

THE  
**NAZARENE  
PREACHER**

MAY 1972

**THE PROBE THAT CHALLENGES**

*General Superintendent Young*

**THE DISCIPLINED MINISTER**

*The Editor*

**GOD'S SECRET OF SUCCESS**

*Ralph Earle*

**THE PASTOR AS A LEADER**

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**THE ART OF PREACHING**

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**HOW TO FIND FRESH ILLUSTRATIONS**

*Gordon Chilvers*

**PASTORAL QUALIFICATIONS**

*Ross E. Price*

**WHAT'S ON DEPOSIT?**

*Mrs. B. Edgar Johnson*

*-proclaiming Christian Holiness*



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## The Probe That Challenges

By General Superintendent Young

SOME OF THE MOST PENETRATING INSIGHTS from Jesus grew out of His intimate encounters with individuals. Such was the Master's probing dialogue with Peter on the shore of Lake Tiberias after He had fed six of His disciples fish and bread for breakfast. This was following His resurrection.

Jesus almost startled Peter with, "Simon, son of John, do you love me more than these?" Peter's reply was prompt, "Yes, Lord, you know that I love you" (John 21:15, RSV). Then the Master followed with "Feed my lambs." But Jesus asked the original question three times, and when He received Peter's reply, added, "Tend my sheep," and, "Feed my sheep."

Peter was hurt deeply by the repeated question until he finally blurted out, "Lord, you know everything; you know that I love you" (verse 17). Then followed the Master's prophecy that Peter would go places for Him in the future that he would not have chosen for himself, and hinted also that Peter's manner of life and death would glorify God.

As ministers of the gospel of God's grace we are neither hucksters nor medicine men (charlatans), for we have no commodity to sell. God's grace is not a patent medicine that costs a dollar a barrel and sells for 10 dollars a bottle. God's grace is free, but it is never cheap. It is costly; one good look at Calvary should reveal that. But this grace can be rightfully entrusted only to those who serve our Lord in humility and in truth. Only the man who does not preach himself but Christ Jesus as Lord will dare to identify himself in fact as a servant of Jesus Christ (II Cor. 4:5).

Jesus is still saying to us today: "Follow me." He probes us with His own depth of obedience. He dares to insist even now: "Anyone who puts his hand to the plow and then looks behind him is useless for the Kingdom" (Luke 9:62, Phillips).

*Jesus calls us. By Thy mercies,  
Saviour, may we hear Thy call,  
Give our hearts to Thine obedience,  
Serve and love Thee best of all.*

## The Disciplined Minister

**W**ITHOUT THE DISCIPLINE delineated by Paul in 1 Tim. 3:1-7, young men of exceptional ability may have a sensational spurt of success, but it will not last. Only disciplined living, supported by a deep prayer life, will keep us glowing and growing clear down to retirement—and beyond.

But if a man is to become disciplined in a general way, he must begin by bringing himself entirely under the discipline of the Cross. Paul expressed it in Gal. 6:14. This means death. The self-loving, self-seeking, self-exalting self must be crucified. When a preacher complained to E. Stanley Jones, “They’re crucifying me!” the great evangelist replied, “But you’re not dead yet.” Position, prestige, praise, power, possessions, popularity must be surrendered to God so completely that we will be true and obedient and victorious even if stripped of them all.

Furthermore, to become disciplined in a mature degree one must learn to operate cheerfully under the discipline of the Church. A careful reading of the letters to Timothy and Titus will show that the local elders were under the discipline of Timothy and Titus (as district superintendents), and they in turn were under the discipline of Paul (as general superintendent). For instance, to Timothy: “Them that sin [the elders] rebuke before all, that others also may fear” (1 Tim. 5:20). To Titus: “These things speak, and exhort, and rebuke with all authority” (2:15). Clearly there was a very definite hierarchy of God-ordained authority existing in the Early Church.

To quote Paul Updike: “The spirit of independency is the very essence of the carnal mind.” Jude concurs (8), as does also Peter (II Pet. 2:10). The man who is under the discipline of the Cross will find no disposition in his heart to kick against necessary forms of God-ordained leadership. He may disagree at times with *particulars*, even vigorously and vocally, but not with the *principle* of authority. And disagreement will not become destruction.

In actual fact, there is much room for individual freedom and decision among us. We have less regimentation than many groups. If the district superintendent (or even general) phones and says, “First Church of Podunk Center would like for you to be their pastor; will you come?” a Nazarene minister can say, “No, I don’t believe the Lord wants me to leave here,” and that will be that. His refusal will not be held against him; rather he will be respected for his sense of divine guidance. Of course if the superintendent knows the man is about to be voted out, he

may be a little more insistent; but normally, other things being equal, we have no just complaint about being pushed around.

But this very freedom we have places us on our honor. We are all the more under obligation to respect the framework and polity of the church, and to submit graciously when the pressure of leadership does bear down upon us. And do it for Jesus' sake, gladly coming under the discipline of the church because we are under the discipline of the Cross.

Still further: The disciplined minister is under the discipline of the Holy Spirit. The admonition to walk in the Spirit is just as incumbent on the minister as on the layman; but the minister's failure can be far more disastrous. After the carnal self has been crucified, the human self, with its natural propensities and appetites, must be kept under the constant surveillance of the Spirit. We must learn to heed not only His promptings but His warning checks. No minister ever collapsed morally who did not first run a lot of red lights.

What are some of the areas wherein we desperately need the help of the Holy Spirit—and about which He will speak to us if we will listen?

1. Our personal habits. The Spirit won't let us dress and slouch like slobs and hoboes.

2. The use of our time. The Spirit will impel us toward industry and organization. He will shame us for being lazy and disorganized and at loose ends.

3. Our speech. Self-control here is vital for the preacher. He may be tempted to irritation, but if he falls into the habit of speaking peevishly at stupid drivers and church members and fellow preachers, he will grieve the Spirit and cripple his influence. And that goes double for off-color stories and indiscreet talk.

4. Our appetites. Remember Paul's dread (1 Cor. 9:27). Oh, the unspeakable tragedy of the castaways that have blighted the church and dishonored our Lord! But such an end is the outcome of a slow, pervasive letdown in the soul. It is the predictable fruit of undisciplined living.

5. Our expenditures. Some people are impulse buyers and compulsive spenders. Ministers and their wives dare not be such weaklings, for they will plunge themselves into debt and shamefully spend themselves out of the ministry. For this they will answer at the judgment.

A young couple professed a call, but turned down several churches because they didn't pay enough to support their heavy payment load—too much expensive furniture and a swankier car than necessary. Finally the superintendent looked them in the eye and said, "My advice to you is to forget the ministry." "Why?" they asked in shocked tones. "Because it is apparent to me that you have been preparing for your comforts, not for the ministry."

6. Our avocations. Our vocation is preaching the gospel; but some of us have too many avocations. The reference here is not to essential part-time employment (though a lot of that is less necessary than supposed); but it is to the secondary involvements which full-time, well-supported preachers can get into. Satan is a master in the strategy of exciting us about get-rich-quick schemes or even mild (but expensive and time-consuming) hobbies. These openings which are mysteriously dangled under a preacher's nose may not be sinful in themselves, but

they will divide our attention, dissipate our time and energies, divert us from the main things, and multiply like rabbits in their demands. Of course we need some relaxation. But some preachers spend so much time relaxing they don't have time to do their job. Uncharitable observers wonder what they need to relax from anyway. We must pray for grace to say *no* to a hundred and one bewitching enticements—this too for Jesus' sake, who has called us "with a holy calling," and desires us to "make full proof" of our ministry.

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A timely and timeless  
baccalaureate sermon

## God's Secret of Success

By Ralph Earle\*

SCRIPTURE: Josh. 1:1-9

TEXT: Josh. 1:8—"... then thou shalt make thy way prosperous, and then thou shalt have good success."

INTRODUCTION: It was Joshua's baccalaureate day. Behind him lay, not years of study in college and seminary, but 40 years of training in the wilderness. Ahead of him lay life heavy with responsibility. He needed help.

Everyone worth his salt wants to be a success. There is no excuse for failure. For God has promised success. But He has gone a step further: He has provided us with the keys that will unlock the door to successful living. Three of them are suggested in our scripture lesson today.

### I. FORGET THE PAST; FACE THE FUTURE.

The tendency of all of us is to turn our milestones into tombstones. We hurry down the road until we reach the first marker. Then we sit down and carve on it the epi-

taph, "I have arrived." Slumped in sleep, we fail to hear God's voice calling us to go on. But the first mile marks only the beginning. The goal lies far ahead.

The Lord said to Joshua: "Moses my servant is dead; now therefore arise, go over this Jordan."

Joshua was there when the Israelites crossed the Red Sea. He had seen the waters part at Moses' command. He had joined the joyous throng as it escaped Pharaoh's army pressing hard behind. He had beheld the enemy host drowned in the returning waters. But *Moses* was in charge *that* day.

Now Joshua *himself* must assume command. *He* must lead the Israelites across a flooding Jordan and up giant-infested hills. His was the commission to conquer Canaan. The Red Sea was not the goal of Israel's journey; it was simply the first milestone. Nor was the Jordan River to be the end. It was just the gateway to the occupation of the Promised Land.

You who are being graduated may feel that you have been in Egypt, laboring

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under hard taskmasters. Sometimes you have had to make bricks without straw—recitations, papers, exams, *without study*. You feel about ready to sing “Glorious Freedom.”

But wait a minute. The worst—and best—is yet ahead. So far you have been guided almost constantly by parents and teachers. Now you face life “on your own.” *You* must make the decisions.

The first time that Joshua is mentioned in the sacred record is in connection with the fight with Amalek. Moses told his young general to marshal the troops and disperse the opposing forces. All day long Joshua and his soldiers fought. While Moses’ hands were raised heavenward Joshua was victorious. But when weariness caused those arms to drop, quick defeat overtook the Israelites. With Moses praying, Joshua won the battle.

But now he faced seven nations in the land of Canaan. This was not to be a brief skirmish. Ahead lay a long campaign of conquest, reaching all the way from Jericho near the Jordan, up over the hills to the great central plateau, and then on far north to the limits of Canaan. And the worst of it was: *Moses was dead*. Joshua was on his own.

You may feel that you have faced big battles. Spiritually, mentally, morally you have fought many a duel with the devil. Let me sound a warning. Don’t lay away your suit of armor in mothballs. Your biggest battles are yet ahead. And they will be fought on many a front. There will still be those crucial, if not crucifying, hours in the area of your private life. You have not been graduated from the school of temptation. Life’s greatest tests lie just ahead. But there will also be those massive battles out in the arena of public life. Perhaps, like David, you have already killed the lion and the bear. Good! But don’t forget that Goliath is waiting for you—and right in front of the crowds. You will need God, need Him desperately, if you are going to win.

One of the high moments of Joshua’s life was when he alone accompanied Moses up into the Mount. That sacred spot had glowed with the divine glory. He had been the first to see the shine on the face of the prophet who came back from 40 days of fellowship with the Eternal. Proudly he had walked close behind God’s great leader

who strode down the mountain with the two stone tablets of the law in his hands.

But now—*Moses was dead!* Joshua must find for himself that divine fellowship which would give him the *guidance* and *strength* he sorely needed. He must meet the Man with the drawn sword in his hand and realize that this One, not he, was actually “the captain of the Lord’s host.” He, as did Moses at the burning bush, must hear the Captain say: “Loose thy shoe from off thy foot; for the place whereon thou standest is holy” (Josh. 5:15). Without those holy hours one cannot win the battle of life.

But worship, if it be not wasted, must always be followed by work. You may feel now like sitting down in a rocking chair or reclining in the soft sunshine. But God says: Get up, and go on! Don’t bury your books beneath the tombstone that should be a milestone and hang your diploma on it as an epitaph. Graduation is *commencement*, not the end. Forget the past! Face the future!

