translations and commentaries, we find that it is very difficult to translate the exact meaning of the words from Hebrew into English. God could have inspired the writer in such a way as to remove any doubt as to what was intended by the verse. Since He did not, possibly there is truth in each of the ways of possible translation.

I would like to give three ways in which it is possible to translate this verse from Hebrew into English. Later on in the message, we will see how each of the translations relates to the passage.

1. "My punishment is greater than I can bear."
2. "Is my crime too great to be forgiven?"
3. "My sin is greater than can be forgiven."

I

For background in seeing the truth of these translations, let us go back to v. 7. In this scene, God is talking to an angry, disappointed man. He is angry because God had accepted his brother's offering, but had rejected his.

It is significant that both men involved had need of a blood offering. This was an offering for sin. Abel's offering was accepted because by it he acknowledged that he was a sinner. Cain's offering was rejected because it was a denial of his being a sinner. Cain tried to make the peace of

fellowship offering before taking care of the sin problem.

God tried to show Cain that He has no favorites. He is no respecter of persons. "Why art thou wroth?" God was saying that He would have accepted Cain's offering as readily as He did Abel's if it had been the right offering. "If thou doest well, shalt thou not be accepted?"

It is at this point that the crisis of the passage is revealed: When God is displeased with me, what do I do? When any man comes face-to-face with the fact that his life is not pleasing to God, he experiences the same crisis that Cain did. Notice the choices as revealed by the words, "If thou doest not well, sin lieth at the door."

II

Translations and interpretations of this verse are varied. They seem to reveal this possible train of thought:

"*An offering for sin lieth at the door.*" The best solution of the problem would have been for Cain to offer the proper sacrifice right there. God was saying that He would forgive Cain. The rest of the verse indicates that Cain would not have necessarily forfeited any of the rights and privileges that had been his before. What wonderful grace that can not only redeem, but also restore!

These words may be a warning as well as a promise. "*Sin coucheth at the door* (as a wild animal, ready to pounce upon you)." This is a solemn warning that to refuse the shelter of the Cross puts us in jeopardy of further and more drastic sin. One must realize that sin is neither neutral nor passive. It is active and militant in its desire to take hold of men.

The next step may be paraphrased somewhat like this: "*Sin desires to become*

*Pastor, Junction City, Kans.

united to you.” The last phrase of the verse is similar to that used of Adam and Eve in Gen. 3:16—“And thy desire shall be to thy husband, and he shall rule over thee.” The horrible thought is that sin desires to become welded or joined to me, even married as it were, to my soul. There is the ultimate danger of becoming permanently joined to sin.

A short time after this first encounter with God, Cain lured his brother into a field and slew him. God again came to Cain, this time to confront him with one of the most despicable crimes—the murder of his own brother.

This is a very vivid illustration of the truth that, once we make our choice to take the way of sin, we have no way of knowing how far it will take us. Cain probably never dreamed that one day sin would control him to the point of killing his brother.

In the first encounter, God very clearly revealed the way of truth to Cain. As clearly as words can express, God made the possibilities of redemption known. Yet Satan had blinded Cain’s mind to the truth. He had become a man who believed a lie because he loved the way of unrighteousness.

III

As stated earlier, there are three possible ways of translating the words, “My punishment is greater than I can bear.” Judging by the content of the text and further reaction of Cain, it seems possible that all of them indicate a grave error in Cain’s thinking.

Perhaps Cain said, “Is my crime too great to be forgiven?” By modern terminology he was saying that *hell is unnecessary*. His whole reaction indicated that he wanted God simply to forget his sin. He used the word “forgive” in a very shallow sense, void of any repentance.

Modern man has taken the attitude that what sins he might have committed are not so bad. Why make an issue over such a trifle as sin? It is tragic indeed when present-day attitudes reflect that of a man who slew his own brother and felt that he had done nothing worthy of punishment.

Maybe Cain was saying, “My punishment is greater than I can bear.” He was saying in effect that *hell is unfair*. Is he again speaking for modern man?

This attitude is a slight admission that sin might not be the best life, but it certainly does not deserve such drastic punishment as God’s Word indicates it shall re-

ceive. Remember, it is the lie of Satan, the father of lies.

We meet people every day with either one of the first two attitudes mentioned. They can be some of the most difficult people in the world to reach with the gospel. Until there is a change of attitude, they will never be saved. Sin is a light, frivolous thing to them.

But my heart goes out to the one who is blinded by the thought of the third expression—“My sin is greater than can be forgiven.” This one feels that *hell is unavoidable*. He thinks God cannot save a sinner like him. People with the first two attitudes are blinded to the holiness and justice of God, the latter to the mercy and grace of God.

There was still a sin offering lying at the door for Cain. Will not God forgive even a murderer? Cain was like so many today who would like to be real Christians, but feel that it is an experience for other people only. They are like Cain who could not see that God is full of compassion and not willing that any should be lost.

CONCLUSION:

The story of Cain sounds just like the story of many people today. They are misled in their thinking about sin and salvation. However, their story does not need to end like Cain’s.

II Thess. 2:13 says, “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” Believe the Word of God. Recognize the lie of the devil for what it is. Accept the truth, and the truth is: Sin is destructive and serious, but Jesus Christ died that He might save us from all our sins. He stands at your heart’s door to give full pardon.

GLEANINGS

from the Greek

By Ralph Earle*

I Tim. 2:1-4

Variety in Praying

In this first verse we find four words for prayer: “supplications, prayers, inter-

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cessions, and giving of thanks"—the only place in the New Testament where they all occur together. There are some points of distinction between them.

The first term is *deesis* (de-ay-sis), the second *proseuche* (proseuchay). *Deesis* simply means "petition," whether made to God or man. But *proseuche* is used only for prayer to God.

