

# NAZARENE PREACHER

MARCH 1971

## **PULPIT CHORES**

*General Superintendent Coulter*

## **"SAFETY FIRST"**

*The Editor*

## **10 PERCENT—A BASE, NOT AN ACCOMPLISHMENT**

*Stephen R. Beals*

## **WILLIAM BRAMWELL**

*Herbert McGonigle*

## **THE CHURCH FACES THE GENERATION GAP**

*Jon Johnston*

## **SOMETHING TO LIVE BY**

*J. Kenneth Grider*

## **HUMOR IN THE PARSONAGE**

*Waulea Renegar*

## **THE GOSPEL ACCORDING TO JESUS' ENEMIES**

*Tom Findlay*

*proclaiming Christian Holiness*



# NAZARENE PREACHER

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## CONTENTS

Pulpit Chores, <i>General Superintendent Coulter</i> .....	1
"Safety First." <i>Editorial</i> .....	2
A Surprise Answer, <i>L. K. Wehmeier</i> .....	3
10 Percent—a Base, Not an Accomplishment, <i>Stephen R. Beals</i> ....	4
"Out of Order Came Opportunity," <i>Practical Points</i> .....	7
William Bramwell, <i>Herbert McGonigle</i> .....	8
The Church Faces the Generation Gap, <i>Jon Johnston</i> .....	12
Something to Live By, <i>J. Kenneth Grider</i> .....	16
Humor in the Parsonage, <i>Waulea Renegar</i> .....	32
The Gospel According to Jesus' Enemies, <i>Tom Findlay</i> .....	34
Gleanings from the Greek (II Tim. 2: 1-15), <i>Ralph Earle</i> .....	35
What the Sanctified Put On in Place of the Old Man, <i>Ross Price</i> ...	37
Revivals, <i>Asa H. Sparks</i> .....	40

## DEPARTMENTS

Pastor's Supplement, pp. 17-32 • The Preacher's Wife, p. 33 • In the Study, p. 35 • Gleanings from the Greek, p. 36 • Doctrinal Studies, p. 38 • Timely Outlines, p. 40 • Idea Sparks, p. 41 • Bulletin Barrel, p. 42 • Here and There Among Books, p. 46 • Calendar Digest, p. 48 • Among Ourselves, inside back cover.

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# Pulpit Chores

By General Superintendent Coulter

**A**NYONE who is familiar with farm life knows that chores are an inescapable obligation. Regular, orderly, and habitual patterns of work must be followed for a productive farming operation.

Perhaps one of the areas of the ministry where chores are neglected most is in the making and preaching of sermons. Preaching is still the focal point of a man's ministry. What is done in that brief time of preaching determines the course of the church and the welfare of the people. And in that brief time the preacher's own fate may be determined.

It is quite common to hear of the apostasy of our times, and about the erosion of faith, but it is much more important to throw up some dikes and build some barricades to stop the floods that cause the eroding.

Preaching is still the divinely ordained remedy for the ills of the Church and of society. In spite of some modern assumptions that "preaching doesn't work anymore," it is still the means by which God speaks to men through a man.

The use of words has not gone out of style. People are so bombarded by words and so deluged by them that they have become suspicious and guarded. But they are still affected by words. Someone has said that people are not tired of preaching so much as they are tired of "non-preaching." Preachers today face the most literate, the most informed, and the most impatient audience any speaker ever had.

The demands upon the preacher of this generation are greater than ever before. There is a weariness of clichés, an impatience with drivel, but a hunger for an enlightening and challenging word from God! "It is an arduous, agonizing task to preach the gospel Sunday after Sunday, year after year, in ways that will not weary people, that will not betray them into thinking it flat and stale and repetitious."

Chores must be done. Disciplines of prayer, study, wrestling with a text, choosing words that live and breathe are involved in producing a sermon that throbs with the power of the Spirit. The only way it can be accomplished is by the tedious task of doing the chores that produce pulpit power and blessing.

## "Safety First"

**I**T IS TRUE that "safety first" may be nothing more than "me first," and as such be raw selfishness. But when the lives of others are at stake, taking care to insure security is only being responsible. Especially at sea we are quite happy for thorough and ceaseless security measures to be taken.

There is, for instance, security against fire. On the S.S. "Orsova" (where this was written) three distinct fire detection systems are in constant operation.

Then there is security against collision, in the form of two separate radar screens. There are also the meteorological instruments, that the ship's officers may be able to anticipate weather changes. And there is the gadget which reads the depth of the ocean; they want no foundering in shallow water!

Perhaps most striking of all is what we might call progress security. There is no guesswork navigation. When the ship leaves Southampton, the captain doesn't just set a general course toward the first port of call, Bermuda, then lounge about in self-enjoyment, taking for granted that a well-aimed start is sufficient assurance of a transatlantic bull's-eye. On the contrary, the voyage is carefully planned in advance; then time, speed, and direction are constantly checked against the plan. Precise location may be determined several times in one morning.

There are hints here for the Christian. Let us not be overly afraid of setting up guards, of being watchful, of frequently checking our spiritual location and progress. The officers at sea do not look on this sort of thing as "morbid" and "introspective"; to them it is just being intelligent.

But perhaps there is a lesson for the pastor also. Does he have any navigational charts, any appointed sea lane, any definite destination?—or is he just "sailing"? It would seem not too farfetched to think of each new assembly year as the beginning of a new voyage. The voyage is charted by budget assignments, numerical goals, district projects, and local enterprises. Surely a pastor should begin the journey with a clearly defined idea of where his ship of Zion should be one year hence. Then is it not rather foolhardy just to "sail"—maybe even drift—without knowing at all times exactly where he is on his assembly-year journey?

After all, a lot of money is tied up in a big ship, to say nothing of the priceless human cargo—quite sufficient value to justify the

utmost care. But blood—Christ's—is tied up in the vessel the pastor is piloting. The "human cargo"—eternal souls—is in large measure dependent on the pastor's care. Should the "sky pilot" be less responsible than the sea pilot?

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## A Surprise Answer

Dear Editor:

I do not know if you can use the following story or not, but I will tell it just as it happened to me.

I work in a factory to pay my living expenses so that I may be able to give my time in the ministry to helping small churches.

One day as I was repairing a machine on the production line, I was talking to the operator of this machine about coming to the First Church here in Houston. Everyone in that factory knew that I was a preacher of the Gospel, and this particular man had been having himself a high time trying my patience every time he called for a repairman. This day I asked him, "Walton, you seem to be so set against the church, I would like to know why."

He looked me in the face and said, "There isn't any romance in the church anymore."

This took me by surprise, and I asked him just what he meant by that remark, and he answered, "Preacher, how did you get your wife to marry you? I am sure that you didn't just walk up to her and say, 'Hey, Gal, how about it—do you want to marry me?'" He continued, "Oh, no! You took her out at least several times and told her what a good guy you were and all the other good points about yourself—now didn't you? Then in a subtle way you brought about that you thought she was the most wonderful woman in the world. Then you popped the question. Isn't that right?"

Of course I did have to admit he was right. But I told him I still didn't see what that had to do with his not coming to church. Then I really got the shock of my life.

He said, "That is what is the matter with all of the churches—they have lost their romance. In other words, they ask a person to come to church and they preach their best and do get people under conviction, but then they rush to get a man to the altar and rush again to get him to believe God. They do not 'romance' the soul of that person; instead, Preacher, it is rush, rush, rush! Oh, yes, they do talk about love, but, my friend, the greatest need of lost people is to be 'romanced' into the church, rather than being pushed into it."

Respectfully,  
L. K. Wehmeier

It's hard to argue  
with what works

## 10 Percent—a Base, Not an Accomplishment

By Stephen R. Beals\*

Tithing for churches is like tithing for individuals—we cannot long remain at the minimum and grow spiritually. The idea that the church's missionary giving should equal 10 percent of all other monies raised is fine—if it is a step in the right direction and not an end to be attained.

26.1 percent for missions. Now, concluding my first year at Nome, Alaska, the church has come from 5 to 10.7 percent in the final three months following a "Missions Week" emphasis in February. So far, during my 12 years of pastoring, the churches have averaged 20.7 percent total.

### Figures talk

Let me illustrate what I and many others have found. My first pastorate was of six years in a little country church, Garfield, east of Estacada, on the Oregon Pacific District. The first four years were excellent, achieving 15.4, 11.6, 11.2, and 12.1 percents. Mid-point of the fifth year, however, found the church only 5 percent. Then we planned what we called a "Missions Week" with missionary speakers, including Mrs. Gordon Olsen. During the final one-third of the year we gained from 5 to 10.3 percent. During my sixth year, and continuing the annual "Missions Week" emphasis, the church attained 20.6 percent.<sup>1</sup>

Then I moved to Parkrose,<sup>2</sup> just east of Portland, Ore. During the next five years Parkrose averaged

### Feedback

What benefits do the local churches reap as a result of consistently high missionary giving?

The first are spiritual. The greatest blessings, loudest shouts, and wettest tears have been during missionary emphases. If altars are barren, have a missionary conference and offering appeal. At Nome we had not had a seeker in over eight months until the final day of our "Missions Week." From that day on God has anointed our services with victory and spiritual growth. People are blessed and souls are touched when God works. At Parkrose a teen-ager walked to the front to make a goal-reaching offering with tears in his eyes and a testimony of God's grace. Faith and commitment allow God to work. The whole spiritual tone of the church is raised. Also, since the offering em-

\*Pastor, Nome, Alaska.

phasis is weekly, the blessings are continuous. There is the victory of offering plus continued testimonies throughout the year as faith is exercised and God works.

Mal. 3:8-10 applies to the church as well as to the individual. Besides the spiritual benefits there are definite financial results. Even as 10 percent is only the base, but 20 percent, 30 percent, or higher is the norm for the individual, so it should be for the church. As this becomes true, God blesses.

Our church at Garfield went from a total raised, less General Budget and Approved Specials, of \$1,577 to self-support in six years. Parkrose went from \$3,692 and heavy indebtedness to self-support in five years. At the time of its "Missions Week" Nome was \$1,500 behind in its monthly utilities and other obligations, and no hope of catching up. The only sensible answer to this situation was a glorious missionary offering. With a goal of \$200 for the following 20 weeks, promises of \$411 were received. Less than three months later the entire \$1,500 was paid. Also all budgets were paid for the first time in at least eight years. We cannot outgive God! Yes, the \$411 offering was surpassed in 16 weeks.

Added to the financial results is personal dedication. Youth called to full-time service. Youth on the mission fields. This is what I have seen from my churches.

## Methods

The book *Triumphant Missionary Ministry in the Local Church*, by Norman Lewis,<sup>3</sup> introduced me to these victories. It should be required reading for all church board members. Simplified, it is a prayer and fasting program with the emphasis on faith.

Depending on the church, availability of speakers, and whether or not it is combined with revival services, the meetings may include a Wednesday, Friday, Sunday, or be eight days or more.

The secret is faith, depending on God to supply. The offering is of faith-promises. All the banners and publicity should emphasize faith.

There is the thermometer prominently displayed throughout the services with the red ribbon portraying the offering goal. At Parkrose the teen king and queen were elected during the week and it was their privilege to read the promises and raise the thermometer ribbon.

Next there is the offering itself. It is *not* an offering of money, but of promises. If 20 people promise an average of \$1.00 a week for 50 weeks, that amounts to \$1,000. On the final Sunday people write down on prepared promise slips their promises. These have ranged in my churches from five cents to over \$5.00 per week. These slips are passed out both morning and evening. Most add to their morning promise in the final service. The ushers pick up the completed promises, take them immediately to the front, and return for more. As they are received, the amounts are read aloud, such as "five cents," "\$1.00," "\$5.00," etc. These are quickly changed to total year values and relayed to the thermometer crew, who raise the ribbon.

When the thermometer reaches the goal, tears and praises are abundant. If such an emphasis has never been held before, the church is suddenly awakened to a vast reserve of finances and blessings never dreamed possible. Our goals have always been met, often on Sunday morning.

We have generally worked on 50-week plans. Some churches may find

twice a year better.

These faith-promise offerings include all General Budget and Approved Missionary Special offerings *and these only*. The weekly promise is an average of such. Don't be afraid of depleting the Easter and Thanksgiving offerings by the weekly emphasis. Our special offerings are often records besides the unusually large weekly offerings.

Finally, there is the follow-up. I have generally handed out the yellow Prayer and Fasting individual record cards for the people's benefit. The Prayer and Fasting chart may be used. Since these are not pledges to the church, but promises to God as He supplies, I have never kept records of individual giving. In almost every bulletin I print: "Missionary Offering Promised per Week \$\_\_\_\_," and the amount; "Missionary Offering Received \$\_\_\_\_," and the amount.