A second key to success is suggested in our scripture lesson:

## II. BANISH YOUR DOUBTS; BOLSTER YOUR FAITH.

It is obvious that as Joshua assumed the leadership of Israel he felt very much tempted to be afraid. This is evidenced by what the Lord said to him. God doesn’t waste words. Significant are His repeated admonitions: “As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage . . . Only be thou strong and very courageous . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”

Life is always trying to frighten us. If you turn the lights out, the ensuing darkness will be well peopled with ghosts and goblins. The only way to escape the darkness of doubt is to keep the light of God’s presence shining brightly in your soul.

I am well aware that there is no progress in learning without a *questioning*, and in the best sense, a *critical* mind. But doubt can be devastating. Once a person permits himself to adopt a negative philosophy of life, he will find that he is living on a desert

waste where there is no water. There is a haunting emptiness, a horrible barrenness, about this business of being a self-styled critic. A habit of constant denial sentences one to live in a Sahara of arid desolation. Life is too short to scrap all its proved values while one wanders through the wild wastes of his own self-willed negations.

The great Finnish composer, Sibelius, was once walking with a friend across a field. Hundreds of birds were reenacting that amazing miracle that always makes us marvel. How can dozens of species be singing at once in beautiful harmony, without a discordant note? The only answer is, "God." But as the musical soul of the composer was reveling in this paradise of sound, suddenly a crow flew overhead. "Caw, caw, caw!" Sibelius paused, then remarked: "And there goes the critic."

And so I would say to you: Don't let that sour note spoil the harmony of your heart. Minor on negatives, if you must, but be sure you major on positives. That is the only pathway of peace. And peace of heart and mind is one of the most precious possessions of life.

Some time ago in *Christianity Today*, Dr. Elson, the former President Eisenhower's pastor, wrote: "An old professor of mine uttered a sentence with which I have lived all my adult years . . . One day, quite extemporaneously, he said, 'Young men, I have found that the unconscious presuppositions of my childhood have become the philosophical conclusions of my mature manhood.'" For some of you here that discovery could prove more significant than the scientific discovery of atomic energy. If and when this old earth has been blasted to bits, God's eternal presence will still abide.

If the same article Dr. Elson tells of an old half-breed guide on the Canadian border whose business was escorting American fishermen. Although he could not write his name, he knew God. Each morning he prayed something like this: "God, help me have a good day fishing. Help me be a good man for Jesus. Amen."

One day when they caught only one small fish the men in the party twitted him about his prayer: "Well, Joe, your praying didn't pay off today."

"You wrong, friend," said Joe. "Maybe no fish. But me no mad like you." Then

came a toothless smile and these words: "The trees still tall, the water clear. The sun still in sky. No fish today, *more* for catch tomorrow. God, He good. He give you, me, *good* day."

Need I remark that that simple soul had found the secret of peace and happiness which those sophisticated businessmen with all their education and wealth had missed? To know *everything* in life *except* how to live is a sad tragedy indeed. And yet that is the altogether too common fate of modern man.

In saying all this I have not by any means been endorsing the fatalistic philosophy that "ignorance is bliss." One who has given 42 years of his life thus far to teaching—and hopes to continue doing it another decade—should hardly be accused of that. But anyone who has observed life thoughtfully knows that negative criticism is an acid that eats away the soul.

Any clown can make a mockery of faith. It takes a *big* soul, with God-given convictions to say, "*I believe*." True life begins with affirmation, not negation. If you would live life at its largest, don't let your soul shrivel up with doubt; let it expand with faith.

The third secret of success is:

### III. MAKE THE BIBLE THE MAINSTAY OF YOUR LIFE.

The Lord said to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for *then* thou shalt make thy way *prosperous*, and *then* thou shalt have *good success*."

Abraham Lincoln faced one of the greatest crises in American history. A White House attendant reported that during the darkest days of the Civil War he often found the president late at night reading the Bible while others slept. Lincoln wrote to a friend: "I am profitably engaged in reading the Bible. Take all of the book upon reason that you can, and the balance by faith, and you will live and die a better man." Thomas Jefferson declared: "I have always said, and always *will* say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

We are apt to think that we far surpass



John Quincy Adams in our theological views. But we could all learn a lesson from him. He wrote in his diary: "I have made it a practice for several years to read the Bible through in the course of every year. I usually devote to this reading the first hour of every day."

Life is *so full* today! There is the radio to listen to, television to watch, thousands of books and magazines to read. Yet with life *crammed* and *crowded* to the full, many are finding it *awfully empty*. No amount of reading of *many* books will substitute for the lack of reading the *one* Book.

In the preface to his two volumes of sermons John Wesley wrote these noble words:

"I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few months hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safely on that happy shore. God himself has condescended to teach that way; for this very end he came from heaven. He hath written it down in a book! Oh, give me that book! At any price, give me the book of God! I have it: *here* is knowledge enough for me. Let me be a man of one book." (Yet he read avidly, and wrote a whole library.)

It was this attitude which made John Wesley the leader of the great Evangelical Revival which is said to have saved England from such a gory revolution as struck France. It is the *same preaching of the Bible as the Word of God* which is making Billy Graham a blessing to millions around the world. There has never been a revival of religion without a return to the Bible.

You may say, "But I have serious doubts in my mind about some things I can't understand. How can I believe or preach the Bible?"

Let me answer by passing on to you the advice that Peter Boehler gave to young John Wesley. When Wesley became convicted of his spiritual lack he wanted to stop preaching. But the Moravian said to him: "Preach faith *till* you have it; and then, *because* you have it, you will preach faith." This was on March 4, 1738. Wesley took the advice and preached faith for two months and 20 days. Then on May 24, 1738,

took place his famous conversion. During that period he not only preached his beliefs rather than his doubts, but he also meditated prayerfully on the Word of God every day. The result was that God made his way prosperous and gave him good success.

*In conclusion* let us take one more look at our scripture lesson. The heart of the Lord's message to Joshua is found in these words: "As I was with Moses, so I will be with thee." It is God's presence that guarantees success.

The story is told of a young man in London who had made careful preparations to go into the brokerage business. Finally the great day came when he hung out a sign and opened his own office.

But the days lengthened into weeks, and still no one stopped at his door. In desperation he finally decided to approach the great Baron Rothschild and seek his advice.

Timidly he presented himself at the Baron's large suite of offices and explained his errand. Rothschild suggested they go for a walk. Down Fleet Street and through the money exchange they went, chatting pleasantly about passing matters. When they reached the Baron's office again, Rothschild bade his companion, "Good day," and walked inside.

Dazed and disappointed the young man hurried back to his office and slumped down dejectedly into a chair. The Baron had not given him one word of advice about how to make a success in business.

But he was soon pulled sharply from his thoughts by the opening of his office door. It was a prospective customer wanting an appointment. All day long the people came and soon the young man's future in the financial world was assured. Finally it dawned on him that the greatest benefit Baron Rothschild could bestow on him was to walk down Fleet Street by his side.

In the last analysis the thing that all of us most need is *God*. We may have every other asset for success, but without *Him* none of these, or all of them together, can guarantee success.

And so I say to you: Be sure of God's presence every step of the way. With Him walking at your side you cannot fail. God said to Joshua: "*Then* thou shalt make thy way prosperous, and *then* thou shalt have good success."

He who would lead  
must be safe to follow

## The Pastor as a Leader

By Ross W. Hayslip\*

WHILE A PASTOR MUST realize that he is the servant of Christ, he likewise must know that he is a leader of men. A pastor will not succeed in seeing his people climb to great spiritual heights unless he precedes them on their journey. Discovery of great spiritual experiences must go on in the life of the pastor contemporaneously with his people's search.

Leadership that does not inspire does not lead. The pastor who leads is one who is always *digging*. Old sermons, frequent repetition of clichés, and no reading program mark the pastor as a man who has either lost the zest for learning or else he never had it. Freshness in the pulpit will command listening in the pews.

The pastor who is a leader is always *running*. He seeks an end—or a series of them—in his own ministry. He must have some planned objectives that stand before him. These plans are not to make him a great preacher or an ecclesiastical leader, but to permit him to be the best minister of God's Word that he can be with the abilities that God has given him.

To keep on the run he is constantly looking-it-up, writing-it-down, and sticking-to-it. He has to learn to work in short stretches. There are many little jobs that must get done regardless of how busy the pastor gets. The big jobs often have to be done in small units.

Always the sense of immediacy motivates the pastor's life as he moves toward his goals.

He often must keep comfort at a minimum, for the delights of the life of the Spirit will mean far more than those of the sensual. Conservation of accomplishments can be learned by keeping accurate records of efforts and results. Life is always too short for the pastor. He rejoices as a strong man running a race that has new goals each time one is reached.

The pastor is a man *directing*. He must have a figurative baton always in his hand. He is giving instruction in the symphonies of the spirit to those who are his responsibility. Like the concert-goer who returns home humming the tune of the symphony, the folk who hear us should leave the Sunday morning service pondering the message spoken, unable to put it aside.

The day after Toscanini died, the *Chicago Sun Times* carried a cartoon showing a group of angels in one part of heaven getting ready to play a harp concert. Before them stood a director with baton poised ready to begin. To the angelic players the director said, "Everybody on their toes! Toscanini just arrived." The pastor keeps his people on their toes in the presence of the great God whose eye is always upon us.

The pastor who leads is a man *with*

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*his hat off.* Humility before God and his fellowmen becomes the pastor who is a leader. Courteous respect for those whose attainments lie over the fence in neighboring fields also belongs to him. A smug presumption that he is setting the world afire and his brethren are far behind him always sounds hollow. A pastor who refuses to take off his hat to another pastor makes himself small in trying to be big in the eyes

of his people. A pastor needs often to take off his hat to his ecclesiastical leaders, ministerial colleagues, and the laymen who are in his pastoral care. He will never catch cold for doing it.

The reward for pastoral leadership is the sight of those under his leadership growing in grace and the knowledge of our Lord and Saviour Jesus Christ. This is compensation sufficient for time and glorious for eternity.

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The fusion of a prepared preacher,  
a prepared sermon, and a prepared moment

## The Art of Preaching

By Tom Nees\*

I HAD THE OPPORTUNITY recently to visit one of America's great cultural centers, the National Gallery of Art in Washington, D.C. Not being a student of art, my interest and appreciation were limited. However, with a little time and study I found the gallery to be one of Washington's most rewarding attractions.

On the day of our visit an art teacher had taken a student to an exhibit room. The student was being instructed to reproduce on canvas a famous sculptured statue. Quite a crowd gathered to look on. Why, in this gallery of great art, should a crowd gather around a student artist at work? In a room not far away surrounded with guards, hung a priceless original by Leonardo da Vinci. Only a few tourists gathered there. People were fascinated by the creative process of painting itself, even the work of a novice.

Someone has written about the "art

of preaching."<sup>\*</sup> During the time we spent in the National Gallery I pondered the art of preaching, wondering about that crowd more interested watching an artist at work than looking at the world's great masterpieces. Is not the fascination of preaching something like that?

Winston Churchill was reportedly once asked, "What does it take to make a great speech?" He responded, "Large type and a good pair of glasses." Evidently England's great leader read his unforgettable wartime messages word for word. Regardless of the accuracy of that account, we know many other important speakers and preachers have effectively read their material from a complete manuscript.

I thought it might work for me. For a while I took an entire written message to the pulpit. Some of my misgivings were revealed by my attempts to keep the congregation from knowing what I was doing. I would place the manila

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folder on the pulpit before the service so no one would be alarmed by such a large display of notes. The secret, I thought was well kept until of the observant men in the choir mentioned he could tell the conclusion of the sermon was near when I turned the last page of writing.