The third noun is *enteuxis*, which occurs only here and in I Tim. 4:5. In his classic work, *Synonyms of the New Testament*, R. C. Trench notes that *enteuxis* "does not necessarily mean what intercession at present commonly does mean—namely, prayer in relation to others. . . . [rather] it is free, familiar prayer, such as boldly draws near to God" (pp. 189-90).

Concerning these three words Thayer comments: "*Deesis* gives prominence to the expression of personal need, *proseuche* to the element of devotion, *enteuxis* to that of childlike confidence, by representing prayer as the heart's converse with God" (p. 126).

The fourth expression, "giving of thanks," is one word in the Greek—*eucharistia*. Of this Trench writes: "Regarded as one manner of prayer, it expresses that which ought never to be absent from any of our devotions (Phil. iv. 6; Eph. v. 20; I Thess. v. 18; I Tim. ii. 1); namely, the grateful acknowledgment of past mercies, as distinguished from the earnest seeking of future" (p. 191).

Now to look at each of these terms more closely. *Deesis*, from the verb *deomai*, first meant "a wanting, need" and then "an asking, entreaty, supplication" (Abbott-Smith, p. 99). Arndt and Gingrich note that it is used "with *proseuche*, the more general term, to denote a more specific supplication" (p. 171). In the New Testament it is employed only for prayer to God. The word is "frequently used for intercession" (Kittel, *Theological Dictionary of the New Testament*, II, 41). Occurring 19 times in the New Testament, *deesis* is 12 times translated "prayer," six times "supplication," and once "request."

In contrast, *proseuche* is found 37 times in the New Testament and is regularly translated "prayer" ("pray earnestly" in Jas. 5:17). It is the most general word for prayer in the New Testament.

The noun *enteuxis* comes from the verb *entynchano*, which signifies "to fall in with a person; to draw near so as to converse familiarly." Vincent continues: "Hence, *enteuxis* is not properly *intercession* in the accepted sense of that term, but rather ap-

proach to God in free and familiar prayer" (*Word Studies in the NT*, IV, 216). Ellicott says that *enteuxis* refers to "prayer in its most individual and urgent form . . . prayer in which God is, as it were, sought in audience . . . and personally drawn nigh to" (*Commentary on the Pastoral Epistles*, p. 42).

The term *eucharistia* suggests another important aspect of prayer. It occurs 15 times in the New Testament and is variously rendered "thanksgiving," "giving of thanks," "thankfulness," and simply "thanks."

N. J. D. White thinks that Paul did not have in mind strong distinctions between the first three terms: "His object in the enumeration is simply to cover every possible variety of public prayer" (EGT, IV, 102). In line with this J. H. Bernard, in his volume on *The Pastoral Epistles* in the "Cambridge Greek Testament," writes: "The four words are not to be too sharply distinguished, inasmuch as they point to different moods of the suppliant rather than to the different forms into which public prayer may be cast" (p. 38). But he later goes on to say: "To sum up, then, we may (1) with Origen, regard the four words as arranged in an ascending scale: the needy suppliant (*deesis*) as he goes on is led to ask for larger blessings (*proseuche*), and then becoming bold he presents his *enteuxis*, which being granted, his devotion issues in thanksgiving. Or (2) we may more simply take the words in two contrasted pairs, *deesis* being related to *proseuche* as the particular to the general, and *enteuxis* to *eucharistia* as petition to thanksgiving" (pp. 38-39).

"Authority" or "High Office"?

The Greek word is *hyperochē* (v. 2). It is found only here and in I Cor. 2:1, where it is translated "excellency." It was first used for an eminence, such as a mountain peak, and then metaphorically in the sense of "preeminence." The Greek phrase here occurs in an inscription of the second century B.C. at Pergamum. Deissmann (*Bible Studies*, p. 255) renders it "persons of consequence." Perhaps the best translation is "high office" (NEB).

"Quiet and Peaceable"

The two Greek words, *eremos* and *hesychion*, are defined exactly the same way in Abbott-Smith's *Lexicon*: "quiet, tranquil." The former is found only here in the New Testament; the latter occurs also in I Pet.

3:4. Vincent (IV, 217) points out the distinction between the two. "Eremos denotes quiet arising from the absence of outward disturbance: *hesychios* tranquillity arising from within." We are to pray for our rulers, that we may enjoy the former. Meanwhile, God's grace can give us the latter.

"Honesty" or "Dignity"?

The Greek word is *semnotes*. Thayer gives this definition: "That characteristic of a person or a thing which entitles to reverence or respect, *dignity, gravity, majesty, sanctity.*" The last two ideas apply especially to God, the other two to man. Abbott-Smith gives only "gravity." But this term is not commonly used today. Arndt and Gingrich say that when used of men *semnotes* means: "Reverence, dignity, seriousness, respectfulness, holiness, probity."

Vincent (IV, 217) opts for "gravity." He comments: "*Honesty*, according to the modern acceptance, is an unfortunate rendering." In place of "godliness and honesty," if one likes alliteration he can use "godliness and gravity" (ASV) or "piety and probity" (Goodspeed). Perhaps the best translation for the second word is "dignity" (NASB).

"Will Have" or "Desires"?

The KJV rendering might be taken as indicating simple futurity. But the Greek word is *thelo*, which signifies "wish" or "will," in the sense of desire or purpose. Both ideas apply here.



By Frank G. Carver*

In Adam or in Christ?

Rom. 5:12-21, especially 19, *For as through the one man's disobedience the many were made sinners, even so through the obedience of the one the many will be made righteous.* (All quotations are from NASB unless otherwise indicated.)

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INTRODUCTION

Dai touta, "therefore" (v. 12), introduces not a conclusion to vv. 1-11, but another *proof of the presence of life in Christ*.¹

As focused in v. 19 this is presented by means of a twofold contrast: *tou henos anthropou . . . hoi polloi*, "the [or 'that'] one man . . . the many,"² on the one hand and *tou henos . . . hoi polloi*, "the one . . . the many,"² on the other. In the light of v. 14 the first half of the contrast has reference to "Adam" and "the many" (v. 15) affected by his action. In the same manner v. 15 indicates that the second half of the contrast is "Jesus Christ" and "the many" affected by His action.