## Dangers

A real danger of our missionary giving is complacency, or satisfaction with what has been accomplished. An NWMS president of a large church just wrote: "We raised for all purposes through this department \$13,620.64. I think this is an all-time high, but I am concerned with the ease with which it came." How much faith is there in the land of ease? Victory comes through sacrifice and dedication. Let us not be satisfied with only good results. Too many churches are content with 10 percent when they should move up to 20 or 30 percent and beyond.

Another danger is the thought that it may work elsewhere but it won't work here. My three churches have been a country church, a city church, and a mission field trilingual church. It will work anywhere. God is able if we are willing to obey.

We must also beware of setting goals too low. At Garfield, a year before our pastorate began, the church raised \$46.00 for missions. In our fourth year we reached \$372. Yet in our first full year of faith-promise offerings, \$1,051 was raised. At Parkrose the church had not in 19 years raised over \$330. One suggestion was to set our goal at \$500. However it was set for \$1,000, and \$1,250 was received. If a church is having its first faith-promise missionary emphasis, its goal should be at least twice their previous year's 10 percent giving. It should be noted that I have experienced from 90 to 105 percent of these faith-promises actually being received.

Of course we must all be careful to give for the joy of giving and to win the lost. We must not give to receive. Yes, we do know the promises of God, and by faith accept them and act upon them. However, our attitude must remain one of Luke 17: 10: "We have done that which was our duty to do."

It must also be stated over and over again that these are General Budget and Approved Special offerings *only*. There will be a real temptation to use a good thing to raise various and sundry offerings, or apply these for numerous causes. Never yield to these temptations. We believe in storehouse tithing for the church as well as for the individual.

Also it must be repeated that these are always over and above our regular tithes and offerings. Local expenses should *never* come from missionary offerings, and this includes our local benefits received from district supervision and work (district budgets) and our colleges (college budgets).

The final danger I'll mention is the danger of the pastor himself. Each month he must know exactly



where his church stands percentage-wise. Also, the church will rarely rise above its pastor. So far as I know, no member of my churches has ever given more into the church than I have. No faith-promise has ever been larger than mine. I do not say this boastingly, but humbly. By faith God supplies in mysterious ways. Generally my family's promises are paid by midyear. However, we do not give much beyond our promises, for we are not able. It seems that the week a promise is paid the valve of God's reservoir is closed. Then I wonder why my faith was so small. *Why did I* close the valve so soon? I've often wondered what would happen if I would by faith promise \$10.00 or \$15.00 or more a week. In my mind I know that God would supply, but in my heart my faith is weak.

My churches are not isolated cases. Although I was the first on the Oregon Pacific District to venture into this plan, many have followed. They have not followed me. Some probably did not even know of my work. Rather, they followed God. Ashland, Eugene First, Eugene Fairfield, Medford First, Myrtle Creek, Portland Central, Portland Parkrose, and Springfield have all had faith-promise missionary conventions on this district. Eugene First, having raised \$11,414 for missionary offerings in 1969 to be an 11.5 percent church, had a faith-promise offering in February, 1970, of \$38,239. Here is a 30 percent church in the making.

Let's make 10 percent a base, not an accomplishment. Let's move up and have more 100 percent churches and some 25 percent districts.

## Practical Points

*that make a difference*

### "Out of Order Came Opportunity"

Dear Son:

God's Spirit met with us today and some wonderful people found Christ as their Saviour.

It was a Communion service, and our pastor had given long thought to the planning of the sacrament. Every segment of the service was beautifully organized and every person taking part knew what to do at the proper time.

But then it happened! We were singing "There Is a Fountain Filled with Blood," and suddenly the Spirit came. Our timing became His timing until the agenda was forgotten.

A young couple with family problems came down the aisle hand in hand to kneel and give their hearts to Him. Several more knelt to allow the Spirit to fill them with the fullness of Christ.

But what about the Lord's Supper? Well, after the altar service, there was a most meaningful time for the sacrament. You see, out of order came opportunity—and with the opportunity both pastor and people cooperated with God's timing—and it happened!

Let it happen, Son; let it happen!

Love,  
*Dad*

<sup>1</sup>See "News in Picture," *Herald of Holiness*, Nov. 11, 1964.

<sup>2</sup>See "News in Picture," *Herald of Holiness*, May 12, 1965.

<sup>3</sup>Can be obtained through Nazarene Publishing House.

Do we ask the difference between  
**holiness** evangelism and any other kind?  
Study Bramwell, and we will know.

## William Bramwell

By Herbert McGonigle\*

**I** HAVE RECEIVED what I call an extraordinary baptism of the Spirit. My soul has experienced such a fellowship with God and heavenly things as I never felt before . . . I am swallowed up in Him . . . He justifies, He purifies, He then stays the mind on Himself. He gathers us nearer and nearer till we live in the presence of God every moment." Such was the testimony of William Bramwell, Methodist saint and revivalist extraordinary. Many things about Bramwell made him memorable: his transparent saintliness, his studious application as a preacher, his unswerving devotion to the call and will of God, his near-prophetic gift in knowing men and events. But, more than anything else, Bramwell is remembered as a revivalist. The awakening of God's people, the conversion of sinners, the enlivening of dwindling societies, praying and leading believers into entire sanctification—that was the work for which Bramwell was peculiarly anointed.

William Bramwell was born in Lancashire, England, in 1759. The son of a strict Church of England home, he was regular at worship and very early knew a real sense of sin. He was scrupulous about his secret sins, almost morbidly so, and inflicted on himself long fasts to ease his

\*Pastor, Uddingston, Scotland.

conscience. When offered some of Mr. Wesley's books he refused, saying they might destroy his religion! Undoubtedly it at least needed disturbing, and Wesley would have done it, but the great enlightening came another way. Near the currier's shop where he worked lived an old woman, infamous for every kind of profanity. The young Bramwell felt it his duty to reprove her and wrote a letter, informing the blasphemer that it was her destiny to burn in hell forever. The enraged dame replied with her own missive, informing Bramwell he was "a Methodist devil." Bramwell knew nothing of the Methodists and resolved to seek them out. He visited the society at Preston, returned a number of times, and finally became a member.

Membership of a Methodist Society was open to those who knew peace with God and to those who sincerely desired to find it. Bramwell was among the latter class and soon his great moment came. Wesley visited the Preston Society. "Brother Bramwell," said the patriarch, as he took the hand of the young disciple, "can you praise God?" "No, Sir," was the honest reply. "Well, perhaps you can tonight," rejoined Wesley, lifting his hands upon the ardent young Methodist. That very night in the service the light burst in upon Bram-

well, and in that light he walked and rejoiced all his days.

This is not the place to follow Bramwell in all his exploits as an itinerant preacher, but two outstanding characteristics of his ministry are worth pursuing in greater detail: his remarkable success as a revivalist and his continual insistence on the importance of sanctification.

In 1791, Bramwell moved to Dewsbury in neighboring Yorkshire. He found the society in a sorry plight. Disputes and wranglings had reduced the numbers disastrously, and not only were there none professing sanctification; there were few who even knew forgiveness of sins. Bramwell at once set to work. He called prayer meetings at five in the morning and began systematic visitation of all the homes, dealing plainly and faithfully with the families in his care. He sought the aid of Ann Cutler, that Methodist saint so mighty in prayer. "In the early hours of the morning they were, each of them alone, wrestling mightily in prayer. They never ceased. Week after week, month after month, they prayed on until they broke down the great frost that had gripped the Methodists of Dewsbury" (Leslie F. Church, *More About the Early Methodist People*, pp. 155 f.). Bramwell described that first year as "a year of hard labour," but the following year saw a great revival. The glory of the Lord swept the circuit and great numbers were saved and sanctified.

Immediately Bramwell moved on. This was to be the pattern of his ministry. Preaching, laboring, praying, and often suffering, until the break came, then moving on to begin all over again.

In 1795, Bramwell moved to the Sheffield circuit, that boasted great numbers enrolled in membership. On the surface things looked promising

but Bramwell was disturbed. "After diligent search, I have not found one person that knows the virtue of Christ's cleansing blood . . . There are many good people, but I have not found one wrestler with God. There is everything but depth of religion. There are at least 3,000 hearers at chapel on Sunday evenings."

Soon, however, things began to change. Three months later Bramwell was writing: "There is revival in most places . . . Many members have found sanctification. Every day souls are awakened and converted, and a great number in Sheffield have received sanctification." At the end of this wonderful first year, Bramwell added to the society 1,250 members.

In 1805, Joseph Cooke, a Methodist preacher on the Sunderland circuit, was expelled for preaching Universalism. Cooke had been popular with the people and an experienced and gifted man was needed to replace him. Bramwell was chosen for the hot seat. He began by laying down a rule that never in public or private would he speak or hear anything spoken about his unfrocked predecessor. After-meetings for prayer and testimony were established. Bramwell gave himself, as ever, to much prayer and soon the tide began to turn. The next year Bramwell could testify: "The Lord is good to us. I have seen 400 brought into the Society, and I believe nearly all of them saved from sin . . . Nothing was known about sanctification, but we have a band just begun and I hope all will receive the blessing."

Right to the end of Bramwell's life in 1818, the story was the same. Wherever he went revivals broke out and, in Wesley's words, "the whole work of God prospered." He seldom remained more than two years in one place, but wherever he evangelized the results were striking. Bramwell

labored in Liverpool 1808-10; in Sheffield again, 1810-12; in Birstall, 1812-14; in London, 1814-15; in Newcastle-on-Tyne, 1815-17; in Salford, 1817-18—and every place saw revival and the mighty workings of the Spirit.

What was Bramwell's secret? He was a careful Bible student, taught himself Greek and Hebrew, and searched the Scriptures diligently in their original tongues. But scholarship alone was not the answer. Again, Bramwell prepared meticulously for his preaching, spending all his forenoons with the Scriptures and the best available help in commentaries; but his success was more than that produced by admirable pulpit preparation. Bramwell was a tireless visitor, spending hour after hour visiting the homes of his people; yet surely the revivals he witnessed had causes other than exemplary pastoral care. All of these labors and preparations God undoubtedly used, but there was something more, something that made his ministry extraordinary, something that made Bramwell, for all time, the great revivalist of Methodism.

When his life and ministry are analyzed in detail, the secret of his spiritual success is not hard to find. It was, unquestionably, his amazing prayer life. "There is something perfectly dumbfounding about Bramwell's praying," says his biographer, C. W. Andrews. "He always began at four in the morning, or in the depth of winter at five." Bramwell prayed for no less than two or three hours every day, and when he found a circuit in poor spiritual condition, his exertions in prayer were colossal. When stationed at Leeds, he retired daily to a nearby wood and literally buried himself in hours of prayer. When in Hull, he secured the use of a room specially for prayer and there prayed mightily, often for

stretches of six hours at a time. Often in his intercessions he prayed audibly and many of his friends have left record of hearing Bramwell intercede hour after hour, as he called on God to save souls and send revival. All his life Bramwell prayed, earnestly, fervently, passionately, and nothing was allowed to usurp the place of prayer. No pressing business, no company of friends, no social distractions ever kept him from his rendezvous with God.

Having looked briefly at the first characteristic of Bramwell's marvelous ministry, viz., revivals crowning all of his labors, let us now turn to the other dominant theme of his ministry—his continual emphasis on entire sanctification. The blessing he so ardently preached was first exemplified in the preacher himself. "The records of Methodism," wrote that great Methodist historian, Abel Stevens, "are crowded with examples of saintly living, but from among them all, no instance of profounder piety can be cited than that of William Bramwell." His three biographers, Sigston, Harris, and Andrews, are unanimous on this verdict: their subject was, above all else, a true man of God. The Conference of 1818 recorded, as part of his memorial: "In humility, self-denial and a readiness to take up the cross daily, in ardent love to God, compassion for perishing sinners . . . he shone with distinguished lustre. His communion with God was constant . . . he was a man of much prayer and strong faith, a burning and shining light."

Bramwell's own experience of entire sanctification was clear and definite. "I was for some time deeply convinced of my need of purity and sought it carefully with tears. Yet I found it not, till the Lord showed me I had erred in the way of seeking it. I did not seek it by faith, but, as it

were, by the works of the law. Being now convinced of my error, I sought the blessing by faith alone. When in the house of a friend at Liverpool, heaven came down to earth and it came to my soul. I had an immediate evidence that this was the blessing. My soul was then all wonder, love and praise. It is now about twenty-six years ago. I have walked in this liberty ever since . . . In preaching that night, I declared to the people what God had done for my soul and I have done so on every proper occasion since. I think such a blessing cannot be retained without professing it at every fit opportunity."