Then I read a book about preaching without notes. The way to be free, according to this writer, is to have nothing but the Scripture to prompt the memory. My first attempt at preaching without notes was unintentional. I inadvertently left my sermon notes at home one Sunday evening. There was no time to return for them prior to the service. There have been times since when preaching without notes has been for me an interesting experience.

Between these two extremes of using a full manuscript and preaching without notes there is a variety of outlining methods. Some outlines are made up of lengthy sentences taking several pages of a Bible-sized notebook. Others are brief enough to fit on one side of a 3 x 5 card. I have tried nearly every kind of sermon preparation and delivery suggested by professors or books on preaching.

The interesting thing about all these methods is that at times I've felt each of them has been effective. Evidently, effective preaching cannot be identified with any one method of preparation and delivery. In the art of preaching, all sorts of methods or aids are used to convey the Word.

The "art of preaching" suggests something beyond the mechanics of preparation and delivery. Even when I've used a full manuscript the actual preaching of it has varied somewhat, not only in feeling but in content. No matter what kind of preparation is involved, the immediate experience of preaching is a unique event which cannot be fully anticipated or repeated.

Back to the National Gallery of Art.

People were fascinated by watching a student create a picture. If preaching is an art, and if this analogy applies, what is the preacher doing when he prepares? Is he not gathering materials, sketching an outline on canvas, selecting and mixing colors, preparing to put it all together when the time arrives to deliver the message?

If so, the most important factor in preparation is not the method used. Preparation of the person is primary. Artists are not great because they use oils, watercolors, or chalk. Greatness is revealed whatever the medium of expression. Significant and lasting art, as with memorable preaching, is the work of persons who have something more to offer than technical competence.

The preacher too, stands before an observing audience. Most listeners have heard many sermons, but each one is unique. As a painter, he brings materials to the pulpit. These materials vary, depending upon the kind of picture intended. And those who listen and observe enter into the process, for their response contributes to the finished work.

I've known some artists to be nervous when watched. It's the feeling every preacher experiences early in his ministry when he stands before a congregation with a message on his heart. It's difficult, if not impossible, to anticipate the outcome of that event. The best he can do is to master the fundamentals of speech as an artist must know the basics of proportion and color. Then he must be as familiar as possible with the subject, taking with him whatever aids are necessary to convey the message clearly. Finally he must prepare himself so that the congregation is moved to feel the inspiration of the Spirit, hardly aware of the mechanical processes of preparation and delivery. In that atmosphere the Spirit moves from one to another and preaching becomes a creative event.

## Courage! Fellow Minister

By T. E. Jones\*

After 25 years in the ministry I decided to resign. For 25 years I had read every major church magazine, and yet I felt I was not being able to communicate the gospel to the frustrated age of which I was a part.

I had come to the place where the demands and pressures of the ministry were more than I could bear physically and mentally. I felt like the poor preacher whose church board outlines his duties for the week. When he added up the minimum of time required for their schedule it took 33 hours more than there were hours in the week.

In the providence of God I attended a ministers' conference where the Holy Spirit used a clinical psychologist to help me with my frustrations. This man of God helped me to see that God did not require me to counsel and pray with people day and night and then feel depressed because there were no more hours to give to a needy world. It is not counseling or the psychiatrist's couch that people need, but the simple Gospel of Jesus Christ.

Now this statement was made by a professional man—a Ph.D. in clinical psychology. He said, "The problem of man is sin." Now I know this is not new, but the thing that helped me was that the good doctor said, "You do not need to give a man more than three minutes of counseling time unless he is willing to listen to your sermon. If a person seeks to take your time and is not willing to listen to you preach and attend a Bible class, he is not sufficiently interested, and no amount of counseling time spent with him will help." Then he added, "But you had better have something to say."

I returned to my study and began to study and to pray until my heart burned with the message of hope and salvation in Christ. Christian brother, don't let the enemy of men's souls tell you that the pulpit ministry is passé. Take courage and remember that in your congregation are scores of people with problems, heartaches, frustrations, and all sorts of hang-ups; but God is able to meet them at the level of their need. Now when people are seeking my help—and there are more people in need than there are hours in the day—in all sincerity and love, I tell them to be in church Sunday and I know the Holy Spirit will help me to share something with them from the Word of the Lord that will help them; and thank God, He does!

\*Pastor, College Hill Church, Nashville, Tenn.

For the keen eye and  
live mind the supply is exhaustless

## How to Find Fresh Illustrations

By Gordon Chilvers\*

**W**E NEED NO ONE to tell us the sermon-ic value of good illustrations. We know they will let in light as windows do in a building, that they can arouse the emotions, freshen the hearer's interest, and enable him to concentrate on our sermon. Our problem is, How do we get them?

True, we can buy books of illustrations, yet so many are unsuitable for our sermons. Also, we want fresh illustrations or they will be no more exciting than yesterday's newspaper. The fact that the illustrations are printed assures us they are familiar. Nothing is worse than to begin an anecdote and see the look on the faces of the hearers which says, "We have heard this one before."

To avoid illustrations which have served preachers long enough to warrant retirement, we must gather them personally and make them our own. This means that we must get them one at a time. This may take time, but we shall be surprised at what we gain even over a short period.

Illustrations are around us everywhere. True. But how can we catch and use them? Where shall we look?

### I

The first source is the Bible. A considerable part of it—especially the Old Testament—is biography. These incidents show two important facts: how God acts in certain situations; how men have reacted in

situations like our own. As these are illustrations of men "subject to like passions as we are," they are neither improbable nor artificial. In our daily reading we can briefly note in the margin of our Bibles the exact point which the incident illustrates.

In using illustrations from the Bible we must reckon carefully on our hearers' knowledge. One preacher referred to "the little cloud like a man's hand." The reaction registered by several of his hearers showed they were puzzled, not enlightened. One of them afterwards said he could not find it anywhere in the story of the Flood. We need to give as many details as will give the story meaning, yet few enough so that it will have punch.

### II

Books of all types will give us useful material. We can note at the end of the book the subject and page where we can find the anecdote or quote.

Two types of books are especially useful in this area. Whether or not history repeats itself, church history tells us many incidents that are relevant today. Men of earlier days faced sorrows, temptations, and trials, and overcame them by the grace of God. By the same resources they did great things for God. While their circumstances were different, the principles by which they lived are just as applicable to all classes of people today.

Books of biography, including autobiography, are rich in accounts that can give point to our sermons. Careful reading of a

\* Norwich, England

biographical work will yield dozens of these illustrations. In Paul Sangster's illuminating book on his father, Dr. W. E. Sangster, he tells us that his father was one day posting a gift to someone when a friend registered his astonishment. "Don't you remember how badly he treated you?" he asked. "Did he?" asked Dr. Sangster. "I had forgotten it." True forgiveness.

The subject need not be a missionary or famous man. Relatively obscure men have faced situations similar to ours today. What they did and why they did it will sound a responsive chord in the minds of our hearers.

Good-class fiction too can give us valuable anecdotes. Sometimes a writer relates an incident which ends in a telling comment from one of the characters which can be a useful quote in a sermon. Outstanding are the famous books by John Bunyan. Incidents from these are the more useful today because they are less known than they used to be. Being told with modern, new phrasing will increase their current value.

Fiction that has no special ring about it can also be brought into service. Charles Dickens' *The Old Curiosity Shop* climaxes with the death of little Nell. The author illustrates clearly that it is faith in Christ that makes all the difference to a person when he faces death.

Franz Kafka, who maintained that a man could not live without "permanent faith," wrote a novel called *The Trial*. In it Joseph K. went into a cathedral and there met a priest whose conversation illustrates that salvation is beyond the power of man.

Dostoevsky's *Crime and Punishment* has some fascinating word pictures of Raskolnikov and Sonia. They reveal how heavy can be the burden of a person's guilt, and also how God intervenes in a human life to help those who are in desperate situations.

### III

Christian periodicals of all sorts yield a wealth of anecdotal material for those who search for it. Sunday school quarterlies and journals, family magazines and take-home papers all give us useable illustrations. We are not thinking of a column labelled "Sermon Illustrations." We refer to the information that is given: accounts of Christian work at home and abroad,

surveys undertaken by qualified people, stories of what men are doing or suffering in varying situations today, accounts of men who are leading creative and active lives in situations similar to those of our hearers.

Newspapers also add to our stock of sermon illustrations. What they report has high human-interest value. Jesus Christ, the greatest of preachers, used illustrations drawn from current events. He illustrated from the recent fall of the tower of Siloam (Luke 13:4), and the nobleman (Herod) who went into a far country (Rome) in search of a kingdom (Luke 19:12).

Newspapers give us stories of what has happened today or yesterday, so they are timely. As most of the stories relate to our own country, and some to our own community, they have a special relevance to our hearers. True, these incidents often stress what men have done wrong and the punishment they have received. Yet this does not make them useless. The preacher needs sometimes to sound a warning note in his sermons.

We can clip out the sections we want to preserve. Magazines accumulate rapidly, so collecting and storing them is seldom wise. Few of us would be undaunted if we were faced with a three-foot stack of magazines as we search for an anecdote. If we have to return the magazine to a lender, then a copy of the significant details is essential.

### IV

Personal experience can be a fruitful source of fresh anecdotes. We may be such ordinary people that we never hit the headlines of any newspaper. Yet as Christians we are involved in life situations; so we have sympathy with all other people, for all have their personal problems. "When I was driving along the road yesterday . . ." has the full value of contemporary reference. We may see kindness or selfishness as we drive, either of which can be useful in next Sunday's sermon. Comments by children—especially if they are not our own—can give us a splendid slice from life.

In addition to what happens to use personally, we are frequently told incidents from other people's lives that are relevant to our sermons. As we go along the street or visit a supermarket we hear a striking comment. To make it our own, it is helpful

to carry around a small pad so we can make a note of it on the spot. If we hope to recall it when we get home we may lose a valuable illustration or quote.

V

When we find an illustration we have first to make it sharp and pointed. Each illustration must be so clear that everyone who hears it will be able to see in a flash the purpose of it. Also, it must make one point only and make the same point to all who hear it. It must speak for itself and make its own impact. Anecdotes that have to be explained are useless. Explanation reduces the vividness of the story, wastes time, and disturbs the flow of the sermon.

Our second task is to classify it. We must label it clearly and fully enough to enable us to know if it will suit us when we are looking for an item. It could be an account of an archeological find, a valued quote on the meaning of faith, an anecdote showing how to forgive freely.

Then we need to file it in a way that we can readily find it when we want to use it.

We cannot rightly assert that we are not in touch with sources to supply us with illustrations for our sermons. We do not have to be worldwide travellers to find fresh illustrations. Our need is to cultivate an instinct that finds illustrations in almost everything we see and hear. As we open our eyes to what is going on around us, observe the simple facts of life and try to see how they illuminate spiritual truth, useable material will multiply. Then our main problem of gaining illustrations will have been overcome permanently.

We may not be able to find them in brooks or trees, but from all the different sources we shall certainly be able to find fresh illustrations that will captivate the attention of our hearers.

---

Christians are like tea—their real strength is not brought out until they get in hot water.

Cheer up—only dentists are supposed to look down in the mouth.

## Practical Points

*that make  
a difference*

### He Unfolded the Scriptures— and I Responded with a Great Amen!

Dear Son:

Your old Dad is not a theologian, nor a Bible scholar, but I love the Word for what it says and am always challenged when our pastor skillfully uses the Bible. This is especially true when he preaches on Christian holiness.