But the contrast is not without connection, for Adam "is a type [*typos*, or 'foreshadowing'] of Him who was to come" (v. 13), that is, Christ. The parallel is that, just as there is a solidarity of all men with the first Adam, there can be a solidarity of men with the last Adam. But the latter is a new solidarity, and the difference from the former is radical. To be "in Adam or in Christ" is a crucial matter.

V. 19 presents the contrast in its two significant aspects. The first is between the first and the last Adam:

I. DISOBEDIENT OR OBEDIENT?

A. Adam was disobedient: *parakoos*.

1. *He was not content with the status of man: paraptomatos* (v. 18).

Henos paraptomatos, "one transgression" (cf. vv. 14,³ 15, 17) is interpreted by Gen. 3:1-7, where Adam deliberately "stepped over" the line of God's express command. Not content with the status of man, he sought to share the status of God and lost his dominion over creation (Gen. 1:28; Ps. 8:5 f.; Heb. 2:6-8, RSV). The negative correspondence with Phil. 2:5-11 at every point is striking.⁴

The result (*dia*) is that

2. *He turned sin loose on mankind: he hamartia* (v. 12).

With the article *he*, sin as often in Paul is almost personified (6:6, 17, 20, 22; 7:9, 14; 8:2; Gal. 3:22)⁵ as "a malignant force let loose among mankind."⁶

Paul conceives it as a principle of revolt which Adam by his revolt had made regnant in the world.⁷

Vv. 13-14 stress the point that sin and its results were at work in the world even when the law was not present to point up its true nature (cf. Gal. 3:19-22). Men did not have to sin "in the likeness of Adam's offense [*parabaseos*]" "by disobey-

ing a direct command" (NEB) to experience its effects.

Adam's disobedience (*parakoe*) was thus the trespass on divine prerogatives which introduced sin as human rebellion into the history of mankind.

But this is not to be the final lot of created humanity, for

B. *Christ was obedient: hupakoes.*

1. *He freely assumed the sinful situation of man: dikaiomatos (v. 18).*

Henos dikaiomatos, "one act of righteousness," places Christ's act of "becoming obedient to the point of death, even death on a cross" (Phil. 2:8) in direct contrast to the *henos paraptomatos* of Adam. The moral and spiritual quality of the acts are opposite. For He who "existed in the form of God" (Phil. 2:6) became "sin on our behalf" (II Cor. 5:21). The "righteous deed"⁸ probably involves the totality of the Incarnation, the coming of the Son of God "in the likeness of sinful flesh, and for sin" (8:3).

The result (*dia*) is that

2. *He set grace free for mankind: he charis (v. 21).*

He charis, "grace," like *he hamartia*, "sin," is almost personified by the use of the article. Grace is set in direct contrast to sin as a counterforce or principle at work in the world. As a power among men it flows directly from the obedience (*hupakoe*) of Christ in His righteous act (*dikaionoma*).

In vv. 15-17 *he charis* is seen as *he charis tou theou*, "the grace of God." The genitive is subjective, the "favor" or "good-will"⁹ which emanates from God. This is elucidated as *he dorea en chariti te tou henos anthropou Iesou Christou*, "the gift by the grace of the [that] one man, Jesus Christ." Paul also speaks of *hoi ten perisseian tes charitos*, "the abundance of grace" (v. 17).

Christ's obedience (*hupakoe*) was thus the self-denying of the divine prerogatives which released grace as divine reconciliation into the course of human affairs.

The second aspect of the contrast posed by "in Adam or in Christ?" moves from the two heads of the race to men in their solidarity with their respective heads.

II. SINNERS OR RIGHTEOUS?

A. *Men in Adam are constituted sinners: hamartoloi katestathesan.*

1. *They are under sentence: katakrima (v. 18).*

Katakrima is usually translated "condemnation." The verb form is *katakrino*, "condemn . . . someone."¹⁰ Arndt and Gingrich, however, suggest that it is probably "the punishment following sentence, punishment, doom,"¹¹ as v. 16, to . . . *krima . . . eis* (the judgment resulting in) *katakrima* seems to indicate. The only other New Testament occurrence is 8:1. This sentence of doom for all men (*eis pantas anthropous*) has resulted from the "one transgression" (*henos paraptomatos*) of Adam.

Katistathesan is aorist tense, probably culminative, viewing the effect of Adam's sin on mankind in its entirety with particular emphasis on its existing results.

Thus it is expressed that

2. *The sentence is death: ho thanatos (v. 12).*

Death is here the "comprehensive terms for the disastrous consequences of sin, physical and spiritual."¹² So Brunner writes that "when speaking of death Paul does not merely think of the physical act of dying as a natural event, so to speak, but of corruption as a power to which human life has been forfeited, and in connection with the wrath of God and his terrible judgment."¹³ Barth speaks of it as "the reverse side of sin."¹⁴

So "the many" (*hoi polloi*) who have been constituted "sinners" (*hamartoloi*) are those whose doom is death.

But again this need not be the end, for

B. *Men in Christ will be constituted righteous: dikaioi katestathesontai.*

1. *They are granted justification: dikaiosin (v. 18).*

Dikaiosin, "justification, vindication, acquittal,"¹⁵ was used by Paul in 4:25 in view of his discussions of 3:21-4:25. The meaning is the same here.

Katestathesontai is future tense, contrasting the hope resident in Christ's righteous act (*dikaionoma*) with the already accomplished tragedy bound up in Adam's transgression (*paraptoma*).

Granted by the judicial sentence of God is a new relationship to God that contains the future (5:1-11; cf. 2:13). The concept is basically, but not merely, forensic and eschatological, for . . .