To the end of his ministry, Bramwell testified in lip and life to the truth of sanctification. On arriving at a new circuit, he would first enquire as to how many had "the blessing." In every circuit he was keenly disappointed. The work was languishing and few—very, very few—could testify to being saved from all sin. Like Wesley, Bramwell believed that until believers were sanctified there would be little blessing from God, and he was further convinced that revivals began when God's people were filled with love. Bramwell preached the blessing in the full Wes-

leyan sense: it was an instantaneous work, wrought in response to confession and faith; the heart was cleansed from all inbred sin and filled with the love of God. Bramwell was ever insisting that the blessing could be retained. "We need not lose it. We may stand, for God is able to keep us forever. Live in the blessing, talk about it, preach it and enforce it with all patience and kindness. O, this salvation, this great salvation. Who can explain it? All evil gone, all grace imparted, all hell subdued and Christ continually glorified."

We cannot better conclude this sketch of saintly William Bramwell than in the words of his intimate friend, Henry Longdon. "He preached a present and full salvation through faith in the Redeemer's blood. On the entire destruction of sin and the complete renewal of the heart in holiness, he preached decidedly . . . Never did he preach with more energy, never did a greater divine unction attend his word, than when he pressed the Christian, and Methodist, doctrine of entire sanctification from all sin, the utter destruction of all inbred evil and the restoration of the whole soul to the image of God."

---

## The Power of Prayer

Nothing is impossible to prayer—

Its promise, like the rainbow, arches high.

The heart can find its way, safe in God's care,

Like birds pursue His paths across the sky.

He hears the quiet thought, the whispered voice

Of those who seek the comfort prayer can bring.

His love, like sunlight, makes the earth rejoice

And answers winter with the touch of spring.

When one door shuts, another opens wide.

No road is dark that holds His shining hope;

No traveler is lost when He is guide—

The greatest dream is not beyond His scope.

The miracles of prayer, like stars at night,

Are infinite and wondrous in their light.

Dorothy Andrews (Source unknown)

Only by facing it  
can we bridge it

## The Church Faces the Generation Gap

By Jon Johnston\*

Listen to these pessimistic declarations about "youth" in general:

I see NO hope for the future of our people if they depend on the frivolous youth of today, for certainly ALL youth are reckless beyond words . . . WHEN I WAS A BOY we were taught to be discreet and respectful of elders, but the present youth are exceedingly wild and impatient of restraint.

Does it sound as if I might have clipped this from a recent newspaper column? Or could I have jotted it down while viewing this month's CBS television commentary? Well, actually, this statement isn't exactly recent. In fact, it wasn't meant to describe our society at all. The quotation was made by the Greek poet Hesiod, in the eighth century before Christ. This represents his reaction to a problem that faces us today—namely, the "generation gap."

Today's youth is quite a unique "breed of animal." Someone defined him as an individual that thinks a "stage" is something he should be on, when really it's just something he is in. At any rate, the youth of America does perform on the center stage under the penetrating beams of this

nation's spotlight. In short, his society worships him, adapting most consumer goods to his tastes. Yes, the youth of the United States is king of his culture (in contrast with Oriental cultures that minimize the importance of youth in preference for the aged).

With these facts in view, acknowledging that today's youth is so crucial to the ongoing of our society, it is utterly foolish to assume that the Church of Jesus Christ can go far without appealing to and winning this vast number of people. As Billy Graham stated, "They are our hope of evangelizing the world." *We have no choice. We must bridge the generation gap—and as quickly as possible.*

The question is, How can we relate to this mixed-up generation (with their loud transistors and clothes, their open defiance of authority, and their upside-down, inside-out standards)? Now, thank goodness, all our teens are not in this category, but *the ones we are seeking to reach are*. How do we capture their hearts? Where do we go for advice? Is there a neatly constructed, prepackaged formula? Well, as a sociologist of sorts, and as a person who has read

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of and after other social scientists, I must confess that I (and they) have located no easy answer. For today's youth problems are directly related to societal factors that are overwhelming. The average family devours a five-hour television menu of *violence, sex, and terrifying news stories daily*. Also parents are totally concerned with such things as materialism—attempting to climb the status hierarchy as rapidly as possible (whatever the cost), only to produce one divorce in three marriages. Into this environment the young person is hurled—a victim of his times, a “lost waif in a lost world.” Is there any wonder why youth rebellion occurs? A recent article by a teenager in *Good Housekeeping* magazine stated:

We have heard words like “God” and “country” used to whitewash some of the vilest deeds in history. We have been exhorted to honesty by crooks, to patriotism by near-traitors. We have heard sexual license extolled and advocated by those who should know, and then seen what havoc it can wreak in us, in our societies. *We know the price of everything and the value of nothing* because all values have been carefully and efficiently destroyed before our eyes. We pin our faith in men because we have not been given a faith in anything bigger—and when men fail, as fail they must, we are left bewildered and hopeless. We rebel because we want a new order in which man can stand up in the decency and pride that are his birthright—an idea occasionally so unfamiliar to us that we do not even recognize it as the cause we are fighting for, but this is why we rage and smash and destroy. Enlightened self-interest seems to be the guiding principle in the lives of many of our elders—and you want us to sweat, to fight, to live for this? Thank you, but we are not interested. Give us a cause big enough to challenge and demand all our energy and spirit—dare us to take

on humanity, to change the world—and then come and help us remake it.

What does the Church have to reply to such an assertion? I firmly believe that it has plenty! It alone is the oasis in the youth's dismal desert. It alone is able to channel youth idealism (much of which is very good) into the right kinds of expression. The Church has the answer (if only it could present its potential and utility to the youth in the correct manner). But, as we both know, the Church is sadly failing in this regard. It is doing so for two reasons:

1. It has been and is liberalizing, or lowering the standard for youth (not realizing that they desperately need a flag to follow, a cause to fight for—one that costs them dearly). Communism provides such a challenge. Listen to this youth's testimony, and carefully take note of his dedication:

“There is one thing about which I am in dead earnest, and that is the communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, and my bread and meat. I work at it in the daytime and dream about it at night. Its hold grows on me and does not lessen as time goes on. Therefore I cannot carry on a friendship, a love affair, or even a conversation without relating it to this force which both drives and guides my life. I evaluate people, books, ideas and actions according to how they affect the communist cause and by their attitude towards it. I have already been in jail because of my ideas and am ready to go before a firing squad.”

A cause to die for, a flag to wave—that is what the youth are seeking!

2. It has been and is intransigent in its refusal to contemporize its methodology, relating an up-to-date Savior to a spiritually starving twentieth-century world.

Lewis Evans refers to this as the “stone-age mentality” of the Church.

One position is just as deplorable as the other. Both are turning off our youth from the Church.

In a recent survey, 331 young people (selected at random) were asked this question: "Why do youth turn from the church?" The same question was asked of this same number of pastors—just to see if the two were on the same wavelength. Here are the answers, showing the differing evaluations (for example what the young people listed as number one, the pastors listed twelfth):

<i>Youth</i>	<i>Pastors</i>
1. Not enough youth activities	12
2. Adults are inconsistent, uninteresting	4
3. Bored, no challenge, uninteresting	13
4. Too many other activities	3
5. Parents don't encourage me	no vote
6. Don't care about religious things	2
7. Heavy schoolwork	6
8. Friends not at church	18
9. Broke up with girl friend	10
10. Work on Sunday	not listed

You might be interested in knowing the composition of these 331 youth:

17 percent had dropped church in the last two years.

More quit at age 16 than any other age.

Almost half started attending church in preschool years.

Over half profess to be Christians; one-third apparently unsaved.

Most of the dropouts came from (note this) small churches.

Statistics and facts like these grieve all of our hearts. For down deep we know that we cannot survive without youth, just as the youth cannot survive without the church. Yet the generation gap still exists, ever widening. Dr. G. W. Bromiley of Fuller Seminary states: "This gap is an even more stubborn and persistent problem for the church than between classes or races."

What can we do to bridge the gap in our society? Probably nothing! The machinery of the age will continue to grind on. But what can we do to bridge the gap in our local churches? Most certainly a great deal! From my humble vantage point, I offer several suggestions that might help our churches do a more effective job for today's young person. For what they are worth, here they are:

1. *Avoid the temptation of giving teens the RIGHTS of children and the RESPONSIBILITIES of adults.*

This is unfair and will be resented in the long run. Trying to be an adult in one sphere and a child in another can only result in *role conflict*, or what sociologists call *anomie*. (It simply means being torn between two opposite poles.) To avoid this, make certain that expectations are equated with freedoms (and vice versa). This generates a sense of fairness in the young person's mind, and he becomes more amenable to the acceptance of Christ.

2. *Realize and accept the fact that God has given the young person the desire to question (even involving sacred truths).* To paraphrase, God said, "Come, let us reason together, young person. Bring your DOUBTS; I'll provide ANSWERS. Bring your FEARS, I'll give COMFORT. Bring your PUZZLES—intellectual and otherwise—I'll provide SOLUTIONS."

Sometimes we tend to forget that one must crawl before he can walk. And it's better to perform a self-initiated crawl, no matter how clumsy, than to walk perfectly with the assistance of an adult. This youthful desire to go it "on one's own" is God-given and universal to every culture known to man.

In my study on the Trobriand Is-



land teen-ager, I noted that his desire for independence is just as strong as that of a teen-ager from Chicago. His mother's brother is his guardian, teacher, and provider, and after a time he begins to break the bonds with this relative, just as the American boy does with his own parents. In both cases, God has put within the youth the desire to establish his own selfhood.

Now I am not advocating a sowing of wild oats on the part of youth. Rather, I'm saying that maturity can come only as the youth questions, seeking and finding answers to life's important issues. This is not to be seen as a threat, or as a destroying of old landmarks; rather, it is a period of inventory and reexamination, as a preparation for true growth.

3. *We must be aware of the fact that PEER INFLUENCE (what some have called the "herd" instinct) is more important to the youth than parental influence.*

This should not be seen as a threat, but as a fact of life. A study at Columbia University in 1961 tells us that 51 percent of a youth's influence comes from his peers, meaning that a teen's "clique" or "primary group" is vitally important in his character formation. For this reason the youth must be exhorted to select his friends with care.

4. *Since peer influence is so strong, the church must carefully cultivate youth leadership.* There are those key, influential teens in every church that represent the secret of reaching the entire group for Christ. These must be sought out, encouraged, trained, cultivated, and counseled, and behind all of this must be a basic trust in their ability and potential.

5. *Youth must be kept busy with varied activities.* As the psycholo-

gists put it, "The doing makes the hearing more beneficial." Youth who have participated in a social activity during the week are more amenable to listening to the lesson on Sunday.

As the previously cited questionnaire stated, the biggest single criticism of the "youth dropout" is "not enough to do." Probably this is the reason that small churches suffer most in trying to keep their teens. Pent-up ambition and energy that go unused can only lead to big problems. In short, the teen-ager must be kept busy constructively, or he will keep himself occupied in undesirable activities.

6. *We must allow for variability of moods in youth.* Holiness cannot be equated with a "smooth temperament." This is especially true with youth, who are victims of intense psychological and physiological turmoil. Adults and churches must attempt to hear *what youth are*, rather than just *what they say*. At this point, those dealing with teens must exercise forbearing, encouraging, and consistent patience.

7. *Present CONSISTENT but FAIR instruction in relationship to church standards.* I have found that youth become intensely discouraged at this point. They mistakenly see the focal point of their commitment as "what the church says they must give up." When this happens, automatically the church is cast as the killer of fun and joy. Constant haggling over church rules brings diminishing returns in relationship to youth. At this point it seems advisable to be positive and encouraging, rather than negative and discouraging.

To say it another way, teens must be steered away from constant *analy-*

(Continued on page 43)

# Something to Live By

By J. Kenneth Grider\*

"My people don't want theology when I preach; they want something to live by." So wrote a pastor to the editor of a magazine for ministers.

The pastor is well-intentioned no doubt, but surely he misses a point which these days is as clear as the moon. He does not seem to be aware that theology has taken a most special turn in our time.

It is true that theology used to be obscure and speculative. It used to be ivory-tower stuff instead of what is for the mainstream of life—on Main Street or any street. And in some crooks and crannies of the Kingdom, it is still that way, for the dawn of theology's new day has not shone into some of the out-of-the-way places in the church. But for the most part theology has got into step with the times. It is *for God and for men*.

It knows that obscurity is at least first cousin to phoniness; that the merely speculative—such as how many angels can stand on a church steeple—is of little interest because it is not meshed into life.