Last Sunday morning he took the time to beautifully unfold Paul's first letter to the Thessalonians. He briefly characterized the church, showed Paul's defense of his ministry, and then built the foundations for Paul's prayer for holiness and sanctification in chapters 3, 4, and 5. He did not proof-text his message, he let the Scripture speak for itself, and we saw the person, motive, and burden of St. Paul.

It was done so easily and movingly that by the time he was through the congregation was ripe for the same prayer that Paul had made in 5:23-24, and five wonderful young people knelt at the altar in commitment with the promise of the Word, "... who will also do it."

I prayed too! For the Holy Spirit witnessed to my heart and I knew what He spoke was true to me. There were guests who were asking about the truth. Why? Because our pastor let the Word speak for itself. It made a difference!

Love,  
*Dad*





### To Whom It May Concern:

What happens to the family of the back-slidden minister? We can hold steady, but what happens when through the years we have struggled to keep our heads above water and then in a few brief moments the tempter in full dress beguiles your husband?

One year has gone by now since we left everything that was familiar to us. A whole way of life is done with. We are now reeling from the cost. The price of sin comes high. We thought we were in debt before he went out into sin; now the debt is three times higher. The sinner thinks he hurts only himself, but the whole sphere of family and friendships he has gathered round about him is affected. Our daughter had always dreamed of attending one of our Nazarene colleges. This is impossible in the light of our financial bankruptcy. She has to help supplement the income. Does she complain? No! But I know the hurt is deep. The two younger children cry at night when the lights are out and the business of the day does not distract their minds any longer. . . .

What happens when through the years you sacrifice and parsonages were the only homes you knew, and now you are without a home? You never had the money to buy one because you had to live on limited income.

My husband didn't go into outbroken sin overnight. It was a gradual thing. He is now fighting a battle with alcoholism. Does that shock you? Guard your soul, pastor! You think it couldn't happen to you? Watch out—you are fooled already.

How much I would appreciate it if at your next Preachers' and Wives' Retreat you would fall on your face before God and pray for my husband and others like him, on the brink of spiritual suicide. I am aware that papers on SS growth, evangelism, etc., etc., are good, but so is my husband important. . . .

I am too confused to think straight about this thing, because the hurt is so deep and the cost is so high. The temptation to leave him is so great at times that I have to pray for added strength. . . . I am living with a total stranger. I can plan on nothing, all stability has been taken from us. I am now the head of the house without trying to look like the head of the house. I work now and try to be mother, wife, and breadwinner. Yes, my husband works, but he is so unstable. I never know when I will get another call from the authorities saying, "We have your husband here, and he is asking for you." I have stopped my car on the way home from work, alone, so alone, and poured my heart out to God. I have begged, I have screamed, "Where are You?" He was there all the time, but I will confess there were times when I wondered. Will you PLEASE pray for us? I am crying out with ever fiber in my body, HEI.P! Please help!

*A beaten ex-pastor's wife*



If you have learned to walk

A little more surefootedly than I,

Be patient with my stumbling then,

And know that only as I do my best  
and try

May I attain the goal

For which we both are striving!

If through experience your soul

Has gained heights which I

As yet in dim-lit vision see,

Hold out your hand and point the way,

Lest from its straightness I should stray,

And walk a mile with me.

Author Unknown

*Clearview Newsletter*

J. K. FRENCH, pastor

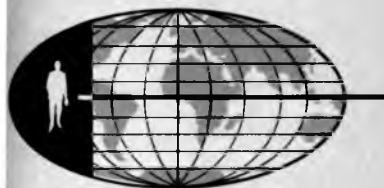
# Pastoral Qualifications

By Ross E. Price\*

Here are some things the district superintendent likes to know about the pastor he would recommend to any local church board:

1. His *capabilities*—general and special.
2. His *religious experience*. Of course he is supposed to be saved and sanctified, but is he growing in grace and deepening his devotion?
3. His *emotional stability*. Is he vacillating? Does he have a “short fuse”? or is he stable?
4. His *preaching ability*. Invariably some board member will ask, “Can he preach?”
5. His *dedication to the Nazarene cause*. Is he happy with his denomination? Or has he gone sour on the church in general?
6. Does he have the *ability to win people*? Local churches are made up of people and their growth is dependent upon constant recruitment of new folk.
7. Is he *willing to take guidance*? Does he listen to his leaders, or is he a “loner,” a sort of “law unto himself” fellow who thinks all are out of step but himself? In short, does he cooperate with the program?
8. Is he *industrious*? Building the Kingdom in the hearts and lives of men requires constant application to the task with an unfailing zeal for success.
9. What about *his estimation of himself*? Does he have either a superiority, or an inferiority complex? As to the “ego-factor,” does he overrate or underestimate himself? Does he have a modest yet valid opinion of himself?
10. What are *his attitudes when under pressure*? Is he vindictive or forgiving? Does he manifest that quiet confidence that God is still on the side of truth and right?
11. His *moral reputation* must be above reproach and unimpeachable.
12. Does he have *ability with finances*? Can he supervise the paying of bills and budgets with some degree of success?

\*Superintendent, Rocky Mountain District, Billings, Mont.



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

.....  
*Compiled by The General Stewardship Committee / Earl C. Wolf, Editor Terry Read, Office Editor*



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A high-contrast, black and white aerial photograph of Miami, Florida. The image captures the city's dense urban landscape, including numerous skyscrapers and commercial buildings, stretching from the oceanfront into the interior. The coastline is visible on the left, with waves breaking onto the sandy beach. The overall perspective is from a high altitude, looking down at the city and its surrounding areas.

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(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

### NAZARENE INFORMATION SERVICE

## The Eighteenth General Assembly

**I**N ONE of the most scenic settings in the world, the *Eighteenth General Assembly at Miami Beach, June 15-23*, will be a milestone for the denomination.

It will be the first ever held in the Southeast—the first on the Atlantic coast.

Delegates will elect a new general superintendent to succeed Dr. Samuel Young, who will retire after 24 years in the top elective position in the church.

Important commission reports before the assembly will include those dealing with the Church and Society, Marriage and Divorce, Church Growth, and Ethnic Representation on the General Board.

Legislation will include measures for expansion and support of world and

home missions, evangelism, radio, and education.

There are 22 Nazarene churches with nearly 2,700 members and Sunday schools totaling 6,000 persons in southern Florida as far north as Lake Worth.

Assembly delegates and guests will visit many of these churches on the way to the general church meeting.

Two previous assemblies in the South were at Nashville in 1911 and Oklahoma City in 1940. Eight assemblies, including the last one in 1968, were held in Kansas City, Mo.

The National Democratic Convention will follow the Nazarene assembly in Miami Beach.

**O. JOE OLSON**

Nazarene Preacher



## PENSIONS AND BENEVOLENCE

Because of the new “Basic” Pension payments which began April 1, 1971, the Pensions and Benevolence Budget is much more important than ever before. Every month over 1,000 checks are sent to retired ministers and their wives, or widows of ministers. Nearly one-half of these checks are for those on the “Basic” Pension roll. Therefore, every pastor will want to make sure his church pays the Pensions and Benevolence Budget in full.

Please note: Your Annual Insurance Questionnaire is to be returned to the Pensions and Benevolence office by May 15—for all ministers participating in Social Security and enrolled in the \$1,000 group term life insurance plan provided by the Department of Pensions and Benevolence. Send questionnaire to: Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.

## HOME MISSIONS

# MAY

**is the month for  
outreach preparation**

*Sunday, May 21, 1972, is a very special day in the Church of the Nazarene.*

- ★ **Home Missions Budget Sunday**
- ★ **Commissioning of lay home missionaries**
- ★ **Pentecost Sunday**

Honor your lay outreach workers with a special commissioning service that will set them at their mission in a new spirit of prayer and dedication.

**PRAY  
PREPARE  
PREVAIL**



A JAPANESE PASTOR SAYS:

# Only When God "Nods Yes"



"Too valuable to lose! Besides God led us here! No doubt about it. Where could a better piece of land be found? And land is *so* expensive, too." Now the city center had been built all around three sides of our church.

Alabaster funds had helped provide the original piece of land for the Izumo church (a muddy piece of rice paddy land) and had also given assistance in providing the building in which the brave group of prayerful Christians met. Now the pressure was on to move, after so few years. "I'll talk it over with my God, for He gave us this land," was Pastor Yamamoto's standard answer to the city fathers of this city of 200,000.

It wasn't as if they hadn't offered a high enough price. It was just that God hadn't "noded yes."

The Izumo Nazarenes prayed earnestly. Someone else must have too. Perhaps you? At least God did hear and answered the prayers of the saints here and there and a miracle happened.

Their offer came just when the people of the church had come to the place where they felt God *might* let them release the property, but how could they rebuild—and WHERE?

Then they came, three of the city council—all excited—saying they felt sure Pastor Yamamoto couldn't turn them down this time. Their offer was simple: "ANYTHING YOU WANT."

Days of praying and figuring followed. "We'd want (1) land, twice as much as we have; (2) a new church at least half again as large; (3) the parsonage moved and attached and added to; (4) a wall all around the property; and (5) maybe a crypt in which to put the ashes of the faithful souls who had gone on ahead to glory." This was his answer to the city council.

This time it was the city fathers who wanted time to think and figure. Their answer was short in coming. "They'd do it! ALL OF IT!"

They did it, too. It stands as a monument to the confident, prayerful, unhurrying waiting of the saints who prayed; some in Japan and some here in the homeland too.

The building is beautiful, well built and well used, and testifies to the promise which Pastor Yamamoto claimed when he went to Izumo . . . "The kingdom of God . . . less than all . . . when it is sown . . . becometh greater than all" (Mark 4:30-32).

Oh, yes, they even gave us the old church building besides and it has been built again in another village. GOD DOES HEAR and ANSWER WHEN WE PRAY!

*Hubert Helling*  
Japan



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  - "Are the Heathen Really Lost?"
  - "Missionary Martyrs"
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6. Overnight Missions Retreat
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7. Locate a person in the community from another country. Arrange for him to visit the chapter and tell about his homeland.
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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## What's on Deposit?

MOTHER, your most important work is still in the home! After Moses had reviewed the basic commandments God had given him, he said, "You must teach them to your children and talk about them when you are at home or out for a walk; at bedtime and the first thing in the morning" (Deut. 6:7, *The Living Bible*). Saving our children to the kingdom of God takes real dedication and purpose.

Today it's tough to be a teen, and it's frightening to be a parent. We are reaping the results of the "uninhibited" era. Recently my attention has been drawn to the immense importance of the early years of the child. Thank the Lord, we seem to be swinging back to an emphasis on godly discipline and authority in the home.

There is no way for a child to teach himself to be good. Billy Graham says, "You don't have to teach a child to be bad!" Another put it this way, "A child is born with his back toward God, and however young he is when he accepts Jesus as his Saviour, it is a right-about-face."

We are all born with a "fallen nature." Only the grace of God can overcome that appeal. The older a child is when he comes to Christ, the greater headstart the sin nature has. The earlier a child is saved the greater

the opportunity to build more spiritual resources into his new nature. The Holy Spirit can use these spiritual deposits to His advantage to give guidance in the issues and problems of later years.

Our children are away from home so much today. Besides the time they spend at school and at church, more time than ever before is spent with their peers in outside activities. By age 16 mobility rockets with their use of the family car.

One author divides the child's life into three segments: the tender years—ages one to 12; the crisis years—ages 13 to 19; and the maturing years from 20 on.

I'm thinking particularly of the "tender" years, when children submit quite readily to the authority of parents without too much questioning or opposition. During these years you can plant all the godly truths you desire.

Then come the "crisis" years when new drives are awakened in them—and new temptations. We wonder how the child who was always so good and obedient can suddenly turn rebellious and throw over Christian values. Many times the "good" child who was "never any problem" receives the least training. We just assume these values are ingrained.