2. *The justification is eternal life: zoen aionion (21).*

The justification above (v. 18) was

described as "justification of life" (*dikaioisinoes*). The genitive could be either objective (which brings life) or exegetical (which is life): "The gift of righteousness (*dikaioisunes*) will reign in life" (v. 17).

V. 21 describes this life as *zoen aionion*, "the life of the age to come" (cf. Mark 10:30) or "the life of the future." In view is not only life in the future, but the life of the future in some significant sense a present possession (cf. 5:5, 10; II Cor. 5:5). Rom. 6:1 ff., and 8:1 ff. further define for us the quality and perspective of this life. So in Paul's mind, when viewed properly, justification is sanctification!

CONCLUSION

We have all participated in the "disobedience" of Adam and are thus "sinners." The law only made sin more obvious and serious (v. 20; cf. vv. 13-14; 8:3; Gal. 3:19-22). "But where sin increased, grace abounded all the more" (v. 20). Sin cannot really compare with grace, or the transgressor with the righteous act (v. 15), or the sentence of doom with the justification (v. 16). For "as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord" (v. 21). We may all participate in the "obedience" of Christ and thus be made "righteous."

¹See the analysis found in William Klassen and Grayden F. Snyder, ed. *Current Issues in New Testament Interpretation* (New York: Harper and Brothers, 1962), pp. 151 ff.

²Literal translation.
³*Parabasis*, also "overstepping, transgression." William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament*, (Chicago: University of Chicago Press, 1957), p. 152.

⁴See C. K. Barrett, *From First Adam to Last* (London: Adam and Charles Black, 1962), p. 16.
⁵Arndt and Gingrich, *op. cit.*, pp. 42 f.

⁶W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed.; Edinburgh: T. & T. Clark, 1900), p. 132.

⁷See William Greathouse, "The Epistle to the Romans," *Beacon Bible Commentary*, VIII (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968), pp. 114 ff.

⁸Arndt and Gingrich, *op. cit.*, p. 197.

⁹*Ibid.*, p. 885.

¹⁰*Ibid.*, p. 413.

¹¹*Ibid.*

¹²C. H. Dodd, *The Epistle of Paul to the Romans, The Moffatt New Testament Commentary* (London: Collins, 1959), p. 102.

¹³Emil Brunner, *The Letter to the Romans* (Philadelphia: The Westminster Press, 1959), p. 44.

¹⁴*The Epistle to the Romans*, p. 170, quoted from Greathouse, *op. cit.*, p. 115, whose discussion of *thanatos* is recommended.

¹⁵Arndt and Gingrich, *op. cit.*, p. 197.

¹⁶Paul can write in Gal. 5:5 of "waiting for the hope of righteousness." The form of the word is here *dikaioisune*, which he also used in Rom. 5:17 and 21.



Babel or Pentecost?

SCRIPTURE: Gen. 11:1-8; Acts 2:1-8

Introduction:

1. Two sets of voices in church world today.
2. One trumpets abroad such words as relevancy, involvement, secular church, etc.
3. The other preaches a mighty salvation through a risen Savior for a sinful world.
4. Are like voices from Babel and Pentecost.

I. Babel—a call to human achievement

A. Key words—"Let us make . . . let us build . . . let us make a name."

1. Were insecure, fearful of another flood.
2. Thought had answer to "brave new world" in themselves.

B. God had sent rainbow of promise to show His love.

1. Men rejected His love, discounted His power.
2. Ignored His provision and disbelieved His promise.

C. But God has last word, as always.

1. Brought plans to naught; confused their tongues.
2. Scattered all over known world.

D. Our world, A.D. 1969

1. Lewdness, lawlessness, strife prominent.
2. Society sick, as some say? Only to extent individuals are sick, sinful; for no society without individuals.
3. From desperately sinful hearts of men come "evil thoughts, murders, adultery, fornications, thefts, false witness, blasphemies" (Matt. 15:19).
4. All too often church is like quack medicine man, relieving symptoms without getting at root of problem; substituting "involvement" for proclaiming gospel of Jesus Christ and His ability to change hearts of men.

II. Pentecost—a call to power in the Holy Spirit

- A. Small group of ordinary men and women—120 in number.
1. But were united in faith, hope, and prayer.
 2. Obedient to command: "Wait for the promise of the Father."
- B. Became flaming evangelists for Christ, turning "the world upside down."
1. Some said they were crazy with confused tongues; others, that they were drunk.
 2. Actually were receiving power to witness to death and resurrection of Lord.
- C. Did not reform world. Did preach redemption to individual souls.
1. Did not compromise; preached men were sinners, needed repentance and belief in Savior.
 2. This Savior, risen and living, was dynamic center of their message.
 3. Traced it all through Old Testament and said had experienced it themselves, knew what they were talking about.
- D. Offer they made was universal—Acts 2:21.
1. They weren't blind: knew of slavery (more than half of Roman Empire slaves), prostitution (temples where it was a form of worship), oppression, dishonesty.
 2. What to do about it? Preach a new birth of society as men in society were newborn in Christ.
 3. They backed up the message with their lives because they knew they were already victors over death.

Conclusion

1. Today in church world shift is from preaching Christ as one Cure for sin, to development—"Let us build . . . let us make."

2. Can Church join with present world to build city and tower as names for themselves and still ignore "city which hath foundations, whose builder and maker is God" (Heb. 11:10)?

3. Must reverse this trend, turn from merely human achievement back to power of Pentecost.

a. Will mean bowed wills, minds, and hearts.

b. Will mean one message: "Christ died for our sins according to the scriptures;

and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4).

4. BABEL OR PENTECOST? Which will the Church choose?

CLARK H. LEWIS
Kansas City, Mo.

I Am Involved!