Theology today is interested in what Sunday School Teacher Mary Brown is to do now that John has died and she must rear three or four children that are John's in these grand and awful times. It is interested in whether Mary's sons go to war or not, in whether or not they live in a society of racial justice, in how they are to be treated if they are poor or if they are imprisoned. It is interested, when death actually occurs, in transplant donors, and in whether, when Mary is aged and about to give up her try for life, her life ought to be prolonged artificially and indefinitely through drugs.

Theology is what makes all the practical matters really practical. It gives import to witnessing, to Sunday school work, to counseling, to the administrative work of the local church.

It helps us to worship in a more meaningful way than otherwise we would. It helps us to conceive of God ever more adequately, to address Him with deep reverence, to serve Him ever more authentically and unstintingly.

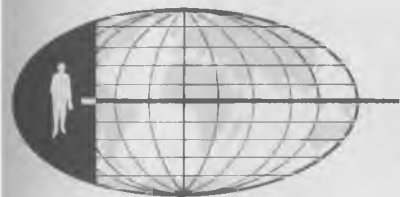
It helps a Christian to be concerned about the right things and to express that concern in the right ways—avoiding courses of action that are insensitive of other persons, and also those that savor of ancient or modern heresy.

It helps us positively to express our Christian faith in a way that is biblical, and meaningful to others.

If we are to "sing with the understanding," as St. Paul tells us to do, we again need what theology can do for us. Our hymns are often about Christ, or God's grace, or heaven, and a little studying of theology will help us to understand what we sing when we sing.

Go tell the pastor, then, that he is no doubt well-intentioned, but he might not be well up on things. Tell him that theology today is itself something to live by, that it is life-related and as practical as the next breath a person is to breathe. Tell him that, although it deals not simply with what the Bible says, but with what it means, it nonetheless engages itself with what the Bible means for Sams and Susies, right now, in their plights and their delights, as they pilgrimage from their city to the city whose Creator and Builder is the living God.

\*Professor of theology, Nazarene Theological Seminary, Kansas City, Mo.



# The PASTOR'S SUPPLEMENT

.....  
Compiled by The General Stewardship Committee Dr. B. Edgar Johnson, Editor

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#### Who is Dr. Ira L. Shanafelt?

He is the associate pastor of Bakersfield First Church where he is serving with Rev. L. W. Quinn as minister of young adults and is in charge of the Evangelical Bible Classes. Dr. Shanafelt formerly served as associate at the Skyline Wesleyan church where he pioneered the Evangelical Home Bible Study Class. Much of the growth of the Skyline church has been attributed to this method.

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# Report on Newsletters

**H**UNDREDS of weekly Nazarene church newsletters are serving to link members of congregations at home and abroad.

In quality of writing, selection of material, printing, and appearance, these publications have improved a great deal in general in the last year.

## Total Nearly 1,000

On the basis of inquiries from pastors starting new weekly papers and from reading thousands of copies mailed to the N.I.S. office during 1970, it is estimated that nearly 1,000 Nazarene churches, or about 20 percent, now have such a paper.

When N.I.S. in 1962 started mailing special news briefs for pastors with weekly newsletters, the mailing list was about 100. This increased each year until in 1970 nearly 700 church pastors received the news briefs.

This service has been free for nine years to pastors requesting it. In response pastors have put N.I.S. on their mailing list and have credited N.I.S. items. This has helped to establish the value of the news briefs and to underwrite financing.

## Pastors Using Color

Nearly all the weekly newsletters are single page, printed on both sides. The majority are mimeographed. Many are done by letterpress. Some pastors are using color pictures of their church at the top of page 1.

The color mastheads are run first in a quantity sufficient for 10 months or a year and the black type is printed week by week.

Several pastors have developed a midweek sermonette or "thought for

living" and have made it a weekly feature.

In several churches laymen are working on the project, gathering news, writing, typing, and helping in the mailing.

Most pastors keep an "idea file" into which they drop items from periodicals or from the mail. Some add notes they write as thoughts occur to them. This file affords resource material when pastors are ready to work on the newsletter.

Nearly all pastors strive to make their publications warm and personal. Words of cheer and praise help brighten the day for many.

## Offer Two New Services

The majority of the newsletters are mailed folded two or three times, depending on the size of the sheet.

A few pastors staple newsletters closed. This works against getting the material read. Few persons will bother with a metal band. Direct mail studies show that 90 to 95 percent of stapled mailing pieces go unopened.

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1) to mail free a sampling of other newsletters for study of content, layout, etc.

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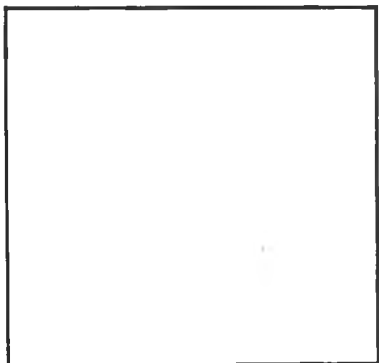
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Because *Conquest* contains news and articles by Nazarene teens around the world, it helps young Nazarenes understand better what their church is really doing.

# NEW "BASIC" PENSION

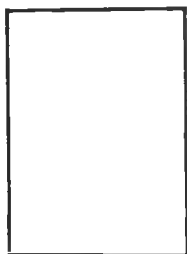
## WHO IS ELIGIBLE?

Retired elders who are 65 years of age or older with at least 20 years of active, full-time ministerial service in the Church of the Nazarene and who have been granted retired relationship by their District Assembly. Also included are widows of elders who are at least 62 years of age, whose husbands had a minimum of 20 years of active, full-time ministerial service prior to their death.



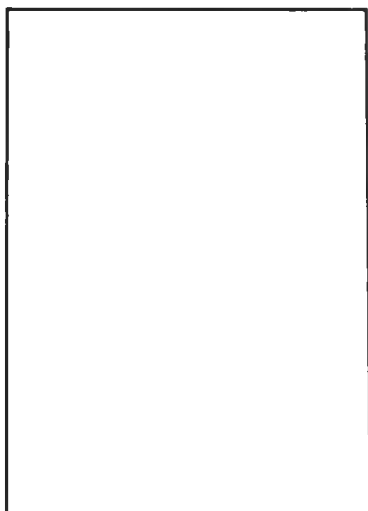
## HOW MUCH DOES EACH RETIREE RECEIVE?

Eligible elders will receive \$2.00 per month for each service year with a minimum of 20 years of service and a maximum of 40 years of service.



## IF AN ELDER IS DETERMINED DISABLED BY SOCIAL SECURITY PRIOR TO AGE 65, IS HE ELIGIBLE TO RECEIVE "BASIC" PENSION?

If the elder receives disability benefits from Social Security and has at least 10 years of full-time, active ministerial service in the Church of the Nazarene, he may receive "Basic" Pension for his years of service.

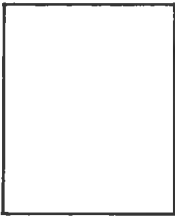
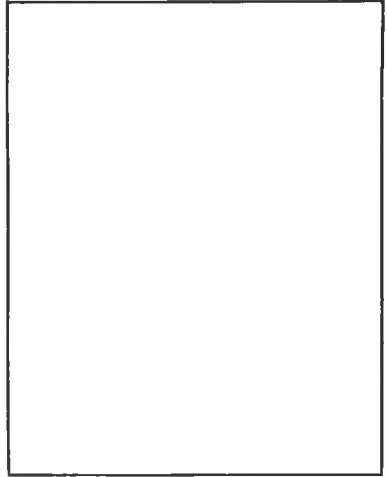




# PROGRAM

## DOES THIS AFFECT THE PRESENT BENEVOLENCE PROGRAM?

No. If an individual is eligible to receive more as a member of the Benevolence Roll, he or she may do so. One may receive whichever is larger—"Basic" Pension or monthly Benevolence assistance. Members of the present Benevolence Roll will be automatically transferred to the "Basic" Pension Program if they are eligible, without any request made.



## HOW MUCH MAY A WIDOW RECEIVE?

A widow may receive 60 percent of the amount her husband was eligible to receive.



## WHEN DOES IT BEGIN?

The first "Basic" Pension checks will be mailed April 25, 1971.

## HOW DOES AN INDIVIDUAL MAKE APPLICATION?

To make application, write:

Dean Wessels, Executive Secretary  
DEPARTMENT OF MINISTERIAL BENEVOLENCE  
and BOARD OF PENSIONS  
6401 The Paseo Kansas City, Mo. 64131

## Brief Radio Spots Aid to Churches

EDMONTON, Alta. (CP) —Churches generally don't know how to make good use of radio. Particularly in communicating with young people, the Canadian coordinator of radio for the Anglican, Roman Catholic, and United churches, said here.

Roy Bonisteel of Toronto, in Edmonton to be guest speaker at the Alberta College commencement exercises, said in an interview the phases used in some religious programs now being broadcast are beyond the interest of most young people.

The one-hour religious sermon-type broadcast holds little value, he said.

"You can be just as effective with one or two-minute spots. The minister, or anyone, who talks for 15 or 20 minutes is tuned out.

"Some people think you can't say anything in a minute.

"But the sponsors do."

### TV SPOTS

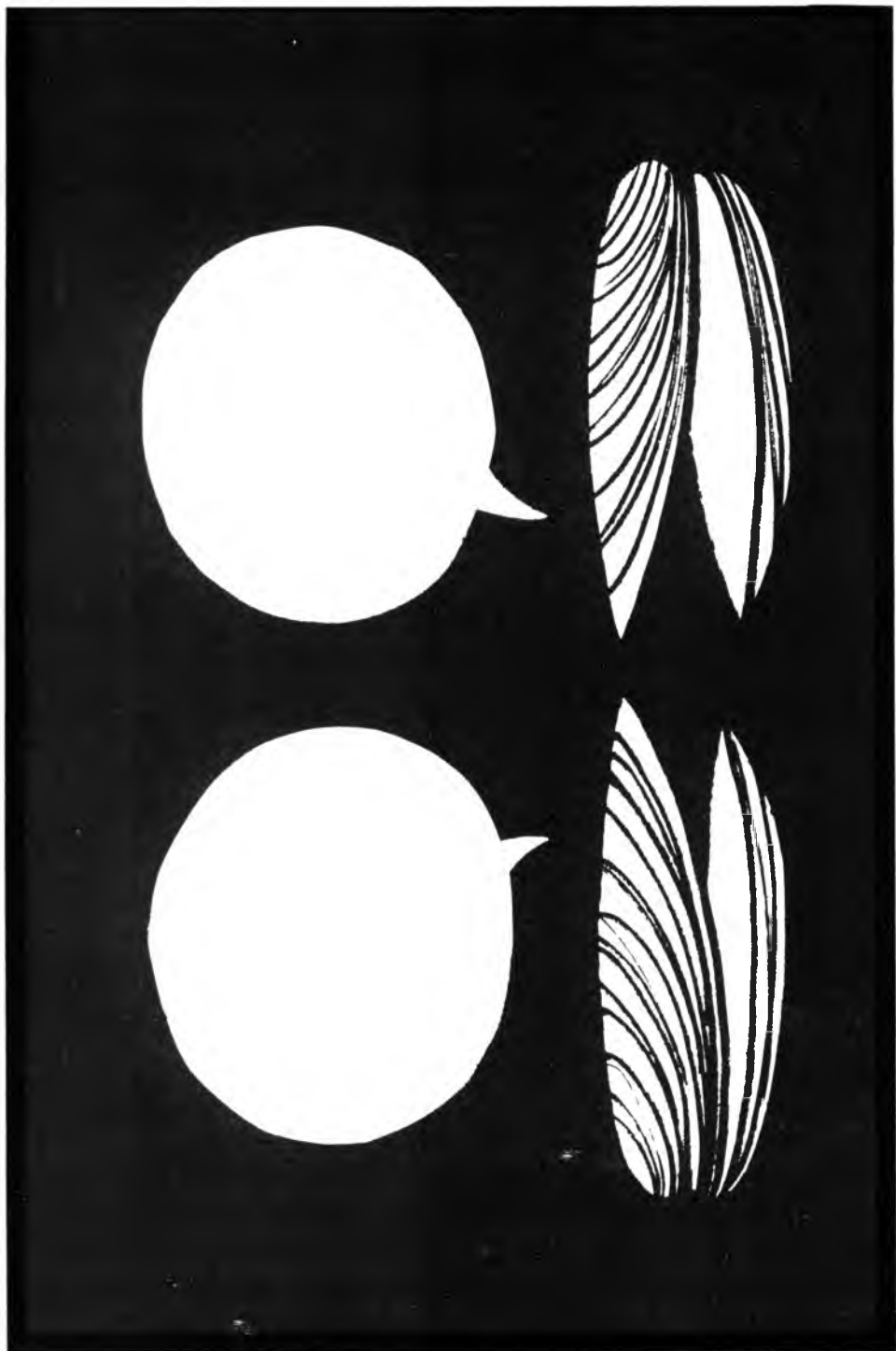
TV-7002	DIRECTIONS	60 Seconds	\$10.00
TV-7002A	DIRECTIONS	30 Seconds	\$10.00
TV-7003	VACATION	60 Seconds	\$10.00
TV-7004	FAMILY	60 Seconds	\$10.00