We know that all we see, hear, and experience is dropped into our subconscious. Our conscious mind may not remember—it might even reject—much of what it experiences, but it is “on file” nevertheless. This subconscious mind greatly influences our behavior and responses later on.

Think of all the TV the child sees. His imagination is saturated with violence, lust, adventure. Each off-color joke, each subtle advertisement, the influence of playmates, the spirit of the home—all are deposited in the vault of his subconscious.

We can also infuse his subconscious with *good* things. We can plant godly truths and values and experiences.

Agnes Sanford, who was a child of busy missionaries, gives much credit for her spiritual perceptions and insights to the fact that her subconscious was steeped in the Word. She says, “I have a great advantage through no merit of my own, for in the mission field of China I absorbed the Scriptures from infancy along with my Borden’s condensed milk. . . . I cannot remember the time when I did not study one chapter of the Bible and memorize certain verses each day. Nothing in my life has been of more value than this weaving of the Word of life into my subconscious.”

One grandmother advised a new mother to pray aloud at the baby’s crib, or while rocking her, for she firmly believed that the baby’s subconscious registered it and was affected by it. It certainly couldn’t hurt!

At a young age children should hear exciting stories from God’s Word with plenty of drama and emotion. Memorization of Scripture should start early. In our own experience we found that most of the Scripture our children learned was memorized before junior high age.

The practice of prayer at mealtime and family worship is important. The *music* and the *literature* of the home

will be “on deposit” also. Our children should soak up experiences in the love of God and learn the doctrines of salvation. They should also learn the fear of God—which the Word declares to be the beginning of wisdom. One friend told me she was afraid to make reference to the word “sin” before her children lest it warp them. But I’m sure the godly fear of sin that my parents and pastors implanted in me kept me from much evil.

Our children should be taught real values and boundaries and consequences. When they are old enough to learn about Christ and heaven, they are old enough to learn about Satan and hell. One popular magazine stated that the moral revolution had come about because the fear of God had been removed. So true! So tragic!

As the child grows closer to the teen years he should be taught concerning his sex drives, the temptations he will face, and how to overcome them. He can learn to recognize the temptations of Satan, the consequences of yielding, and how to resist the devil.

Even principles such as tithing can be taught so early they become a part of life’s basic fabric. A longtime friend who, by his own confession, was backslidden, told me seriously, “One thing—I’m paying my tithe regularly because when I *do* get back to the Lord, I’m not going to have *that* to pay back!” Deeply chiseled training. And I’m happy to say that he did come back to God and to real service for Christ. He credited this to the early, diligent training in his grandparents’ home.

Let’s not take that “good” child for granted! Mother, father, grandparent, teacher, baby-sitter—do your best to make rich deposits in the soul of the young child. Couch this training in love and in happy associations, and the Holy Spirit will draw from this deposit in the mind and soul to build a character of highest worth and usefulness.

# Architects of Wesleyan Theology

By Herbert McGonigle\*

## III. Richard Watson

WESLEYAN METHODISM entered the nineteenth century strong and vigorous. Despite the loss of some 5,000 members to Alexander Kilham's Methodist New Connection, nearly 200,000 were joined in the Methodist Societies. A number of preachers had emerged as men of outstanding capabilities and leadership, including Adam Clarke, Jabez Bunting, Richard Newton, and Richard Watson. These constituted a formidable quartet in preaching power, spiritual vision, and intellectual brilliance. Clarke was the the encyclopaedic scholar, Bunting the undisputed statesman of the Conference, Newton the gifted and captivating preacher, Watson the theologian and missionary advocate. Combining the intellectual decisiveness of the philosopher, the commanding brilliance of the poet and the devotion of the ardent disciple, Richard Watson's life and ministry graced the ranks of Wesleyan Methodism for 35 years. His contributions to Methodism were many and far-reaching. We are concerned mainly with his work as Methodism's first systematic theologian.

Richard Watson was born on February 22, 1781, at Barton in Lincolnshire. At school he excelled particularly in the classics; but the penalty was bodily weakness, and all through his ministry his friends wondered that such a spare and feeble frame could coexist with such mental superiority. His spiritual awakening occurred a few months before he was 15, and the events that led to it were in keeping with one who was to become the renowned Arminian theologian. Arguing with a neighbor on the mysteries of Calvinistic theology, he felt himself unable to answer his oppon-

ent. Thinking that a Methodist preacher might help him, he attended a local Society where the preacher, rather than dabbling in theological distractions, preached the Word of life. Richard Watson was soundly converted, and 36 years later he exclaimed on his deathbed: "What a light was that, what a day, when the blessed Spirit first shed the light of heaven into our dark minds."<sup>1</sup>

He entered the Methodist ministry the following year. Through all his years as a preacher, he had an absorbing interest in world missions. When the work of the Methodist missionaries in the West Indies was censured in the British Parliament, Watson came to their defence and his presentation of the whole purpose of missionary enterprise silenced the calumnies. His colleagues showed their appreciation of his gifts when at the 1826 Conference they elected him president. Prevailing illness forced his retirement in 1832, and his last months were times of extreme pain. He entered a better world on January 8, 1833, and that year's Conference recorded his passing with a long, eulogistic notice, longer than any given to any other preacher, including Wesley himself.

Watson's magnum opus was undoubtedly his *Institutes*; but a number of other important works came from his pen. Adam Clarke's denial of the Eternal Sonship had occasioned much controversy, and Watson reluctantly opposed his honored friend. The resulting *Remarks on the Sonship* was among the best of his writings.

Following that, he entered the lists, not against a Methodist colleague, but in reply to one of the most literary men of the day, Robert Southey, the Poet Laureate. In 1820, Southey published his *Life of*

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Wesley, and it immediately raised a storm of protest. The *Life* had been long advertised and the Methodists knew what to expect. For years the *Quarterly Review* had bitterly opposed Methodism, and it was well known that Southey was closely connected with it. In fairness it must be said that Southey assiduously researched every available source of information on Wesley and his Societies. He does no less than justice to Wesley's scholarship and general abilities; he relates the much good done by the Methodists; and anecdotes, excellent character sketches, and general candor of the whole work make it very readable. Southey, an avowed Anglican, is much less happy about Wesley's partial separation from The Church.

The Conference demanded that Southey be answered and Watson was chosen for the task. Seldom has any literary work been more carefully analyzed and Watson's *Observations* on Southey were devastating. He charged Southey with reducing all Wesley's vital theology to mere natural philosophy. Every neglecter of salvation, every trifler with eternal things could find justification for his unbelief in Southey's pages. For all his professed attachment to Anglican theology, Southey was exposed as denying original sin, the agency of the devil, the experience of personal salvation, and ignoring the ministry of the Holy Spirit as uncultured fanaticism. Watson completed his surgery by applying a quotation: "Sir, thou hast nothing to draw with and the well is deep."

Watson later wrote his own *Life of Wesley*, but it fell far below his other works. Like Clarke, his talents did not lie in the area of biography, and although the work is replete with all the facts, it makes dull reading. In 1830 he refused an invitation from the American Methodist Episcopal Church to fill the chair of Professor of Belles Lettres and Moral Philosophy in its university. At the same time, he was working on his *Biblical and Theological Dictionary*. Much of it was condensed from other similar works, but the greater part was his own, and all bore the stamp of his discriminating mind and wide theological learning. It is now largely outdated by more recent works.

Shortly before his death, Watson began to write on what had long been his keen

ambition, an exposition of the whole New Testament. It was a labor for which he was particularly well qualified. The Greek New Testament had been his daily study for years, and he was well acquainted with the principles of biblical criticism. His knowledge of the Fathers, the Reformers, and the best English divines was thorough; and to all his work he brought sound, serious judgment.

He had completed his exposition of Matthew and Mark and was working on Luke when he felt he would not live to cover the whole Testament. He finished the first 12 chapters of Luke, passed over John and the Acts and began immediately on Romans. He succeeded only in reaching chapter three when his health failed completely and all his efforts to continue were in vain. The doctrine of the atonement had been his particular delight all through his ministry, and it was on that supreme sacrifice he penned his last sentences. Outlining, from Romans 3:22-23, how the sinner is reconciled to God, he wrote: "Christ was offered up before the world; the doctrine of His Cross forms the great subject of the evangelical ministry; it is that which is commanded to be preached, published and proclaimed to every creature . . . that grand atonement by which alone the guilty are reconciled to God."

Twelve years before this he had begun his *Theological Institutes*. He remembered the many difficulties when, as a young traveling preacher, he had begun the study of divinity in earnest. He desired to help his younger brethren in obtaining an accurate and comprehensive knowledge of the whole field of evangelical truth, and particularly as interpreted from an Arminian standpoint. Until Watson's *Institutes*, there was no systematic treatment of Arminian theology in the English tongue. This is not to ignore the writings of Wesley, Fletcher, and Clarke, but none of these had attempted anything like a systematic body of doctrine. Most of Wesley's and Fletcher's writings had been occasioned by controversy. Watson proposed to set down the vital doctrines of the faith in an orderly, systematic fashion, and he worked for eight years on the project.

For more than half a century the *Institutes* remained the chief textbook in theological training for the Methodist ministry.

Even today, for those who will take the time to become acquainted with it, Watson's theology is rich and satisfying. For the holiness preacher it yields classic and unsurpassed Wesleyan interpretation. Steven's estimate would not be disputed by any competent judge. "Seldom has a more profound, a more philosophical mind, grappled with the great problems of revealed religion, and the student feels assured, as he pores over the pages of these volumes, that he is consulting an intellect as candid, as liberal, as authoritative, as supreme as he can find in the whole range of modern theological enquiry."<sup>2</sup> Acknowledgment of Watson's gifts has come from reformed theologians as well. Many of them quote him when wishing to give the Arminian view of a particular doctrine. J. W. Alexander, of Princeton fame, wrote: "Turretine is, in theology, *instar omnium*. Making due allowance for the difference of age, Watson, the Methodist, is the only systematiser, within my knowledge, who approaches the same eminence."

The first impression one has of Watson is of a theologian fully conversant with the whole field of biblical learning. He is at home with the Patristics and among the Greek Fathers, Chrysostom and Basil are frequently quoted. The Reformers are constantly called upon, especially Calvin, and while there is some debate about Wesley's knowledge of Arminius there is no doubt about Watson's acquaintance with the Dutch theologian. Among the Puritans, Baxter, Owen, Howe, and Goodwin are the favorites. In the second part of the *Institutes*, dealing with the existence of God, long extracts are taken from that great Puritan classic, Howe's *Living Temple*. (In passing, it should be mentioned that Watson was not the only writer to borrow from Howe! Anyone who has read Howe and Paley will be in no doubt as to where the venerable archdeacon found much of his inspiration. Paley's best arguments and most striking illustrations are all taken from Howe. Paley's *Natural Theology* indulges in much borrowing and no acknowledgment.) Watson called often on the services of others, but is careful to use quotation marks and always names his sources.

In the third part of the *Institutes*, there is a long and important discussion on original sin. This is the first, full Arminian

treatment we have on this vital doctrine. It goes noticeably further than Arminius, includes all that Wesley had to say in answer to Dr. Taylor, and is fuller and more forcibly defended than by either Wesley or Fletcher.

On the origin of sin, Watson accepted the literal account of the Genesis record. Adam's state was one that required, if his holiness was to be maintained, vigilance, prayer, and "the active exercise of the dominion of the will over solicitation. No creature can be absolutely perfect because it is finite; and an innocent, perfect, rational being is kept from falling only by 'taking hold' on God; and, as this is an act, there must be a determination of the will to it." This account of the origin of evil resolves itself into three principles. (1) The necessary finiteness, and therefore imperfection in degree, of created natures. (2) The liberty of choice. (3) The influence of temptation on the will.)