SCRIPTURE AND TEXT: Acts 2:7-13, 37-39

Introduction

1. Previous sermon contrasted Babel (call to human endeavor) with Pentecost (call to Holy Spirit's power).
2. Some may say, "Well and good, as far as it goes. But Christians need to go farther—get involved."
 - a. My reply, "I am involved."
 - b. This message God has been speaking to my heart all week.
3. What can we trace as involvement of disciples who witnessed as Peter did here—"Repent . . . be baptized . . . and ye shall receive the gift of the Holy Spirit," and those who followed such teaching?
4. Were they involved?

I. *The early Christians were followers of Christ*—"And all that believed . . ." (2:44).

A. Read list from 2:9 ff. to show varied nationalities in Jerusalem for Passover Feast.

B. First Christians after Pentecost drawn from this group—no racial prejudice, for higher "nationalism" had taken over.

C. Explain how "all the believers met together constantly and shared everything with each other, selling their possessions and dividing with those in need" (2:44-45, *Living Acts**). See also 4:32-35.

II. *They were responsive to human need*—"A certain man lame from his mother's womb . . ." (3:2).

A. His condition typical of poor people of his day.

1. Restricted funds meant being

*Used by permission of Tyndale House Publishers, Wheaton, Ill.

shut out from what medical attention available.

2. Did what he could—begged.

B. His condition appealed to Peter and John fresh from Pentecost and a concerned group of Christians.

1. *They were on way to church*—not a protest march—when they saw him.

2. But even on way to church were not too busy “being good” to become involved.

C. His condition was changed through faith in action. Peter said, “We don’t have any money for you! But I’ll give you something else! I command you in the name of Jesus Christ of Nazareth, *walk!*” (Acts 3:6, *Living Acts*)

D. His changed condition brought jail stays for Peter and John, whose defense “amazed” the council, who “could see that they were obviously uneducated, non-professionals . . . and realized what being with Jesus had done for them! And the council could hardly discredit the healing of the man when he was standing right there beside them!” (4:13, *Living Acts*)

E. *I am* involved!

III. *They faced racial problems*—“But with the believers multiplying rapidly, there were rumblings of discontent . . .” (Acts 6:1, *Living Acts*).

A. Christians after Pentecost had problems, and one of them was racially inspired. Seeing how they handled it should give us light (6:16).

B. Was the strife settled with dissent, by protest, by bloodshed? No. “Now look around among yourselves, dear brothers, and select seven men . . . This sounded reasonable to the whole assembly . . .” (6:3, 5, *Living Acts*).

1. Again, went by principles laid down by Christ.

2. Result: “And the word of God increased; and the number of the disciples multiplied . . .” (6:7).

C. *I am* involved!

Conclusion

1. Time limits me, but observe:

a. After Pentecost, Christians knew death (Stephen, 7:59); problems in the

church (15:7); problems between individuals (15:39a); torture (16:23a).

b. But always they fell back on basic principles of changed men changing society.

2. Practical Apostle James writes to Christians: “Dear brothers, what’s the use of saying that you have faith and are Christians if you aren’t proving it by helping others? Will *that* kind of faith save anyone? If you have a friend who is in need of food and clothing and you say to him, ‘Well, goodbye and God bless you, stay warm and eat hearty,’ and then don’t give him clothes or food, what good does that do? So you see, it isn’t enough just to have faith. You must also do good to prove that you have faith. Faith without good deeds is dead and useless” (Jas. 2:14-17, *Living Epistles*).

a. You will be vulnerable here—love always is.

b. But you will find this involvement will bring you within sphere of God’s blessings.

3. *I am* involved!

CLARK H. LEWIS
Kansas City, Mo.

Available to God

SCRIPTURE: Acts 9:1-22

TEXT: Verse 10b—“I am here, Lord.”

Introduction: God cannot use us unless we are available to His call. The Lord gives us a list of those who have been ready to do his bidding.

I. Abraham called to go through testing—Gen. 22:1, 11.

II. Jacob comforted by the Lord—Gen. 46:2

III. Moses called to a special work—Exod. 3:4

IV. Samuel being prepared to the priesthood—I Sam. 3:10

V. Ananias sent to help a praying young man—Acts 9:10b

Conclusion: It is the responsibility of every Christian to keep himself in constant readiness for assignments that God may at any moment give him.

DUANE SPRINGER
Fargo, N.D.

Dual Sermon Titles

I recently read the diaries of a rugged man of God who helped carry on the work of the Church of the Nazarene during depression days. The man was B. F. Harris, district superintendent of the New Mexico District from 1932 to 1938.

In those days men seemed to be in the habit of giving two titles to their sermons, the second title being one to enliven the imagination. Following are some of the catchy titled I found in B. F. Harris' diaries:

"Daniel's Purpose of Heart," or "Grit" (Daniel 1)

"The Acid Test of Revival Preparation," or "Tithing" (Mal. 3:8)

"Death and Judgment," or "The Two Appointments" (Heb. 9:27)

"The Man in the Bush Who Had to Come Out and Face Facts," or "Where Art Thou?" (Gen. 3:9)

"The Man Who Was Determined to Have His Own Way," or "What It Really Means to Be Lost" (Matt. 22:11-13)

"The Exit from This World to Eternity," or "Death" (Heb. 9:27)

"Christ Heals the Man with a Withered Hand," or "Doing the Thing That Could Not Be Done" (Matt. 12:9-13)

"Jesus Christ, the Champion of All Ages," or "Uttermost Salvation" (Heb. 7:25)

"Studies in the Life of Gideon," or "Every Man to His Place" (Judges 6; 7)

"The Strange Request," or "The Prayer of the People Who Loved Their Hogs Better than Jesus" (Mark 6)

BYRON C. FORD
San Diego, Calif.



IDEAS THAT WORK

Preaching to Full Pews

Every pastor has his moments of discouragement. Especially in these days of coldness and commercialism there are temptations to discouragement to pastors, when the people attend church so poorly, and his own members often are slack in this matter of church attendance.