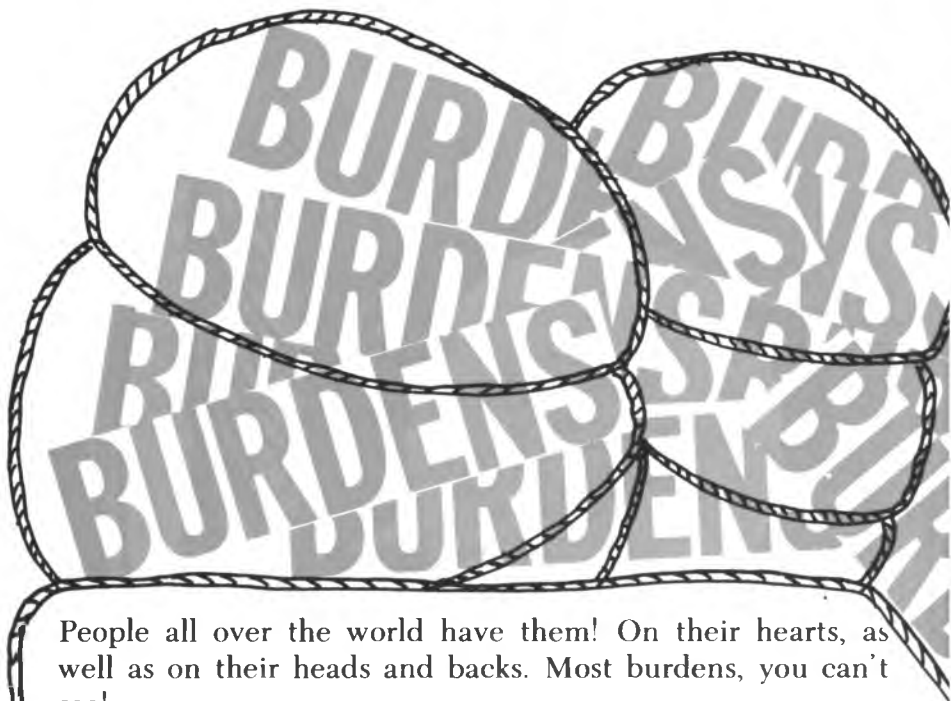
### RADIO SPOTS

RA-5000	FAITH	30 Seconds	Both for
RA-5001	LIFE	30 Seconds	\$4.50

COMMUNICATION COMMISSION  
H. Dale Mitchell, Executive Director

Radio Division  
Kansas City, Mo. 64131





People all over the world have them! On their hearts, as well as on their heads and backs. Most burdens, you can't see!

Burdens cause scars, sores, callouses. People carry burdens on their hearts which leave scars on their lives. Sin is one such burden.

Many would seek healing of the Savior if they knew . . .

One way you can help—

## **EASTER OFFERING**

*Goal—***\$2,750,000**

**Lift**

**Help**

**Burdens**



CHECK THESE

OUT FOR

# EASTER

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Communion Tray	E-500A	E-500AB	\$12.00
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Communion Base	E-502A	E-502AB	7.25
Bread Plate Cover*	E-503A	E-503AB	6.50
Bread Plate (Stacking)	E-504A	E-504AB	8.75
Bread Plate	E-505A	E-505AB	5.25

\*Covers supplied with crosses unless knobs specified.

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Box \$1.65

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### IMMEDIATE ACTION!

As it takes 3 weeks (after order is received) to process READY MADE and 4 to 5 weeks on CUSTOM-MADE, immediate action is necessary to assure delivery for Easter.



Prices slightly higher outside the continental United States

NOTE: For more complete information on above items, consult your office copy of our 1971 "Master Buying Guide," sent to all churches.

ACT NOW -- Easter will soon be here!

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In Canada: 1592 Bloor Street, West, Toronto 9, Ontario



# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Humor in the Parsonage

By Waulea Renegar\*

**A**S TIME PASSES, Preacher's Wife, you will find living with humor a learnable exercise. It can become one of your greatest allies.

Take a look at your husband when he is with other preachers. Are there any more jovial, good-natured, can-you-top-this-incident persons in the world than they?

Take a closer look at yourself and your special wives' meetings. How often are they filled with serious, self-examining sessions? Idea exchanges? How infrequent are they times when you good-naturedly learn to laugh at yourself and your inadequacies? No one has a less boring or more ever-changing life than a P.W.

Learn to be flexible and enjoy the erratic routine. Look at your own life as a part of God's plan. What does He want *you* to become?

We all need inspiration. We all need challenge. But humor is a catalyst for tension. Your husband knows this well. Profit by his example. Do not be more serious and somber about *his* call than he is.

There will always be inconsistencies in parsonage living. As you encounter them you may, quite frankly, have only

two choices: crying or laughing. How adjusted, useful, and healthy you remain may well depend upon which of these two you choose the most consistently.

There is fulfillment in serving God. Too often there can be tension in serving your husband's call. The two are not incompatible, just irreversible.

### *Dear Parsonage Telephone:*

Today you rang four times in two hours. Listen, please? I was cleaning under the bed last time and this bump on my head is no bonus. Can you not watch me work one hour and not ring?

*Prisoner of One Phone*

*Dear POOP: Nope.*

### *Dear Parsonage Preacher:*

**Request:** You of the white shirt, tie, and freshly pressed suit (even though it is thin in the seat), would you promise not to look or comment upon the cook and children-dresser before you leave for the study each morning?

**Guarantee:** If you refrain from looking at frayed hair, housecoat, and drooping eyes, I promise to fix your favorite dinner and look like the girl you took to district assembly last year.

*Frayed Lady in Mornings*

\*Pastor's wife, Fort Worth, Tex.

Dear FLIM:

Make it steak, baked potato, and the light blue one.

Dear Moving Committee of the World:

I want to bring two minor matters to your attention when you are unable to afford "professional movers":

1. Do not say, "Sh-h-h," when you drop boxes marked, "China."

2. Do not hand three-inch wood pieces of such furniture items as pianos, dressers, dining tables, console TV-stereos, to preachers' wives before loading is completed. After, maybe. Before, causes stomach pain and severe stinging in the eyes.

*Girl of the Installment Plan*

Dear GIP:

You mean you all paid for this stuff!

Dear Committee of Undesirable, Unoccupied Duties:

I don't want the job either.

*Female Human Bean*

Dear FHB:

Sorry, but we have heard from two unnamed, reliable sources that you really dig UUD's. See you in the nursery Sunday and at the lawn mower Friday.

Dear Church Calendar:

Please consider the third Thursday of each month as "Plague Day" and not worthy of a shower, committee meeting, or bandage-rolling night. Is not 29 days a month enough to label us as "Involved"?  
*Limping Old Butterfly*

Dear LOB:

We will be happy to accept your home as the monthly meeting place for Plague members. Send your president's name and address. We will confirm dates and time.

Dear Measles, Mumps, Chicken Pox, and Tonsils:

Assembly is September 14-18 this year. We are not at home to any of you on or four days before these dates . . . please?

*Mother of Three You-Know-What's*

Dear MOTY:

Thanks for open dates. Be seeing you . . .

Dear Mind:

It has been rather cloudy of late and I have trouble getting through to you. Please do not go off duty. My husband still has two term papers to be typed.

*Girl in Limbo Lost*

Dear GILL:

Weather report: Cloudy, overcast, and generally poor typing weather through May. Clearing early June.

Dear Preacher in Homiletics:

Please letics go hom before one today.

*One Who Loves You and Eating*  
(and in that order)

Dear OWL:

Have you forgotten? I get paid by the hour.

---

"Your child is what he feeds himself on" —and so are you! A diet of cheap magazine literature, worldly companions, and unsaved dates —along with an atmosphere of tension and arguments in the home guarantees that your child will make a good unsaved worldling.

—Ruth Vaughn



# IN THE STUDY



SERMON OF THE MONTH—

## The Gospel According to Jesus' Enemies

By Tom Findlay\*

TEXT: Luke 15:1-2

If there is such a thing as the eloquence of reticence it is surely demonstrated in the opening verse of Luke 15, "Then drew near unto him all the publicans and sinners for to hear him." Contained in these words is all that is meant when we speak of "the person of Christ." There is something about Jesus that is magnetic and draws the most unlikely people to Him. Publicans and sinners, not the best class of society in anyone's estimation—yet, like the attraction of opposites, they came.

I say like the attraction of opposites; yet these people came, not because they felt different, but rather because they saw in Jesus a fundamental similarity to themselves. It was *their* life that Jesus demonstrated; that is to say, life as it ought to be. And it was this recognition of life in Jesus which brought the publicans and sinners to Him. "He drew me and I followed on," sang Philip Doddridge, and it is this irresistible constraint which is illustrated in Luke 15:1. To every man who sees Him, He says, "I am . . . *the* life," and it is the promise of this life which His very presence radiates. His smile, His gesture, His look, himself, all say, "Come." "Then drew near unto him all the publicans and sinners."

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Of all the Gospels we possess, this is surely the most startling, "The Gospel According to Jesus'

Enemies." Found here on the lips of the Pharisees, they are the message today of every evangelist. Whispered from behind the hand, they have been reechoed from every mountaintop in every land. Spoken in a harsh Aramaic dialect, they have been translated into every tongue. A sneer to incite to riot, they have brought peace and joy to countless millions who have heard them. "This man receiveth sinners"—the Gospel according to Jesus' enemies.

I. To us they mean *God cares*. T. W. Manson states the case quite simply when he says, "They realized that He cared for them." It is evident that to the Pharisees no one with any sense would associate with such people (see also Luke 7:39). Jesus, however, deliberately went out of His way to find such people to associate himself with. His attitude towards sinners was nothing less than revolutionary. Upon His own testimony He did not come to call the righteous, but sinners, and His life was the proof of His message.

Thomas Carlyle, we are told, accused God of "doing nothing." But Jesus gave the lie to this by doing everything, to such an extent that the writer of Hebrews could say, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are" (4:15). God cares!

This message is needed today. With a world bleeding from every pore; with nature—yes, even human nature—"red in tooth and claw"; with man's inhumanity to man, there are many honest souls who are asking, "Who cares?" The answer of faith

\*Student, Nazarene Theological Seminary, Kansas City, Mo.

is in these words. They contain for every man in a very real and deep sense the "theology of hope." "This man receiveth sinners." God cares!

II. These words tell us that *sin is the problem*. We must carefully weigh each word. This man receiveth *sinners*. The problem is sin. James Orr has told us that if we "eliminate from the sum of human suffering . . . all that is due to forces which are morally evil . . . the problem of natural evil becomes reduced to moderate dimensions." Today, however, we seek to solve our problems by ignoring sin, rather than by eliminating it.

Society, we are told, is suffering from an intellectual deficiency which can be solved by a revision in our educational system. The revision, however, has resulted only in the most educated criminals in history. Or again, politicians denounce each other with such ferocity that we are led to believe that all that is needed to change society is a new government. As if revival ever came through an act of Parliament—or Congress, for that matter!

The heart of the matter is the matter of the heart. We will never reform society by eliminating its evils one at a time. We shall be like Hercules fighting the beast; when we have conquered it in one shape or form, it will only reappear twice as strong in another. We must destroy the beast at the source of its power. We must attack the problem at the center, at the heart, and work our way out from there. We cannot hope even to begin the battle by surpressing a temptation here or fighting a bad habit there. Let Christ overpower sin at the place where sin has overpowered us. This man "receiveth sinners"—sin is the problem.

III. Finally, these words tell us that *Christ is the Answer*. "This man receiveth sinners." In the same way as we sometimes attempt a reform without dealing with the sin problem, we attempt to deal with the sin problem without reference to Christ. Indeed the two hang together. If sin is merely ignorance, then any teacher will rescue us. If sin is a mistake in the social system, then we shall call the politician to our aid. But at the height to which Christianity has raised our conception of the problem of sin it is impossible to believe that it could be dealt with in any other way than the way of the Cross. And the parallel truth to that statement is that every man who has become aware of

the fact of sin through the Christian gospel has found the answer in Christ. On this we can say no more than C. F. Alexander:

*There was no other good enough  
To pay the price of sin;  
He only could unlock the gate of heav-  
en  
And let us in.*

"This man receiveth sinners." Christ is the Answer.