Watson quotes Arminius as defining original sin: "We think it more probable that the absence alone of original righteousness is original sin itself, since it alone is sufficient for the commission and production of every actual sin whatever."<sup>4</sup>

Arminius had earlier said that man's losing the gift of the Holy Spirit was but another way of saying he had lost his original righteousness. Watson substantially accepted this and argues from it: "The defect of our nature is to be traced, not from the infusion of evil into the nature of man by God, but from the separation of man from God, that extinction of spiritual life which was effected by sin and the consequent and necessary corruption of man's moral nature. For, that positive evil and corruption may flow from a mere privation, may be illustrated by that which supplies the figure of speech, 'death,' under which the scriptures represent the state of mankind."<sup>5</sup>

Watson viewed the loss of the Spirit as explaining man's spiritual death and estrangement from God. "The Spirit's influence in him did not prevent the possibility of his sinning, though it afforded sufficient security to him as long as he looked up to that source of strength. He did sin and the Spirit retired; and the tide of sin once turned in, the mound of resistance being removed, it overflowed his whole nature. In this state of alienation

from God, men are born with all these tendencies to evil . . . because the presence of the Spirit is wanting and is now given to man, not as when first brought into being as a creature, but is secured to him by the mercy and grace of a new and different dispensation."<sup>6</sup>

The continuance of sin in the race Watson attributed to generic transmission. He contends also for the involvement of the whole race in Adam and does not hesitate to designate it imputation but with safeguards. Adam has a racial significance; all men sinned when he did, not, as the Calvinists teach, because they were actually there and fell when he fell, but all men sinned because their representative did.<sup>7</sup>

A large section of the *Institutes* is given to a treatment of the atonement; the nature, benefits, and extent of the death of Christ. Unquestionably this is the finest piece of writing Watson ever did; here where he argues for the universality of redemption against the Reformed teaching on a limited atonement, Watson's biblical and scholarly acumen is at its best. We have no space to examine it now but we turn instead to his thinking on Christian holiness. How did the first Wesleyan systematizer view entire sanctification?

"Entire sanctification is our complete deliverance from all spiritual pollution, all inward depravation of the heart as well as that, which, expressing itself outwardly by the indulgence of the senses, is called 'filthiness of the flesh.'"<sup>8</sup> Against those who say that such a state of soul purity is attainable only at death, Watson urges five arguments:

1. The promises of sanctification in the scriptures are nowhere related to death.

2. The soul's union with a physical body is no obstacle to holiness. Romans 7 is not the state of a believer in Christ but of someone "who had once sought justification by the works of the law, but who was then convinced . . . he was in bondage to his corrupt nature and could only be delivered from the thralldom by the interposition of another."<sup>9</sup>

3. Entire sanctification is connected with subsequent behavior, to be displayed in Christian lives before death, e.g. Rom. 6:6.

4. We are commanded to bring forth graces which are the fruits of the Spirit and

they make no provision for opposing antagonisms. "Meekness in its perfection supposes the extinction of all sinful anger; perfect love to God supposes that no affection remains contrary to it."

5. The doctrine of necessary indwelling sin supposes that sin is in the flesh rather than the soul. It also supposes that the flesh not only continues to lust against the spirit, but on many occasions be the conqueror. How can this stand against the deliverance promised in those passages where we are commanded to mortify the deeds of the body, to crucify the flesh, to put off the old man?<sup>9</sup>

Watson concluded his teaching by emphasizing a growth in grace before and after the crisis of entire sanctification. Altogether he covered the same ground as Wesley and Fletcher, but in far less detail than the latter. His exposition and defence of Christian perfection exhibits no advance on the teaching of his predecessors. "If the doctrine of Christian perfection," Watson once wrote, "as taught by Mr. Wesley and Mr. Fletcher be true, and we all believe it is, I fear we do not give the prominence to it in our preaching which we ought to do."<sup>10</sup> Every true Wesleyan student of Watson must regret that this able Wesleyan scholar did not himself give more time and scope to the doctrine.

Watson's *Institutes* are very readable in spite of the many long, overlaid sentences and seemingly interminable extracts from other scholars. The great and glorious doctrines of the Christian faith are set forth with vigor, clarity, and convincing exegesis; and through all the pages it is impossible not to feel the author's humble and complete dependence on the final, absolute, and authoritative pronouncements of divine revelation. To study Watson today makes one repeat his favorite sentiment: "Inspired theology is the haven and Sabbath of all man's contemplations."

<sup>6</sup>*Memoirs of Rev. R. Watson*, by Thomas Jackson, p. 21.

<sup>7</sup>Steven's *History of Methodism*, p. 600.

<sup>8</sup>*Institutes*, III, 1-14.

<sup>9</sup>*Ibid.*, p. 84.

<sup>10</sup>*Ibid.*, p. 85.

<sup>11</sup>*Ibid.*, p. 89.

<sup>12</sup>*Ibid.*, pp. 90-98.

<sup>13</sup>*Ibid.*, IV, 139.

<sup>14</sup>*Ibid.*, pp. 141-47.

<sup>15</sup>*Jackson's Life*, p. 499.



# GLEANINGS

from the Greek



By Ralph Earle\*

## I Cor. 3:20—4:8

### "Glory" or "Boast"?

We have already met this verb *kauchaomai* (v. 21) in 1:29. There we noted that "boast" is probably clearer—and, we might add, more contemporary—than "glory" (cf. 4:7). Here we should like only to call attention to the fact that aside from twice in James (1:9; 4:16) this verb is used only by Paul (36 times). He uses it more frequently in II Corinthians (21 times). It is found five times each in Romans and I Corinthians. These three epistles were written at the same period in Paul's life (A.D. 54-56), when he was greatly plagued in spirit by the boastful attitude of the quarreling Corinthian church members.

### "Ministers" or "Servants"?

The noun is *hyperetes* (4:1), used by Paul only here. Literally it means "under-rower." So the basic emphasis is on one who is subordinate. Thayer defines it thus: "Anyone who serves with his hands; a servant," and adds that it is used "in the N.T. of the officers and attendants of magistrates." Arndt and Gingrich say it means "servant, helper, assistant, who serves a master or a superior."

Occurring 20 times in the New Testament, this word is translated "officer" 11 times, "minister" five times, and "servant" four times. Probably "servant" is the best translation in most instances, though the sense of police "officers" fits well in many cases—for instance, of the "officers" (policemen) employed by the Sanhedrin. The term is used twice each in the three Synoptic Gospels, nine times in John, and four times in Acts. The only places where it can possibly be translated "minister" are Luke 1:2 and Acts 26:16.

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### "Stewards"

The word *oikonomos* occurs only 10 times in the New Testament and is correctly translated "steward" in all places except Rom. 16:23 ("chamberlain") and Gal. 4:2 ("governors"). It should be "steward" always.

The word comes from *oikos*, "house," and *nemo*, "manage." So it literally means "a house-manager." Wealthy men employed slaves or freedmen to manage their households for them. It is used in this literal sense four times in Luke (three times in the Parable of the Unjust Steward, 16: 1-8). In the present passage (I Cor. 4:1-2) it is used metaphorically for those who are stewards of God's grace, responsible for giving it out to people. The same usage is found in Titus 1:7 and I Pet. 4:10.

### "Judgment" or "Day"?

Paul said that it was a very little thing for him to be judged by the Corinthians, or by "man's judgment" (v. 3). The Greek literally says "by human day" (*hypo anthropines hemeras*). This is clearly in contrast to the statement in 3:13—"Every man's work shall be made manifest; for the day shall declare it"; that is, the day of divine judgment. All of us face that Judgment Day. But Paul says he is not concerned about man's judgment day. He is not answerable to that, but only to God.

In the light of the whole picture here Abbott-Smith suggests the rendering "human judgment." But Lightfoot writes: "The word is put here because it is in opposition to *he hemera* of iii. 13 'the Lord's day.' The meaning is 'by any day fixed by man. The idea of a day as implying judgment is common in Hebrew, and would be directly assisted by such expressions as '*diem dicere*,' 'to fix a day for judgment.' Compare the English 'daysman' [Job 9:33, judge], which contains the same idea" (Notes, p. 198).

### "By" or "Against"?

Lightfoot correctly observes that in verse 4 "I know nothing by myself is simply an archaism." The context clearly demands the translation, "I know nothing against myself." In the Greek "myself" (*emauto*) is in the dative case without any preposition. But the meaning is obvious. In the time of King James (1611) "by" was used

in the sense of "against," but such a usage now is misleading.

### "Transferred" or "Applied"?

"I have in a figure transferred" (v. 6) is all one word in the Greek, *meteschematiza*. Its usual meaning is "to change in fashion or appearance" (Abbott-Smith). But here (alone in NT) it has a specialized sense. Thayer spells it out very well: "to shape one's discourse so as to transfer to one's self what holds true of the whole class to which one belongs, i.e. so as to illustrate by what one says of himself what holds true of all: 1 Co. iv. 6, where the meaning is, 'by what I have said of myself and Apollos, I have shown what holds true of all Christian teachers'" (*Lexicon*, p. 406). Arndt and Gingrich translate the passage, "I have applied this to Apollos and myself," and say that it means, "I have given this teaching of mine the form of an exposition concerning Apollos and myself" (p. 515).

### "Differ" or "Prefer"?

In the Greek "maketh . . . to differ" (v. 7) is *diacrinei*. The essential idea of this verb is "to separate," and so "to distinguish, discriminate" (A.-S.). Thayer thinks that here the verb means "to prefer," that is, "yield to him the preference or honor." Arndt and Gingrich translate it in this passage, "Who concedes you any superiority?"

In similar fashion Robertson and Plummer suggest: "For who sees anything special in you?" They go on to say: "The verb has a variety of meanings . . . and these meanings are linked by the idea of 'separate' in one sense or another; here it means to distinguish favorably from others." The next question, "What hast thou that thou didst not receive?" they paraphrase: "Let us grant that you have some superiority. Is it inherent? You know that you have nothing but what you have received. Your good things were all of them *given* to you" (*1 Corinthians*, p. 82).

There are three questions in verse 7. Concerning the first, Findlay writes: "This question stigmatises the partisan conceit of the Corinthians as *presumptuous*; those that follow . . . mark it as *ungrateful*; both ways it is egotistic" (EGT, II, 800).

### "Full" or "Satisfied"?

The first half of verse 8 consists of three

ironical statements: "Now ye are full, now ye are rich, ye have reigned as kings without us." The verb "full" is *corennumi*. It is found only here (in a metaphorical sense) and in Acts 27:38 (in a literal sense). It comes from *coros*, "surfeit," and so in the passive means "be satisfied." The tragic thing about these Corinthians was that they were too well satisfied with themselves.

Robertson and Plummer reveal the attitude of the Corinthians. They write: "The Apostle now directly attacks the self-esteem of his readers in a tone of grave irony. 'You may well sit in judgment upon us, from your position of advanced perfection, whence you can watch us struggling painfully to the heights which you have already scaled'" (p. 83).

### "I Would to God" or "Would That"?

The Greek text has nothing in it about God. All this expression in English is one word in Greek, *ophelon*, which simply means "would that."



## Searching Questions for Parents

TEXT: Isa. 39:4

SETTING: (briefly)

APPLICATION:

- I. What have the neighbors seen?
- II. What have your children seen?
  - A. They should see industry and orderliness.
  - B. They should see discipline and authority.
  - C. They should see love and harmony.
  - D. They should see godliness and faith.
    - a disciplined devotion
    - a meaningful prayer life
    - a Christlike spirit

R. S. T.

## Power Worth Waiting For

TEXT: Luke 24:49

INTRODUCTION: If the disciples had been asked to prescribe for themselves, they would have urged action, not inaction. They were full of joy; they knew Jesus was alive; they had a message, they were bursting with enthusiasm. But Jesus told them to tarry. Wait.