We saw the other day the advice of a businessman made to his pastor. The preacher in a season of discouragement over this very matter went to the businessman and poured out his troubles to him. He felt that he was a failure because he could not draw the people to his ministry.

The businessman gave him the following advice, which we want to pass along to others who may be similarly troubled:

Jim Albertson, you are not a failure. You are a success, and you are going to be a still greater success than you ever imagined. . . . You have spoken of discouragement and failure. Now, hear me out: Go into your church next Sunday and preach to full pews. It doesn't matter if there is only one person there. When you enter the pulpit it is up to you to visualize a big congregation; every seat filled. And you must preach to them as to a crowd. You must put your soul into your sermon, and it will prove the turning point in your career.

—B. F. HAYNES, Editor
Herald of Holiness
(May 28, 1919)

Surprise for Evangelist

The Friday night of revivals around our church we play a trick on our evangelist. We circulate to our regular attending folks (including teens) an envelope with the evangelist's name on it and a sheet of stationery inside. We tell the folks to write notes of appreciation and hand them back to the pastor

by Sunday night. All evangelists have shown great surprise and pleasure over having something in writing to take with them from the meeting. It's something they can share with their wives and children back home.

FRED WENGER
Harrisburg, Pa.

Conversation and Communication

Conversation is normally considered two-way communication. Often the human tendency, even for the preacher, is to be the principal or sole speaker. Profitable relationships are built upon consideration for the congregation's conversation. Too often, perhaps, people never get to tell the preacher about their feelings and ideas. Yes, sometimes their words are bitter. Words of anger or animosity should not overwhelm, but prompt patience and prayer. Maintain your "cool" and don't hang up the phone! Make it possible to talk again. A good pastor is an attentive listener with carefully planned comments.

Breakdown in communication between parish and pastor can occur in many ways. One common fault is carelessness. Preachers are often poor listeners. Another fault is favoritism. Some families may receive more attention than others because of personal preference by the pastor. An accurate visitation or calling record system can make it possible for the pastor to maintain fair and balanced contact with all the people.

J. E. PERRYMAN
Bismarck, N.D.

Hymn of the month

When I Survey

No. 69, *Praise and Worship Hymnal*

To the author, Isaac Watts (1744-1748), we are indebted for some of our greatest hymns. They are all stately, dignified, and almost always based upon

scripture. In the instance of this hymn we recall this verse from Gal. 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." See also Phil. 3:7-8.

In addition to being a preacher and a poet, Watts was an ardent student of theology and philosophy, and wrote several notable books. The hymns of Isaac Watts continue to hold their grip on the Christian Church after the passing of two centuries.

He died on November 25, 1748, and was buried at Bunhill Fields, London, near the grave of John Bunyan. A monument to his memory was placed in Westminster Abbey.

In 1744, Wesley set the words of this hymn to music. It was later arranged to the tune "Hamburg" from the famous Gregorian Chants. From this former tune the American composer, Lowell Mason (1792-1872), arranged the tune now in common use. He was then organist in the Independent Presbyterian Church, Savannah, Ga. His first book of hymns and hymn tunes was published in 1822.

BULLETIN



BARREL

Dear Mr. Beyer:

You manufacture aspirin that relieves suffering and cold and fevers. The mixture used in your tablet makes it possible for a person to get out of bed and fight off headaches, muscle spasms, and bad nerves. I have noticed that these tablets work on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, and especially on Saturdays. But people who take them on Sunday get no relief. They are not able to attend church on Sunday. Is it possible for you to examine your tablet and put an ingredient in that will work on Sundays?

—From a doctor's bulletin board
Miami, Fla., Newsletter
J. REX EATON, pastor

THE CHURCH IS NOT—

- A hospital—although it ministers to the spiritually sick and morally anemic.
- A gymnasium primarily to develop ethical muscles.
- A cold storage plant to keep a few saints from spoiling.
- A club to give a little religious polish to complacent members.

THE CHURCH IS—

- A filling station for spiritual travelers on the way of life.
- An organization that exists to help people live.
- A place of quiet rest for souls that need strength to carry on under life's burdens.
- Above all—a rescue ship for lost men.

Clearview, Wash., Newsletter
J. K. FRENCH

You cannot joke an enemy into a friend, but you may joke a friend into an enemy.

* * * *

It is easier to fight for one's principles than to live up to them.

INSIGHT INTO OUR DEEPEST INTERESTS

- Which disturbs you most?
- A lost soul—or a scratch on your brand-new car?
- Missing the worship service—or missing a day's work?
- The church not growing—or the garden not growing?
- Your Bible being unopened—or your newspaper being unread?
- Your contributions decreasing—or your income decreasing?
- Your children being late for Sunday school—or late for public school?
- The church work being neglected—or housework being neglected?
- Missing a good Bible lesson—or missing your favorite TV program?
- Low attendance at worship—or low attendance at your party?

Whittier, Calif., Midweek Call
CHARLES OGDEN, pastor

You can tell a man's character if you know what makes him glad, what makes him sad, and what makes him mad.

* * * *

Blessed is the leader who can develop leaders while leading.

* * * *

The same power that dispelled the gloom from cosmic darkness in the dawn of creation is the same power that dispels the sinful darkness of the human heart.

THE END SEATS

Are the end seats closer to heaven?

This occurred to me today

While I watched the holders rising

As the tardy pushed their way

Past beyond those with the habit

Which each Sunday seems the goal.

Do the end seats offer bounties

Far more helpful to the soul?

Early comers seem to hold them

Like a selfish little boy

Who has grabbed and keeps on clinging

To his most delightful toy.

Does a greater absolution

Come when sitting at the end?

Tell me, pray, what are the factors

This seat has to recommend?

—Author unknown

Norwood First, Cincinnati
S. E. DURBIN, pastor

A Sabbath well spent

Brings a week of content,

And health for the toils of the morrow;

But a Sabbath profaned,

Whatso'er may be gained,

Is a certain forerunner of sorrow.