---

## GLEANINGS

from the Greek



By Ralph Earle\*

### II Tim. 2:1-15

#### Enlistment in God's Army

"Him who hath chosen him to be a soldier" (v. 4) is in Greek simply the definite article with the participle *stratologesanti*. Literally it means "the one who enlisted him."

Today we generally use "enlist" in the intransitive sense. A man enlists in the army or navy; that is, he enters voluntarily, is not drafted. But the first meaning of "enlist" is transitive, "to persuade to enter the armed forces."

Actually, there are three steps involved. First, God invites us to enlist, seeks to persuade us to do so. Second, in response to this we volunteer to join. Third, God then enlists us; that is, records us as soldiers in His army. And enlistment is not for a short term of three or four years; it is for life! Our duty and pleasure are to please our Commander in Chief. We should beware of absenteeism or going AWOL.

#### "Strive" or "Compete"?

"Strive for masteries" (v. 5) is one word in Greek—*athlei*, from which we get "athlete." The verb is found only here in the New Testament (twice in this verse). It means "to compete in an athletic contest." The adverb *nomimos*, "lawfully," means "according to the rules." The one who does

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not keep the rules is disqualified from the contest. We need to study the Bible in order that we may be familiar with the rules of the game.

Typically, Paul uses three figures here to illustrate the life of the Christian. The follower of Christ is to be soldier (vv. 3-4), an athlete (v. 5), and a farmer (v. 6). These could well be used for the three points of a sermon, or, better still, for a series of three sermons on the Christian life.

### An Innocent Sufferer

Paul says, "I suffer trouble," as though I were "an evildoer" (v. 9). The compound verb is *kakopatheo*, literally, "suffer evil." The compound noun is *kakourgōs*. It is used elsewhere in New Testament only for the "malefactors" crucified on either side of Jesus (Luke 23:32-33, 39). The righteous Paul was being treated like one of them. In this way, as in many others, the apostle was being identified with his Lord.

### Patient Endurance

"Endure" (v. 10) has no direct relation to "endure" in verse 3. There it is a double compound, *synkakopatheo*, "suffer evil together," and is found elsewhere only in 1:8—"Be thou partaker of the afflictions."

But here the verb is *hypomeno*, literally, "remain under." Of itself it does not suggest suffering, but "I am patiently enduring."

The same verb, *hypomeno*, is found in verse 12, where it is wrongly translated "suffer." The passage should read: "If we patiently endure (keep steadfast to the end), we shall also reign with him."

### Catastrophe

That is exactly the Greek word translated "subverting" in verse 14. It means "ruin" or "destruction." That is what Paul declares results when people "strive about words." The verb *logomacheo* means to "fight with words." It is found only here in the New Testament. The corresponding noun, *logomachia*, occurs only in 1 Tim. 1:4. Word-battles bring catastrophe wherever they occur.

### "Study" or "Endeavor"?

In contemporary language the verb 'study' is used mostly for reading books.

While this occupation is commendable, the word thus translated in verse 15 has no direct reference to reading. It is the verb *spoudazo*. It means "to make haste; hence, to be zealous or eager, to give diligence" (Abbott-Smith). Arndt and Gingrich define it as "be zealous or eager, take pains, make every effort." It is obvious that it takes in a lot more territory than "study."

### "Approved"

This English word is based on the root "prove." But it is doubtful if the average person is aware of this when he uses the term.

The Greeks were probably more conscious of the connection. They realized that the adjective here, *dokimos*, was related to the verb *dokimazo*, which meant "test, try, prove." So *dokimos* was used primarily of metals, in the sense "tested, accepted, approved" (Abbott-Smith). In other words, a thing or person must first be "proved" before being "approved." Arndt and Gingrich define *dokimos* as follows: "approved (by test), tried and true, genuine." God can approve only those who have proved themselves true in the tests of life.

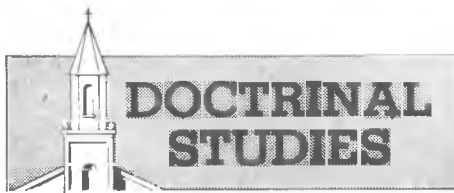
### "Rightly Dividing"?

This unfortunate translation has caused much confusion in biblical interpretation. To many people this phrase is the key to understanding the Bible, and so they have gone down the dead-end street of extreme dispensationalism—which holds, for instance, that the Sermon on the Mount does not apply to us today; it applies to the millennium. So we Christians are robbed of some of the most important teachings of Jesus.

"Rightly dividing" is one word in Greek, *orthotomounta*. It comes from *orthos*, "straight," and *temno*, "cut." So the verb *orthotomeo* (only here in NT) means "cut in a straight line." The large Liddell-Scott-Jones *Lexicon* gives for this passage: "teach aright" (p. 1250). It was used for cutting a straight furrow in a field, or laying out a straight road. In the Septuagint it is used in the sense of "direct, make straight, make plain." N. J. D. White says: "This use of the word suggests that the metaphor passes from the general idea of a workman to the particular notion of the minister as one who 'makes straight paths' for the feet of his people to tread in (Heb. xii. 13)" (EGT,

IV, 165). In a similar vein Vincent writes: "The thought is that the minister of the gospel is to present the truth rightly, not abridging it, not handling it as a charlatan . . . not making it a matter of wordy strife (ver. 14), but treating it honestly and fully, in a straightforward manner" (*Word Studies*, IV, 302). E. K. Simpson prefers the idea of "cut a road," and adds the observation: "It enjoins on every teacher of the Word straightforward exegesis" (*Pastoral Epistles*, p. 137).

The translation we prefer is that found in the margin of the Revised Version: "holding a straight course in the word of truth." Instead of detouring on devious and crooked ways, or going recklessly down side roads, the preacher should "hold a straight course" in the middle of the road, offering a sane, sensible interpretation of Scripture. This is the kind of preaching that will build up people in the most holy faith.



By Ross E. Price\*

## What the Sanctified Put On in Place of the Old Man

(Article 14 of a series)

Here we turn to an analysis of St. Paul's Greek for Col. 3:10. This is the positive side of his counsels concerning the old man and the new. For the Greek and its translation note the previous article.

*Kai endusamenoi ton neon* gives us the continuative conjunction, *kai*, "and," plus the aorist middle participle, nominative masculine plural, of the verb *enduomai*. This is the opposite of the verb used above for "strip off" and means "to endue," or "to clothe," or "to put on." Note also that it is aorist in tense, again indicating a crisis act. Of this tense Lightfoot observes that Paul uses the aorist "because

it is a thing to be done once for all." This is followed by the phrase *ton neon*, which is the definite article plus the adjective for "new," indicating "the new (man)" as that which is to be put on once for all. The accusative case specifies the object of the action of the verb. Since both the verb for putting off and the verb for putting on are contemporaneous aorists, their actions are to be regarded as the negative and positive sides of the same experience, since neither nature nor grace tolerates a vacuum. The word for "new," *neon*, has been adapted in modern times to specify *neon lights*. The noun for man is understood in the Greek and is to be supplied by the reader. This accusative masculine singular adjective for *new* is the one that means "new in time." Hence we read, "and having put on the *new* (man)." Paul's next participle will be a compound with the word which means new in kind or in quality.

*Ton anakainoumenon* is the articular participle used attributively to further spell out to us the nature and quality of this man who is new in time and has been put on by the Christian. It is the present passive participle, accusative masculine singular (agreeing with *ton neon* above) of *anakainoō*. This, too, is a compound verb using the preposition *ana*, which means "up, back, again, upwards, at the rate of step by step, upon," etc. This compounded with the Greek term *kainoō*, "make new," has the same force as our English prefixed term *re-newal*. Hence the verbal root is cognate of the Greek word for "new" (*kainos*) which means *new in quality*. Thus the new man temporally is constantly being renewed qualitatively. Lightfoot translates *ton anakainoumenon*, "which is ever being renewed."<sup>2</sup> Let us note that the putting on of the new man stands back of the "ever being renewed." The first is a crisis; the second is a process. Right well did the apostle know that becoming holy stands back of daily renewal in holiness and its resultant active and practical holiness.

But notice also that this continuous renewal is "unto knowledge," *eis epignōstia*. Here is our preposition *eis* once again with the noun for sure and certain knowledge standing in the accusative case, indicating the end or purpose or goal of our renewal. St. Paul will go one better than the *gnostics* of his day with his term for knowledge. He was not a mere *gnostic* with a constant emphasis upon *gnosis* (knowledge). He was an *epignostic*. His was not only a clear

\*District superintendent, Rocky Mountain District.

and distinct idea; it was a sure and certain knowledge. Hence he coined the term *epignōsis*, to indicate "the divine assurance of understanding which those who have the witness of the Holy Spirit experience." He did this by combining the preposition *epi*, 'upon,' with the word for knowledge, *gnōsis*, indicating thus "knowledge upon knowledge." He was aware that an ignorant soul could not long continue to be a good soul, for spiritual life always seeks truth. And, as light was the first item in the original creation of the material universe (Gen. 1:3), so light is the first item of the new spiritual creation (Eph. 5:14). Ignorance may be unavoidable at times but it is never commendable. Hence Paul's new man learns something new every day and this makes him new in the quality of his being as he walks in the light that makes for cleansing.

*Kat' eikona* is the preposition *kata*, "according to," followed by the noun (in the accusative case) for "image," *eikon* (let us not overlook the fact that the principal feature of the divine image is holiness—"Be ye holy; for I am holy"), from which we get our English noun *icon*. Hence the new man is "renewed unto knowledge according to, or after the fashion of, the One having created him"—*tau ktisantos auton*. This articular verbal substantive following the genitive definite article is the aorist active participle, accusative masculine singular, of the verb *ktidzō*, "to create, to found or establish." This is followed by *auton*, "him," the personal pronoun in the accusative masculine singular as the direct object of the verb *ktidzō*. Here Paul assures us that the new man bears the image of his Creator. This is the norm for any Christian. We must look and act like our spiritual Father. As Lightfoot aptly states:

"The spiritual man in each believer's heart, like the primal man in the beginning of the world, was created after God's image. The new creation in this respect resembles the original creation. . . . The new birth was a recreation in God's image; the subsequent life must be a deepening of this image thus stamped upon the man."<sup>3</sup>

The true image for any believer, whether sanctified or not, is Christ himself.

Let us notice here that the "stripping off of the old man" and "the putting on of the new" are momentary punctiliar actions—he negative and the positive sides of one crisis experience. Note also that the creation in the divine image is also punctiliar,

whereas the renewal in knowledge is linear and a continuous process. Thus, as Wesley taught, after the crisis must come the process. But the process here has to do with renewal of knowledge, whereas the crisis has to do with the being rid of the old man and being clothed with the new man. The creation in the divine image is also a single, definite, and punctiliar event.

Paul's exhortation is in effect, "Since you have put off the old man with his deeds, make certain you have also put off his wicked practices." Notice verse 8, "Put off all these . . . since ye have put off the old man." "Ye died," therefore "die!" "Ye stripped off," therefore "be stripped off!" First the experience, then the working out of its implications. Any true change of principle must thereafter be carried out in practice. The old man is put off once for all as a historical event (as the aorist tense indicates), while the building of the new character based on that change of nature is a continuous enterprise (as the switch to the present tense indicates). According to James Hope Moulton, the great British authority on the Greek language, the New Testament writers used their tenses with absolute discrimination. Yet, according to the same authority, there is no place where the translators have bungled more than in their handling of the tenses.

This real and actual putting off of the old man and putting on of the new enables one to fulfill the command, "Lie not one to another," and to be an actually transformed person, not claiming to be what one is not. Do not give the lie to your profession. Work out in practice the implications of your experience of grace. Having told his readers what the sanctified put off in Col. 3:5-9, the apostle goes on to tell them what the sanctified put on in Col. 3:10-14. Note especially how verses 12-15 spell out for us the various items in the wardrobe of the sanctified.

There must be a change of spiritual dress expressive of our change of spiritual character. Sin, in both act and principle, must be stripped forthrightly off and away.

<sup>3</sup>J. B. Lightfoot, *Commentary on Colossians*, p. 281.

<sup>4</sup>*Ibid.*, ad loc.

<sup>5</sup>*Ibid.*, p. 282.