I. HE TELLS THEM WHY THEY ARE TO TARRY: FOR THE ENDUEMENT OF POWER.

- A. It will be a *divine power*, "from on high."
- B. A *holy power*, power to be.
- C. It will be an *inward power*.
- D. It will be a *sufficient power*.

II. HE TELLS THEM HOW LONG THEY ARE TO TARRY: "UNTIL."

He who is not yet endued with power has not tarried long enough.

A. While it was necessary for them to tarry until the Day of Pentecost had fully come, it is not necessary for us

- 1. To tarry for any particular time;
- 2. Or to tarry until we receive a particular manifestation.

B. But it is necessary for us to tarry until—

- 1. Our hearts are qualified;
- 2. Our motives are purified; (Not to feel power but to transmit power.)
- 3. Our souls are satisfied—they were "all filled"

Application: This "until" is not an indefinite forever. Anyone who tarries in the right way will be endued with power before very long.

III. HE TELLS THEM WHERE THEY ARE TO TARRY: IN JERUSALEM

- A. For us this means right where we are—spiritually, physically.
- B. It means by inference NOW.

CONCLUSION: They obeyed. They were endued.

Jesus makes it very clear that this en-

duement of power from on high must be given priority over everything else. Preachers, missionaries, SS teachers, personal workers, visitors. Without it we will fail. With it we will succeed. Let us then discipline ourselves to tarry in earnest heart-searching and diligent praying. Let us open our hearts for this power. Let us yield our wills for the control of the Holy Spirit. Let us not rest until we know by faith and the inner assurance of the Spirit that the power of the Spirit is ours because the Spirit of power is ours, and we are absolutely His. If the disciples had procrastinated they would have missed Pentecost. If you delay you will grieve the Spirit and harden your heart. At once, then, begin to wait on the Lord, laying other quests aside, until you are endued with power from on high.

R. S. T.

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### Mother's Day—

## Mary, the Perfect Mother

TEXT: Luke 1:30

INTRODUCTION: An ordinary woman

- I. A prepared mother
- II. A consecrated mother (Luke 1:38)
- III. A careful mother (Luke 2:40)
- IV. A victorious mother

R. S. T.

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## Four "D's" of Faith

- I. The *Desire* of faith is to *please*.
- II. The *Disposition* of faith is *trust*.
- III. The *Determination* of faith is to *stand*.
- IV. The *Delight* of faith is to *obey*.

R. S. T.

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## What Then?

SCRIPTURE: John 3:16; Rev. 20:11-15.

INTRODUCTION: Third stanza of "The Old Account Is Settled" (No. 261 in *Praise and Worship* hymnal).

This life is so transient—here today and gone tomorrow! James asks in 4:14: "For what is your life? It is even a vapour, that

appeareth for a little time, and then vanisheth away." Rev. 20:12 tells us of a day when our account will be settled. God's Book will be opened. Every man will be judged, each "according to their works."

# I. GOD'S BOOK WILL BE OPENED—HOW REVEALING THAT WILL BE!

- A. It will reveal reaction to God himself.
- B. It will reveal reaction to Jesus Christ.
- C. It will reveal reaction to life as you have lived your allotted time.
- D. Poem: "Have You Thought About Your Soul?" by Walt Huntley.
- E. Too many fail to think of their souls.
  1. Most important possession
  2. Not transient, but eternal

# II. LIFE IS GOING TO RUN OUT—WHAT THEN?

- A. Backslider, what will be your excuse?
- B. Compromiser, what will be your excuse?
- C. Unbeliever, what will be your excuse?
- D. Unsanctified, how will you excuse yourself?
- E. Rev. 6:12 ff. presents a terrible picture.

CONCLUSION: Story of the young man who went to college. The college president asked him why he was there. His answer: "To get an education."

President: "What then?" "Go into politics."

President: "What then?" "Grow old, retire and rest."

President: "What then?" "I suppose I'll die."

President, quietly and seriously: "And after death, what?" There was no answer.

*When the choir has sung its last anthem,  
And the preacher has made his last prayer;*

*When the people have heard their last sermon,*

*And the sound has died on the air;  
When the Bible lies closed on the altar,  
And the pews are empty of men,  
And each one stands facing his record—  
And the Book is opened—what then?"*  
(author unknown)

CARLOS L. STEPP, JR.



By Asa H. Sparks\*

## Prayer

1. *Many, many times we are requested* to remember in prayer a friend of the church or a former member in a distant city. Locally the pastor can often visit these. But for those situations where he cannot visit, a prayer-time card is a fine addition to the pastoral ministry. This is a card prepared with the church's return address and an indication of prayer. With the note, the pastor writes indicating that they were prayed for specifically on such-and-such a date at the church. Prayer-time cards can also be used for the persons present to write a personal note to those who are sick or are in need of our prayers.

2. *Sort of add faith to your prayers* with the pastoral prayer-cards with a card that can be used to hang in the hospital room or stand on the table. The front says, "You were remembered." Inside: Num. 6:24-26 is quoted. At the bottom: "The \_\_\_\_\_ Church of the Nazarene prayed especially for you and your loved ones at our services." A blank for the date and a place for the pastor to sign.

3. *They have many names:* Community prayer circles, secret prayer band, pastor's prayer partners. One pastor began a secret prayer band praying for five indifferent members of the church. This fact was published, but not the names. The pastor makes it a point to *visit* these five each month. The names are never announced.

4. *Have you tried the Pastor's Prayer-Partner Program?* A program to provide united support in time of special need. The requirements are two: (1) willingness to pray either day or night. (2) willingness to call one other prayer partner. Each group member should have a card stating they are a prayer partner and giving the name of his prayer partner contact person and one alternate.

\* Pastor, Gastonia, N.C.

5. *Have you tried the Fellowship of the Burning Heart?*<sup>2</sup> Matt. 18:19. This program (designed originally for teen-agers) is a triangle where two pray for the salvation of the third. The fellowship is completed when the triangle is made.

6. *Dial-a-Prayer* is a tremendously popular in the cities. Have you tried "Share a Prayer"? This is an hour each day in which the pastor schedules to be in the office for people to call, make a request, and pray together. Be sure and keep the lines free for more calls.

7. *Most of our people are realistic* enough to realize that many pastors do not pray for each family every day. But it is often helpful to let them know that you are praying for them. Divide your congregation into six groups. Send a letter to your constituents telling when you will be praying in general for them and their family. Ask them to call if they have any specific request that they would like for you to pray about as an additional part of your pastoral care.

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## A Dedicatory Service for a Nazarene Parsonage

SONG: *Praise and Worship*, No. 441—"The Church's One Foundation"

INVOCATION

SCRIPTURE LESSON: Psalms 91 and Matt. 7:24-27

SOLO: "Bless This House," Taylor; or *Praise and Worship*, No. 439, "All Things Are Thine"

RESPONSIVE READING: See accompanying selection.

DOXOLOGY

MEDITATION by pastor or district superintendent

RECOGNITION OF local firms and helpful persons

ACT OF DEDICATION

DEDICATORY PRAYER

SONG: Either *Praise and Worship*, No. 58, "O God, Our Help in Ages Past," or No. 48, "I Love Thy Kingdom, Lord"

BENEDICTION: Num. 6:24-26

## Responsive Reading

**Minister:** We thank Thee, our Heavenly Father, for this house which our hearts and hands have builded, Thy Spirit working in us both to will and to do. We rejoice that Thou hast given us this parsonage to house the family of our spiritual shepherd and leader. Let those who live herein be first of all Thy servants as they seek to lead the flock of God. We would therefore dedicate this house with its earthly comforts to the better life within ourselves, to inward loyalty to Jesus Christ, the Source of holy character and noble conduct.

**People:** Blessed are the pure in heart, for they shall see God. Blessed are they who hunger and thirst after righteousness, for they shall be filled.

**Minister:** Let us dedicate this parsonage to a loving service in this neighborhood and among this people. Let its ministry be that of the clean hand, the kind eye, the tender word, the loving greeting, the self-forgetful deed, the prayer of intercession. Let us remember that the most precious thing to give our fellowman is some part of our better self—our faith, our hope, our love. So, to the fellowship of hearts and the joining of hands, let us dedicate this house.

**People:** Amen! So be it Lord! To the bearing of others' burdens, to mutual helpfulness and sympathy, to the love which thinketh no evil, which suffereth long and is kind, we followers of Jesus dedicate this place.

**Minister:** To the spirit which seeks the truth—to know it, love it, speak it, and live it; which realizes that things seen are temporary and things unseen are eternal; which is keenly aware of the value of human souls with their eternal destinies, and longs to lift them into the light and liberty of the sons of God; to the attitude which gratefully honors Jesus as the Way, the Truth, and the Life, let us dedicate this house.

**People:** We who have had the mind and heart to sacrifice and build, do now acknowledge that except the Lord build the house, they labor in vain that build it.

**Minister:** To a constant reverence for the Word of God; to the prayerful cherishing

of high ideals; to forbearance in matters of mere opinion; to the enkindling and sustaining of the higher life, let us reverently consecrate this parsonage.

**People:** Here let little children be taught the way of righteousness; the weak will be strengthened, the breaking heart consoled, and the wayward impulse sweetly checked. So may our parsonage be a haven of refuge and happiness for the families of our ministers. Restrain our lips from any unkind words about them, and help us to regard them highly in love for their works' sake, O Lord!

**Minister:** Thanks be to God for this parsonage with its facilities and equipment. Let us regard it sacred unto the Lord. Let us work, and pray, and laugh, and weep within its rooms, knowing that it is our Heavenly Father who giveth us richly all good things to enjoy for His name's sake.

**People:** Amen! and thanks be to God Most High! May every heart within this house be a dwelling place for Thy Holy Spirit, O God!

**Minister:** May God the Father, the Son, and the Holy Spirit, bless, preserve, and keep us all in His favor and love continually. Give us safety under Thy protection, and help us to abide in Thy love unto our lives' end. Amen.

SINGING IN UNISON: Doxology

Arranged by Ross E. Price  
Supt., Rocky Mountain District

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BULLETIN



BARREL

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## What Is a Mother?

A mother is a wonderful creature constructed almost entirely of love, and this she can express in a million ways—from hugs and kisses, and good cooking, and patient listening, to stern lectures, strict rules, and repeated use of the word "NO!"

Like snowflakes, no two mothers are alike, but they have a number of things in common. Name anything—mother can be

found washing it, roasting it, polishing it, getting rid of it, repairing it, spanking it, packing it, teaching it, redecorating it, loving it, or talking it over at P.T.A.

A mother cares about and for almost everything—gardens, pets, the state of the nation, the worn spot in the rug, hungry people, and most of all, Daddy and her children. For these she can do anything, dare anything, and fight for anything necessary to their happiness.

A mother is not always an angel. She will often disagree with you, expect too much of you, question your choice of friends, and bring up the subject of work when you feel the least energetic. But she's always ready to help when you need her.

You don't always tell a mother how much you love her, or how much you hope the most wonderful things in the world will come to her, because there are no words that express feelings so deep and sincere. Somehow, though, you feel she understands what's in your heart.

Mothers always do!

—AUTHOR UNKNOWN

\* \* \* \* \*

Much of the work of mothers is done in quietness and obscurity, but it is done with patience and faithfulness. Appreciation is not always forthcoming, but the mother finds her compensation in the assurance that duty has been well done.