"Neither gems nor men can be polished without friction."

* * *

"Those who become weary in well-doing do not need rest, but vision."

* * *

Seeking empties a life; giving fills it.

WHAT IS SIN?

*Man calls sin an accident;
God calls it an abomination.
Man calls sin a blunder;
God calls it blindness.
Man calls sin a chance;
God calls it a choice.
Man calls sin an error;
God calls it enmity.
Man calls sin a fascination;
God calls it fatality.
Man calls sin a weakness;
God calls it a madness.
Man calls sin a weakness;
God calls it a willfulness.*

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

When Sunday comes, instead of being "all out" for Christ, many are "all in."

Consecration

*He couldn't speak before a crowd;
He couldn't teach a class.
But when he came to Sunday school,
He brought the folks en masse.

He couldn't sing to save his life,
In public couldn't pray;
But always his 'jalopy' was
Crammed full on each Lord's day.

He listened well, he had a smile,
And he was always there
With all the others whom he brought,
Who lived both near and far.*

*And God's work prospered—
For he had a consecrated car!*

—The Oasis,
Eastside Church, Phoenix



The New Testament Speaks

By G. W. Barker, W. L. Lane, and J. R. Michaels (New York: Harper and Row, 1969. 448 pp., cloth, \$6.50.)

This is a fascinating book. The title is well-chosen, for in this volume the New Testament is allowed to *speak* its message in a very effective way. What each of the books of the New Testament actually *says*, in the light of its historical context, is spelled out in excellently outlined form. Few volumes in print will give the reader such a satisfying overview of the Christian Scriptures.

The three authors have two things in common: they are all graduates of Harvard Divinity School and professors of New Testament at Gordon Divinity School. This book reflects their experience in team-teaching New Testament courses at that seminary. In the Preface they define the nature of their work as "an exposition of the New Testament message, written from an evangelical perspective" (p. 13).

The opening essay, called "The New Testament Speaks," lays down four principles governing their methodology. The first three assert the divine authority of the Scriptures as the Word of God. The fourth states: "Although the word of God is wholly divine in its origin, the form in which it is written is wholly human" (p. 22). The last fact is wisely emphasized, with appropriate quotations from Augustine and Calvin.

In the brief chapter on the canon one finds a chart (pp. 31-32) giving the authorship, date, and place of origin of each of the 27 books of the New Testament. Here the traditional conservative will find a few surprises. Matthew is dated at 75-85, Mark at 67-72 (most British and American scholars say 65-70), Luke and Acts at 75-90. The main problem is in regard to II Peter, with "Apostle Peter" given in brackets, indicating doubt, and the date "80-90(?)." This reviewer's reaction is that instead of putting this chart near the beginning of the

volume it would have been wise to place it at the end, after the pertinent data relating to each book had been presented and evaluated.

The period from 538 B.C. to A.D. 135 is summarized very briefly but effectively in the chapter entitled "From Prologue to Epilogue—the Drama of History." The authors have a genius for compressing a wealth of factual data into a compact bar of solid gold, shining with illuminated interpretation.

Chapters V—VIII trace the history of Jesus' life, the Jerusalem church, Stephen and the Hellenists, and Paul and the Gentile church. Here the writers show not only thorough scholarship but keen insight. The reviewer would take issue, however, with the phrase: "a three-year sojourn in Arabia" (p. 144). There is nothing in the Greek text of Galatians 1:17-18, or in English translations, to support this popular but erroneous view which conflicts with Acts 9:19-25.

Beginning with Chapter IX the authors seek to present the main message of each of the books of the New Testament. In the opinion of the reviewer they have eminently succeeded in capturing and communicating this. Here one finds an informed, conservative ("conserving") understanding of the variety of theological emphases in the different books—without the constant harping on supposed contradictions, which one finds too often in current literature.

The Thessalonian letters are accepted as the first books of the New Testament to be written (A.D. 50-51). Here we have "the Dynamics of the Christian Mission." I Corinthians reveals "the Erosion of the Church." It is suggested that all the many problems at Corinth rose out of a "pneumatic freedom supported by an over-realized eschatology" (p. 176). The pneumatic enthusiasts were already "reigning with Christ" and so glorying in all kinds of self-centered "freedom."

II Corinthians and Galatians are treated together as "Challenges to Paul's Apostleship." This puts the Epistle to the Galatians back into its traditional spot between II Corinthians and Romans. It should be noted, however, that the authors favor the South Galatian theory (p. 185), as also the unity of II Corinthians (p. 190).

Romans is not primarily a theological document, but rather "a mission document" (p. 192). Paul is not a theoretician or systematist, but a "task theologian" (p. 192). His theology is expressed "in the

concrete context provided by his mission to the Gentiles" (*ibid.*).

Limitations of space preclude any further treasure-hunting. Confining ourselves to a debated issue, we note that the Pauline authorship of the Pastoral Epistles is firmly defended (pp. 239-45).

The authors make an impressive case for placing the writing of Mark in the Rome of Nero's time, or immediately following (pp. 251-59). "The probable life setting of the Gospel of Matthew is a Hellenistic Jewish Christianity located at or near Antioch" (of Syria) and "characterized by a remarkably broad and unrestricted view of the missionary task" (p. 263). In Luke-Acts we have authentic history with an evangelistic thrust.

The Epistle to the Hebrews is a "word of exhortation" (13:22)—"the technical term for the homily which followed the reading of the Scriptures" (pp. 308), as in Acts 13:15. The Epistle of James consists of four homilies, with major emphasis on "the royal law" of love. I Peter emphasizes the "royal priesthood"; II Peter and Jude, "royal promises."