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*Prayer is listening for God, hearing what God has to say, consenting to what God has said, asking for power to obey.*

—G. CAMPBELL MORGAN



## The Commanding Promise

**TEXT:** *As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, "You shall be holy, for I am holy" (I Pet. 1:14-16, RSV).*

**INTRODUCTION:** Here is a command that is a promise—call it an evangelical command. Here is an invitation which is also a caution—a caution against divorcing the doctrine of holiness from the discipline of holiness: "... be holy yourselves in all your conduct."

Holiness may be, as Morley said, "the deepest of all words that defy definition," but it certainly is the family likeness in the "children of obedience."

### I. PERFECT HOLINESS

The measure of the "so" is the measure of its corresponding "as" (KJV).

### II. PERSONAL HOLINESS

The pronouns postulate this much. Peter is speaking of real, actual, personal holiness of life. A great modern preacher has written, "The New Testament teaching on holiness is clear, but until a few years ago it was an area of Bible research which I had shirked." He is not alone, but the call of God is clear; it is to personal, daily holiness.

### III. POSSIBLE HOLINESS

The command is the promise and the promise is real. The call and the command clearly imply effectual, enabling grace. "You shall be holy." We are not mocked, as Charles Wesley says,

*... by an ineffectual call  
And insufficient grace ...*

Our God is able to make all grace abound toward you.

### IV. PROMISED HOLINESS

The tenses make that clear. Underline that. The words are both imperative command and evangelical promise. Biggs in the *International Critical Commentary* says, "After the pattern of the Holy One Who called you do ye also become holy." Because our Father is holy, we have the promise of holiness; and because our Father is holy love, we have the provision and the glorious resources through faith in Jesus to become and to remain "holy in all" our "conduct." This is so because of

### V. HOLINESS PROVIDED

Peter's supreme incitement to holiness comes in vv. 18-22. Holiness of heart and conduct is made possible in the perfect atonement of the perfect Lamb. Gratitude for that is the supreme incitement to holiness.

*Holiness by faith in Jesus,  
Not by effort of my own:  
Sin's dominion crushed and broken  
By the power of grace alone,  
God's own holiness within you.*

(F. R. Havergal)

T. CRICHTON MITCHELL

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## Jeremiah, the Reluctant Prophet

**INTRODUCTION:** The life and ministry of Jeremiah raises four unavoidable questions for times of national crises such as we are facing today:

### I. UNSOUGHT SELECTION

*What do you do with a responsibility you don't want?*

God's strength from our weakness  
Not our ability, but our availability

### II. UNSOLICITED SERMON

*What do you do with a point of view you don't like?*

Isaiah had preached confidence.  
Jeremiah had to preach judgment.  
Jehoiakim cut them up with penknife.

Options: Ignore  
Reject  
Compromise  
Accept and reform

In progress there are both tearing down and building up.

### III. UNREPENTANT SOCIETY

*What do you do with an unregenerate and unrepentant generation that you can't change?*

Ignore, cover, compromise, denounce

Three great dangers:

False premises

False promises

False prophets

### IV. UNALTERING SENTENCE

*What do you do with a judgment of God which you cannot avert?*

Ignore		Accept
Belittle	or	Admit
Fight		Seek help

CONCLUSION: Jer. 18:6-10 (RSV)

Thus saith the Lord:

*"Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation . . . turns from its evil, I will repent of the evil that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it."*

A. EUGENE HUDGENS

Pastor, Detroit, Mich.

B. When you think of WHAT the Son became;

C. When you think of WHAT the Son did.

### III. IT IS GOOD NEWS FOR ALL MEN.

A. Consider how simply it is put—"believeth."

B. Consider how wide its sweep—"who-soever."

C. Consider its astonishing content—"everlasting life."

D. Consider it as a personal possession—"should have . . ."

OR

I. Divine love stated—"God so loved . . ."

II. Divine love demonstrated—"that he gave."

III. Divine love appreciated—"that whosoever will . . ."

T. CRICHTON MITCHELL



By Asa H. Sparks\*

### Revivals

1. *To develop revival spirit* try "Pray with Your Pastor." The Saturday before the revival the pastor will stay 10 or 12 hours in a prayer room at church. Members are invited to come and join him in prayer for intervals of 15 minutes. Procedures may include scripture reading, listing of prayer needs, and prayer until the period is over.

2. *Before your next revival* send your Sunday school teachers a sheet listing the pupils' names and the following questions to be answered or checked. Saved? Sanctified? Unsaved? Don't know? Pray for daily? Deal with personally? Endeavor to

\*Pastor, Gastonia, N.C.

## How Jesus Put the Good News!

John 3:16

### I. IT IS GOOD NEWS OF GOD:

A. When you consider how we treat Him;

B. When you consider how we treat His gifts of love;

C. When you consider how we treat each other, made in His likeness.

It is incredibly good news!

### II. IT IS GOOD NEWS OF JESUS:

A. When you think WHO the Son is;

bring to service? A duplicate copy could be sent for the teacher to keep.

3. *Add to your revival average* by writing "personal" letters to your constituency. Prepare different letters for different ones—for Christians, backsliders, sinners. Be careful to emphasize the needs of each group.

4. *To encourage specific prayers* at revival time, construct a simple box with a slot in the top; ask your people to write their prayer requests on slips of paper and put them into the box. The box is to be burned after the revival without ever being opened.—JIM ELKES.

5. *One of the secrets of Billy Graham's results* is his adequate follow-up. Even the smallest churches often lose track of those who kneel at the altar for prayer, particularly during revivals. Stop this by having slips prepared for your altar workers to fill out and hand to the pastor. Name, address, and checks for spiritual needs supplied.

6. *To get that crowd out for a special occasion*, organize a phone list. Select a team of several church workers to call every member and prospect to remind him of the occasion.

7. *To boost revival attendance* have a card made up in advance saying you were surprised to see a member was not present at the first revival service. After that first service pull out the pre-addressed cards of those present. Go to the main post office and mail the balance, so that the absentees will receive them in the next morning's mail. It may shock them into coming.

8. *Try calling the roll* of your Sunday school classes on different nights of the next revival meeting. When our names are on the line, we tend to be. At special times you may want to ask the church board to sit as a body in support of the pastor, or support of the church program, or support of the missionary offering, or in support of a revival.



### Intercession

Silently a burden comes,  
Divine assignment on my heart;  
God draws me to the place of prayer  
And shows to me my part.

He meets me in the secret place  
Where I every sorrow bare;  
God's tender Spirit teaches me  
The myst'ries of prevailing prayer.

I find the burden lingers  
For days, for months, a year,  
And often for a loved one  
Falls the agonizing tear.

Here at the precious mercy seat  
I find how much He cares;  
Then in His time there's sweet assurance.  
Oh, the wonder of an answered prayer!  
—Eleanor Cunningham

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*Oh, for a holy soldier of the Cross in every community, and a believing member in every church, who would spend themselves in prayer in these hours of crisis! Oh, for an intercessor like Abraham, for every Sodom-cursed community, and an Upper Room praying remnant in every church!*

—BRENGLE

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Some practice economy only with the truth.

\* \* \*

God will never let anything come your way that you and He can't handle.

\* \* \*

If a joke is doubtful, it is dirty.

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I would rather lose in something that will ultimately win than to win in something that will ultimately lose.

\* \* \*

The little chains of habit are generally too small to be felt, until they are too strong to break.



## "IF"

If a man could concentrate on God  
As he does on his business schemes,  
And give his church the backing  
That he gives his baseball team;  
If he could quote the Scriptures  
As he does his favorite jokes,  
And practice with his prayers the way  
He does his golfing strokes;  
If he argued with temptation  
As he argues with his wife—  
He would be the man  
Who lives a perfect life!

Copied from *Anaheim Announcer*  
Don Redmond, pastor

## Is Christ Chained to the Pulpit?

Is it possible that Jesus Christ could be chained to the pulpit of our church? If we assume that evangelism is what our pastor does when he preaches, either Sunday morning or evening, then Christ is chained to the pulpit. If we consider evangelism as something that goes on twice a year during an evangelistic rally, then our church is probably chaining Christ to the pulpit. When we consider that evangelism is something we are merely paying our pastor to do, then Christ is chained to the pulpit. Let us liberate Christ in our church. Let us turn Him loose in our community. Christ's command today is to go and do likewise, just as He had done in personal work.

—God's Missionary Standard  
April, 1970

## The Pattern of Life

If the pattern of life looks dark to you  
And the threads seem twisted and queer,  
To the One who is planning the whole design.  
It's perfectly plain and clear—  
For it's all a part of God's loving plan.  
When He works in His threads of gray,  
And they'll only make brighter the rose and gold  
Of another happier day.

—Selected

## The Church Faces the Generation Gap

(Continued from page 15)

sis and toward *synthesis*. The "tearing down" must give way to the "building up." Constantly placing the church on the operating table—picking apart its "rule" structure—is particularly unsuitable for teens. Teens need a foundation and healthy supports.

Of course we do not mean to imply that church standards should not be maintained (they most assuredly should, but in a positive manner); or that pressing questions should be sidestepped. Affirmative and direct answers should be given to the questions of youth without belaboring.

At this point it should be noted that the greatest single barrier to youth's acceptance of church rules lies in the perceived inconsistency of adults. I'm afraid that the locus of the "generation gap" can be mostly found herein.

8. *The wise church accepts it as given that the teens alone cannot support the type of program needed to meet their needs.* Cookie sales and car washes get old fast. Besides, the indeterminative income derived makes planning very difficult. No, the youth program must be an all-church effort. It is as vital as the missionary program or the Sunday school. Like these, it should have its own budget allowance from which to function. For youth to know that their church is standing behind them financially can do much to bridge the "gap" we have been speaking about.

9. *Concerning "uncooperative youth," what is the best policy?* A few of these can dampen the total effort and bring deep discouragement to all the youth, for as we have

seen, peer influence is particularly crucial at this age. Paul Martin's advice is simply to "sidestep them." Focus attention upon those seeking to cooperate and advance. By building these, you will attract those marginal youth who could go either way. True, you will isolate the uncooperatives (and here we are speaking strictly of the belligerents), but this is necessary and advisable.

10. *In planning youth programs and activities, the SOCIAL must be balanced by SERVICE.* Many churches are top-heavy at this point. Dr. Charles Hummel, president of Barrington College, says, "Church programs cater to young people; seek[ing] to entertain . . . fearing their dissatisfaction. Actually these people need to be prodded, stimulated . . . to get off the sofa and into some kind of *action for others*."

Now it is vital that teens come together for fun. But it must not stop at this point. They must be trained to see that the richest enjoyment lies in helping others. The Church of the Nazarene has been attempting to excel at this point with its teen chorals, IMPACT program, youth evangelism, Bible quizzing, etc. However, especially our smaller churches can do so much more. Remember what was said earlier: "Teens want and need to sacrifice."

11. *A very simple means of bridging the "generation gap" is to have the youth sit toward the front of the church.* Sociologists tell us that there is a very direct correlation between where a person sits and his involvement in the proceedings. If a youth sits on the fortieth row, there are 40 rows of reasons for not involving himself in the service.

However the question must be asked: Do we give our teens reasons for sitting in front? Do we at-

tempt to involve them in any way? If not, we have no right to expect them to assert themselves in this manner. One idea used at Kansas City First Church by Dr. C. William Ellwanger worked very well. He attempted, and succeeded in, involving his teens (in the front of the church) by:

(1) Roping off their section with reservation signs.

(2) Devoting a portion of the sermon to their direct interest (perhaps an illustration).

(3) Passing out a short exam (10 questions) prior to the message, based on the message. They had to listen intently to hear the answers. Then the results were announced in the bulletin the following week.

Perhaps some other idea may work for you. Regardless of what you do, involve the youth in the worship service—and insist that they sit in front.

12. *Have an integrated youth program.* Periodically bring all youth leaders together in some sort of a council meeting to work out a balanced diet of activities and programs. In so many churches there is overlap and lack of unification between the Sunday school, NYPS, NWMS, etc. This can be remedied.

Communicate plans to the parents. One church has its "parent conference" once each year. This has proved very successful.

13. *Refuse to call it "quits" for the summer just because people are going on vacations.* Youth have more free time in these months than ever. They must be occupied and kept busy—in VBS, Sunday school teaching, planning for the fall, etc. Summer camps can be of great assistance at this point.