It is in their treatment of the genuineness of II Peter that the authors step briefly, and only slightly, aside from the path of traditional conservatism. At first they answer effectively the arguments of those who would place this Epistle in the second century. Their own reaction is this: "The more one studies Second Peter, the more it appears that the case against authenticity has been overstated and has tended to build up and solidify over the years without any new evidence" (p. 351). Yet they are willing to accept the theory that the Epistle is "a compendium or anthology of genuine Petrine material put together in testamentary form by one or more of the apostle's followers after his death" (p. 352). They conclude by leaving the matter open (pp. 358-59).

It should be noted, however, that matters of critical introduction play only a minor role in this volume. The major emphasis is on the message of each book of the New Testament. The authors have fulfilled their purpose in an outstanding manner.

This subordination of critical questions is reflected strikingly in the fact that the perennial problem of who wrote the Fourth Gospel is practically ignored. All five "Johannine" books are assigned to the Apostle John. The authors concentrate on giving a superior summary and interpretation of the contents of these books.

One error of statement needs correcting. It is not true that "Luke alone records" the parable of the lost sheep (p. 384); it is found also in Matthew 18:12-14. Three typographical errors were noted. On page 176, note 14, "Ramsey" should be "Ram-say." On page 309, fourth line from the bottom, "Hebrew" should be "Hebrews." And at the beginning of the next to last line on page 381 "Through" should be "Though."

The present reviewer is decidedly unhappy with books that place the notes at the end of each chapter, instead of at the foot of the page where they belong. Having to keep two places open all the time and jump constantly back and forth from one to the other places an unfair burden on the reader. It is a colossal nuisance.

In spite of this unnecessary hardship the reviewer enjoyed the book immensely. It is an excellent textbook for use by those who wish to bring their students face-to-face with what the New Testament really means. And every pastor and Bible student would profit greatly by reading it.

—RALPH EARLE

The Early Church

By Henry Chadwick (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968. 304 pp., bibliography and index, cloth, \$6.95.)

This is Volume I of the *Pelican History of the Church*. This special edition published by Eerdmans is by arrangement with the Penguin Books Limited. The volume was originally copyrighted in 1967. The author is Regius Professor of Divinity at Oxford.

This is a very detailed, but not at all tedious, study of the Early Church in the first four centuries. Since this was not only an exciting but very formative period, for both church polity and doctrine, one who would understand the roots of many modern problems and ideas should acquaint himself by careful reading of such a survey. Actually, the emphasis is not so much on church history as a string of events as it is on the inner development of its spiritual life and doctrinal symbols. The method of the author is to use both prominent men and crucial movements and controversies as the topical foci around which he writes. It makes the treatment both comprehensive and moving, so that the reader is not bogged down in excessively technical and abstract discussions.

R. S. T.

Preachers' Exchange



FOR SALE—Books by Beverly Carradine: *The Old Man, Golden Sheaves, A Box of Treasure, A Bundle of Arrows, Pastoral Sketches, Jonah*. Also a 1911 *Manual, Pentecostal Church of the Nazarene*. Write M. C. Garrison, Rte. 3, Box 142 CG, Hot Springs, Ark. 71901.

WANTED: Any or all of the set of the *International Critical Commentary and The Minister and His Greek New Testament*, by A. T. Robertson. Write Paul Lorenzen, 1552 E. Topeka St., Pasadena, Calif. 91104.

WILL TRADE OR SELL: *Barnes' Notes* on NT only. Nearly new. \$12.00. Joseph E. Thomas, P.O. Box 543, Fillmore, Calif. 93015.

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

CALENDAR DIGEST

OCTOBER—

- NWM Society Checkup Month
- 5 Worldwide Communion Sunday
- 12 Caravan Sunday
- Laymen's Sunday
- 13 Canadian Thanksgiving
- 26 Sunday School Rally Day
- Reformation Sunday

NOVEMBER—

- 2 Begin five weeks: Witnessing with the Word
- Home Department Sunday
- 9 Servicemen's Sunday
- 23 Thanksgiving Offering

DECEMBER—

- NWMS Christmas Love Offering for NMBF
- 14 Bible Society Offering



AMONG OURSELVES

The slogan "It's the follow-through that counts!" is indeed one of the "Keys to Life" (p. 29) . . . Some men are bursting with good ideas, but must let others implement them. Others are good at carrying out plans, but can't seem to blueprint them . . . Happy is the pastor who can do both . . . He can start projects, but he can also carry them through . . . It would be revealing to go back over the *Supplement* and make a mental note of the many direct or implied appeals (I count 10) to "follow through" . . . For instance, Bill Fisher has projected a radio series for October and November. We may be sure he will "follow through"; but unless pastors "follow through" in getting him on the local stations, of what value will his efforts be? . . . Again, we must "follow through" educationally, in fidelity to the vision which brought our colleges into being. The particular role of the church college presented by Dr. Wiley (p. 19) can be fulfilled only as the college maintains its distinctives. And for us, those distinctives are not sufficiently covered by the word "Christian"—unfortunately this term has become too vague. The distinctives of a Nazarene college must be unmistakably Wesleyan, not just hypothetically, but recognizably . . . So let us "follow through" with our prayer support, as well as monetary . . . And by the way, some churches have become indigenous in spite of their indigence (p. 25; cf. II Cor. 8:1-2) . . . Let us see if we can match them—proportionately—out of our abundance, when we bring our Thanksgiving Offering in a few weeks.

Until next month,



NEW and GLORIOUS!



On Love Alone

An all-new presentation by JERRY NELSON that will challenge your finest "choraleers" and thrill the hearts of your congregation. Contemporary arrangements and narration timed for today highlight the theme, "On love alone He will build His kingdom." Presentation time, 40 minutes.

MC-17 CHORAL BOOK

\$1.50

INSTRUMENTAL BOOK Let instruments add their joyful sound to your presentation through the integrated score for trumpets, trombones, oboe, violins, harp, and percussion instruments.

MC-17A

\$1.25

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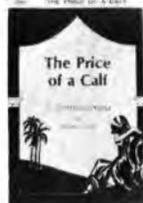
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