14. *Expose youth to the realism of life.* Assist them in removing their

protective shells in order to face the world. How?

a. Seek to expose them actively to the outside world. (Our teen group made their best spiritual growth when we made regular visits to the Juvenile Court; what they saw made them thankful and put within them a desire to help.)

b. Inform youth about the temptations that they will face or are facing. Education in such matters as sex, courtship, entertainment, choosing a vocation, selecting a Christian college (preferably one nearby) can be helpful.

c. Impress upon them the fact that "ideal conditions" do not exist in life. We are each presented with assets and liabilities, joys and sorrows, victories and defeats. It is up to us to make the best of these by building into ourselves healthy reaction patterns.

d. Pastor, be an iconoclast in smashing the "sentimental, effeminate and fictitious" concept of Christ that this world (and many in the church) maintain. Present to your youth a Christ who is related to their world—a true Friend who understands them from the word "go."

e. Finally, impress upon them the proper concept of "right to speak." In this world, a person's ideas are heard and acted upon in accordance with his "earned right to speak." This is not something handed to us, but something we must cultivate and work for. At this point in their lives they are merely consumers, not producers. Their contributions to the world are minimal. In order to maximize their influence, they must be willing to better themselves daily, being not content to rest upon the safe plateau of childhood. In other words, a person does not achieve maturity on his twentieth birthday—it is something that must be cultivated throughout the teen years.

Hopefully, ideas such as these can help the youth to perceive reality and begin adapting his life, with Christ's help, toward beneficial goals.

15. *Pastor, seek to get close to your youth.* This is perhaps the best "gap bridger" of all. Know each by his or her first name. Visit the high schools (and the activities that involve your youth). Seek warm communication with your teens, remembering that true communication consists of "contact," "impact," and "feedback." It is not all talking, but a lot of listening. And, through it all, maintain your adulthood. Don't try to become a teen-ager. This turns youth off—and fast!

Finally, refrain from eulogizing (constantly) the most talented teens before the crowd. This seems to have a hardening effect on the person and his would-be friends. You present an image that must be lived up to or else. The youth is placed in a goldfish bowl for public viewing. (This especially relates to "calling" a youth to the ministry—as so many ministers are tempted to do.)

Then refrain from bombarding teens from the pulpit with pessimistic generalizations about "teen-agers today." Everyone is aware of current problems, but to focus on such pessimistic declarations can only stereotype your youth before the eyes of your church. You might win your point, you might be correct, but in the end you could lose your youth to the cause of Christ. Pessimism kills confidence and poisons spirits. Our focus should rather be on the *great possibilities open to committed teens today.*

These, then, are my suggestions for BRIDGING THE GENERATION GAP in our day. It can be bridged. It must be bridged—and I believe it *will* be bridged—that is, if we will but listen to what our youth are asking, and seek to base our answers on God's Word and a full understanding of their needs.



# HERE AND THERE

## AMONG BOOKS



All books reviewed can be ordered from  
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

### God in the Dock

*By C. S. Lewis* (Wm. B. Eerdmans, 1970. 346 pp., Index, Cloth, \$6.95).

The subtitle indicates the contents: "Essays in Theology and Ethics." The editor, Walter Hooper, ransacked obscure sources to find a wealth of Lewisiana never before published in book form. Much of it is the great twentieth-century Christian apologist at his best.

The title reflects both the spirit of the times, as Lewis saw it, and his aim in the essays, sermons, and letters. Modern man sees not himself on trial—as is really the case—but God on trial. By all his consummate word-wizardry and skill as a logician he speaks as God's advocate.

Titles are amazingly varied, and topics range from miracles to a theory of punishment. These essays represent almost the entire gamut of problems and questions of modern life.

Typical is his answer to naturalism in the essay, "Religion Without Dogma?" He observes: "Whenever you know what the other man is saying is wholly due to his complexes or to a bit of bone pressing on his brain, you cease to attach any importance to it. But if naturalism were true then all thoughts whatever would be wholly the result of irrational causes. Therefore, all thoughts would be equally worthless. Therefore, naturalism is worthless. If it is true, then we can know no truths. It cuts its own throat" (p. 137).

Here we have that which made Lewis probably the most widely read religious author of this century—that remarkable blend of good writing and good thinking.

We are bound to add that Lewis is much stronger as an apologist than as a casuist in ethics. Some of his ethical positions we cannot endorse at all.

R. S. T.

### The Minister as Marriage Counselor

*By Charles William Stewart* (Abingdon Press, 1961. 224 pp., cloth, \$4.75).

Stewart has revised this excellent book, including in the new edition (1970) a chapter entitled "A Theology of Marriage." The addition does not enhance the value of the book because it interprets the theology of marriage from the viewpoint of sociology. Stewart's liberal view of divorce and remarriage represents another area in which we would not be in agreement. Despite these criticisms, the book has great value to a pastor.

The strength of the book is in the development of a role-relationship theory of marriage counseling. This theory has three goals: (1) to help each partner understand his role image, his partner's image of him, and his role behavior; (2) to help each partner see the conflict between roles and behavior; and (3) to develop alternative ways of handling himself by changing or adjusting his role image and behavior. This approach to counseling differs from client-centered counseling in that it employs interpersonal categories (between persons) while the latter uses intrapersonal categories (within the person).

The importance of role-relationships is well known to any person who has had experience in marriage counseling. Stewart

treats this crucial area of marital adjustment in a competent and comprehensive manner. He also deals with the subjects of pre-marital counseling, family counseling, group counseling, and family life education in the church.

This book could be of value to a pastor in several ways, namely (1) as a source book for understanding his own marriage better, (2) as a tool to enable him to be a more effective marriage counselor, and (3) as a guide for helping him to develop a family life education program in his church.

JAMES D. HAMILTON

## **The Reconstruction of the Church— On What Pattern?**

*By E. Stanley Jones* (Abingdon Press, 1970. 208 pp. Cloth, \$4.95).

E. Stanley Jones seldom fails to communicate his passions, and this book is no exception. Here he fervidly recalls the Church to the outward expression of her essential unity.

Taking the church at Antioch as his paradigm, Dr. Jones spends all but the last chapter of his book outlining the principles along the lines of which a revitalized Church ought to be constituted. He is impossible to fault here, unless one wants to say impracticality is a fault.

The ordinary Wesleyan pastor reading this book will "amen" his way through the first 95 percent of it, then feel rather certain the author has "quit preachin' and gone to meddlin'" in the last chapter. (Although it may be that some will be a bit uneasy all along about what sometimes appears to be a definition of "Christian" that is too broad.) You see, the last chapter talks about a federal union of the churches. This is a union in which each denomination retains all of its own beliefs and practices—as a branch—and over all there would be a super-superstructure, "The General Assembly of the Church of Jesus Christ in America." Its functions would include (1) development of a "strategy for evangelism, for education, for missions at home and abroad;

(2) a strategy for and program for social reconstruction at home and abroad; (3) the relationship of branch with branch; (4) all other subjects assigned to it by a Constitutional Convention." The analogy is the federal-state structure of the United States of America.

I submit that Jones' plan is weak. It would not stand against most of the typical arguments against unity that you and I already know. But I would also submit that we have not really taken as seriously as we should Jesus' statements concerning unity. This book opens the window widely on that issue, and does it well and compellingly.

PAUL MERRITT BASSETT

## **One Way to Change the World**

*By Leighton Ford* (Harper and Row, 1970. 121 pp. Cloth, \$3.95).

The brother-in-law and heir apparent of Evangelist Billy Graham is the author of a volume every alert and well-informed Nazarene pastor will want to have.

This is a clear, strong analysis of world conditions in the seventies. Yet it goes beyond analysis to make a number of practical, down-to-earth suggestions for meeting the issues of the times.

The theme of the book is expressed in three sentences: "Our world is going to have a revolution. Have no doubt about it. The question is, Which revolution: the revolution of hate and violence, or Christ's revolution of love and spiritual power?"

Readers will find a wealth of factual illustrative material, and a balanced presentation that avoids oversimplified solutions for complex problems. It is honest and realistic, and Chapter 10, with its description of the many ways various churches are going about to meet the modern age is, as they always say, "worth the price of the book."

I heartily commend this book to all who are concerned with a contemporary ministry informed as to today's needs.

W. T. PURKISER

## When You Get to the End of Yourself

By W. T. Purkiser (Nazarene Publishing House, 1970. Paper, \$1.00).

No one is exempt from life's trials and shadows. These may be in the form of troubles, illness, job reversals, the problem of age, or a difficulty faced by a close relative. Dr. Purkiser, writing out of his own experience in the illness and suffering of his daughter, and from his contact with many others going through life's testings, has brought a much needed message of encouragement and comfort. *When You Get to the End of Yourself*, he says, "is sent forth with the prayer that its simple truths may encourage trust in times of trouble, and reliance on the God who is too wise to make a mistake and too good to be unkind."

With such universal appeal, this book was a best seller among our new books for 1970. Pastors will provide a wonderful ministry to their laymen by encouraging them to buy it, read it, and use it as a gift for a friend. "When God Hides His Face," "Why Did It Happen to Me?" "Turning Troubles into Triumphs," "Is Sickness 'in the Will of God?'" "Growing Old Gracefully," and "Thankful for the Thorns" are six of the 10 chapter titles, indicating the wide scope and note of hope running through the entire book.

### Expository Sermons on the Book of Daniel

By W. A. Criswell (Zondervan, 1970. 147 pp., Cloth, \$3.50).

This is the second volume of sermons on Daniel by the popular Dallas pastor—this series covering Chapters I-III. There are 11 vigorous messages, including such titles as "Do or Die Decisions," "The Image of Gold," and "In the Fiery Furnace."

Since these sermons are stenographic transcriptions of live preaching, their spontaneous, human, personal warmth and color are preserved. Though there is some prophetic interpretation of Daniel (not all of

which we are bound to endorse), he does not get bogged down in technical details. This is preaching, all the way. It is interesting, gripping, Bible-believing, and Christ-honoring.

R. S. T.

**GIVE**

**FROM YOUR HEART;  
CHRIST DID!**

.....

 **EASTER OFFERING  
for world evangelism  
CHURCH of the NAZARENE**

## CALENDAR DIGEST

### MARCH—

- 5 World Day of Prayer
- 7 Cradle Roll Sunday

### APRIL—

- 4 Palm Sunday
- 9 Good Friday
- 11 Easter Offering for  
World Evangelism
- 18 Home Department Enrollment  
Drive Begins
- 25 Nazarene College Day

### MAY—

- 2 Baby Day
- National Family Week Begins
- 9 Mother's Day
- 11 Seminary Commencement
- 30 Pentecost (Whitsunday)
- Memorial Day
- VBS Sunday

# AMONG OURSELVES

The word "Burden" on p. 32b reminds me of the booklet *Compassion—Can We Get It Back?* Have you read it? (NPH, 1970) . . . When Dean Wessels sent the Annual Questionnaire he included (I'm sure you noticed) the 1970 report of payments on the NMBF budget. I observed that Southwest Indiana District was in the Ivory Soap bracket. But Arizona, Minnesota, and Hawaii were Super-Ivory. Sixty-two of the 72 districts reached 90 percent, the double-coverage level. Thirty-three districts have gone over the 90 percent mark for six straight years. Only four districts missed it for the same six years in a row . . . O. Joe Olson tells us that people don't like to open mail that has been stapled shut (p. 21). Apparently the message of the staple is, "Keep out!" and recipients obligingly comply. But they will work just as hard, often, to open sealed first class mail. Maybe the effort people are willing to put forth to get something is determined by the value they attach to it . . . "I wonder why more people didn't put forth the effort to hear me preach last Sunday" . . . Perhaps Dr. Coulter's editorial should be reread about now . . . Recently a pastor asked me for guidance in finding helps for home Bible study groups. Last month some space was devoted to his problem in the book review section. Now Bennett Dudney calls our attention to the fact that one of the recommended books has been taken over by the NPH (p. 19) . . . I wish the choice of reading were only between the good, better, and best (p. 24); but unfortunately it is much more constantly between the good and the bad. And the bad is getting worse. But if lighting a candle is better than cursing the darkness, we must maneuver our people—young and old—into reading the 1971-72 missionary reading books. This can, in the long run, be as crucial a test of good pastoral leadership as paying budgets. Buying them is not enough. An unread book is as useless in dispelling darkness as an unlit candle . . . The interest a pastor shows in the Home Department may say something about the genuineness of his love for people (pp. 26-27) . . . Exciting evidence mounts that more and more pastors are holding missionary conventions. For basic perspective, plus tips on some do's and don'ts, be sure to read Stephen R. Beals's article (p. 4). The title could well become a denominational slogan. . . . Herbert McGonigle ascribes Bramwell's revival power to his herculean praying and faithful holiness preaching (p. 8). To say that the same will not work today is to say that this generation is too much for God. But is the problem really a baffled God or a prayerless pulpit? Anyway, how do we *know* what that kind of praying might do in the seventies? Until we have done the praying, we had better be humbly and discretely silent.

Until next month,

BT

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