—W. J. HART

\* \* \* \* \*

*Mother, what are you teaching?*

*You cannot teach*

*what you do not know;*

*You cannot lead*

*where you do not go.*

\* \* \* \* \*

**You're strong and well—that's fine!**

**You hope to remain so—that's natural.**

**You may be disappointed—that's possible.**

**You will die—that's sure.**

**You'd better start to get ready—that's wisdom.**

**You want to start right—that's proper.**

**You don't know the way—**

**Attend church regularly.**

—Selected

## The Question of Church Rules

*A young man writes—*

"I disagree with the culture of the church. By culture I mean such things as its legalism and emphasis upon externals. These are in the area of good, better, and best and do not directly concern the matter of salvation; thus they must be left unto the good judgment of the individual Christian."

### Some False Assumptions

**Answer:** I fear there are several false assumptions here.

1. On what grounds does the writer assume that the average Christian has "good judgment"? We must not think solely of mature saints who have studied the Bible and good books for half a century, but of the child and teen-ager, the new Christian, even the rank and file of average Christians in the average church. Good judgment in ethical matters is exactly what too often they do not have, and will not have without some guidance from their church. "Understandest thou what thou readest?" Philip asked the Ethiopian. And he replied: "How can I, except some man should guide me?" The need for guidance is just as urgent in the area of practical Christian living as in the areas of doctrine and biblical interpretation.

2. It is also erroneous to suppose that the "area of good, better, and best" does not "directly concern the matter of salvation." If by "good, better, and best" the writer means personal *taste*, then of course we can all agree that salvation may not be directly concerned, since people may be well saved and yet have variant tastes about a thousand things—music, dress, color harmony, house plans, furniture, cars, etc.—and their tastes may be good, better, or best, or even abominable. But the writer cannot mean to be re-

ferring to one's taste in the aesthetic sense, for he is using this expression in reference to the rules of the Church of the Nazarene—and what rule even remotely seeks to dictate a member's tastes? Therefore he must be referring to *ethical* "good, better, and best." But the inspired writers were constantly insisting that salvation was directly related to ethics. Genuine salvation imparts the impulse to desire the best ethics. Only careless Christians can be content with good or better ethics when the best is scripturally expected of them and within their reach. The rules of the church concern the Christian's *walk*; that was also the constant concern of St. Paul and his co-apostles (Phil. 3:16-19).

3. Again, in the writer's protest against the "culture" of the Church of the Nazarene is the assumption that a denomination, as such, should not attempt to regulate the ethical conduct of its members. How far should this implied individual freedom be carried? Should every Christian be a law unto himself? Should a local church or denomination be unconcerned, for instance, if on the same church board sit a tavern keeper and an officer of the Anti-Liquor League, each insisting that "his conscience is clear"? "A house divided against itself cannot stand." And a church that does not present to the world a united front on moral issues cannot stand either. It becomes a mockery of the Cross and a laughingstock to the world.

### The Need for Rules

Several things are wrong with the idea that a denomination should not seek to regulate the ethical conduct of its members.

For one thing, it is *not realistic*. Every self-respecting organization on earth which makes the least pretense of aiming at the betterment of either society or its members

imposes some rules and restrictions on its members. Some vows are required, some measure of conformity. This is true of lodges, clubs, or what not. Should the church alone be antinomian?

Second, one of the *basic functions* of the Visible Church on earth is missed: It is a society of redeemed men and women who are to exercise a godly care one for the other, and whose mutual fellowship is aimed at improvement and guidance, both corporately and individually. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Also: "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

Third, the theory fails to recognize *the responsibility* of the church as an earthly organization toward society at large. Should the church be indifferent to moral issues which plague men? Should the church be indifferent to tobacco, liquor, Sabbath desecration, immorality in its myriad forms, oppression? If not totally indifferent, should it speak vaguely and equivocally or positively? "If the trumpet give an uncertain sound, who shall prepare himself to battle?" Paul asked. And should the church speak with a united voice or a divided voice? If divided, it will be ineffective. But how can it speak with a united voice if it does not commit itself and its members *denominationally*, with some clear-cut, thoroughly spelled-out sanctions? A careful student of both history and the current scene can hardly escape the impression that the social ineffectiveness of much of the American church is due precisely to its namby-pamby failure to speak out boldly. But often its mouth has been gagged by the simple fact that it has not even attempted to control its own members in the very areas of ethical crisis where the church should speak. To attempt to speak when there is internal chaos and disparity of practice and opinion is not very convincing. Such a church can only admonish: "Do as we say, but don't do as we [our members] do."

Fourth, and most important, is that the

theory that a denomination should not attempt to regulate the ethical conduct of its members is *not scriptural*. The question of "rules" came up early in the Apostolic Church, and the first general church conference met to settle the question. While they wisely refused to allow the Judaizers to impose the Mosaic harness on the Gentiles, they did not leave them altogether without church rules, imposed by the *general body* (Acts 15:29).

Then, almost half of the Epistles are devoted to practical ethics. And Paul especially does not stop with mere advice; he gives directives, and lays down positive rules for the exercising of church discipline and the regulation of the conduct of individual members. We see this particularly in the Corinthian letters, the letters to Timothy and Titus. "And so ordain I in all churches," is the Pauline assumption of disciplinary authority. See, for instance, I Cor. 10:21-29; 11:1-34; 14:27-40; I Tim. 5:1-25. In I Cor. 11:2 Paul praises them for keeping the "ordinances" which he had delivered to them. The same word is translated "traditions" in II Thess. 2:15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught . . ."; and II Thess. 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." These three passages clearly refer to church rules, not sacraments. The general attitude of Peter and John is compatible with Paul's respecting the regulation of the conduct of believers. And Jude is not very complimentary about those who "despise dominion" in their insistence on personal liberty and individualism (v. 8).

### Is Not the New Testament Sufficient?

It may be that some would suggest: Since the inspired apostles have given rules in the New Testament, are not they sufficient? Why should a twentieth-century denomination presume to add to them? Is the modern church wiser than what is written? A legitimate question, but easily answered.

a. Thorough acquaintance with and understanding of New Testament rules of Christian conduct cannot be acquired easily or quickly by the new convert. In



the meanwhile he needs guidance by the mature leaders of the church. A compilation of church rules is simply an attempt to reduce the principles of New Testament ethics to a simple summary, in a form that can easily be grasped and obeyed by the novice.

b. Though the principles of Christian ethics given in the Scriptures are timeless, many of the specific "rules of thumb" are not relevant to our age and culture; for example, the prohibition against eating meats offered to idols, women praying with their heads uncovered, etc. ("For if the woman be not covered, let her also be shorn," was ethically significant to the standards and modes of that age, but meaningless for us today.) While Paul gave specific church rules and directives for the church then, he did not intend (nor did the Holy Spirit) that these details should be necessarily bind the Church in all ages. But again I say, the *principles* are timeless. It is the responsibility of the Church in every age to take these principles and make them explicit for the relevant ethical issues of that age. This is part of true "apostolic succession." And shame on the Church if it is remiss in this duty!

### The Charge of Legalism

4. We come now to the last unfortunate fallacy which I find in the writer's stricture against the "culture" of the Church of the Nazarene. I mean his reference to "its legalism and emphasis upon externals." Does he mean to identify "legalism" with "emphasis upon externals"? If so, then that is his prime error. For what is ethics, either philosophical or Christian, but an "emphasis upon externals"? Check the dictionary and see. And what is the New Testament's constant insistence on the Christian's *walk*, in all of its aspects, if not an emphasis upon externals? Then if the Church of the Nazarene emphasizes externals, meaning that she emphasizes practical Christian living and sound conduct, we should not chide, but congratulate her.

But this accusation of "legalism" is still pending. We confess that legalism is a bad thing, and admit that wherein the Church of the Nazarene is legalistic, she is guilty of a fault which needs to be corrected.

But what is legalism? It is certainly not

an emphasis upon externals, though it may include a disproportionate emphasis upon *details* to the neglect of *doctrine* and *spirit*, as if the details were all that mattered. This is another way of saying what could be said more simply: Legalism is a substitution of the letter of the law for the spirit of the law. This was the fatal defect of Pharisaism. Truly the "letter killeth, but the spirit giveth life."

The Church of the Nazarene is not legalistic in this sense. Individuals here and there may thus be legalistic, but not the responsible core of the denomination. The real spirit and tone and viewpoint of the denomination is expressed in our *Manual*, particularly the Constitution and Special Rules. Wherein does this document foster legalism by encouraging a substitution of the letter of the law for the spirit?

But in order to dispose of the "legalism" charge as thoroughly and fairly as possible, we should agree also that legalism is not only a disproportionate emphasis on externals in relation to doctrine and spirit, but it may also involve an emphasis on *nonessential or trifling externals*. No Nazarene wants to be guilty of this. Sometimes we are, unintentionally, as individuals. But as far as the denomination as a whole is concerned, there is considerable latitude among us in both opinion and practice in the area of the non-essential or trifling. Then let the malcontent examine those rules again and think carefully. Are they really trifling, in their tendency? their relationships with other issues? in their total and ultimate effects? If he is convinced they are, well and good. But what are these few faults in comparison to the overall standard expressed in the rules as a whole? If the objector throws off the entire yoke because of a few purported nonessentials, maybe his is the one who is legalistic, not the church; for is he not putting too much emphasis on nonessential and trifling matters?

We must conclude that the objection to the Church of the Nazarene on the ground of its "culture" as defined and described by the writer of the letter is wholly without foundation.

On the contrary, the rules and standards of the denomination constitute one of its strongest and most admirable features. On

the whole the Church of the Nazarene is composed of and has produced a very high type of Christian. I have done considerable interdenominational work and am in a position from firsthand observation to affirm confidently that few churches can match the rank and file of our people for piety, genuineness, and solid consistency. Statistics alone prove a high level of church loyalty and faithful stewardship. Of course

there are weaknesses here and there. But are the churches without rules and standards free from weaknesses? The fact is that low denominational standards and requirements will be reflected in low standards among the membership. High and strict standards will tend to raise the moral and spiritual standards of the adherents, right down to the grass-roots level. Such is the aim, and such has been the result.



## HERE AND THERE AMONG BOOKS

Conducted by the Editor

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

### Get Your Hands off My Throat

By *David Wilkerson* (Zondervan, 1971. 124 pp., paper, \$1.95.)

Don't let the forbidding title put you off. True, the author is taking the kids' side with new tenderness and understanding. Up to a point, that is. There is far more than sentimental whitewash here; there is the plea of a newly broken prophet pleading for adult understanding on the one hand, and honest repentance by the young on the other.

Of this generation he says, "I long to see them sanctified and living holy lives . . . but I have jettisoned my narrowmindedness, my pigheadedness, my loveless doctrines, my dogmatic methods, my cocky attitudes, and my cute criticisms." He will not compromise Christ's call for "holiness and the crucified and resurrected life" but he will preach with a new baptism of love.

It is in this tone that Wilkerson brings us right up to date about drugs, runaways, and the outlaw mentality. He draws the line between the phony "Jesus people" and the

real. With tolerance but firmness he discusses the kind of music which the Holy Spirit can bless in reaching souls—and he turns thumbs down on the religious rock and jazz. He rebukes the lewdness and jesting which characterize it. "It is lewd," he says, "to wiggle, squirm, and prance in costumes designed to do nothing more than bring attention to the body." Again, "When the music results in nothing but muscle twinges, seat squirming, and surface feeling, it is jest." He warns against suffocating a spiritual message by an overpowering "primitive beat of the beast in us." He says he tries to be sympathetic and fair to the religious rock groups which perform on his platform (invited by others), but he confesses: "I feel uneasy. Somehow I am grieved, and I can't explain it. I feel as though the Holy Spirit within me does not witness to the rock sounds in the middle of a salvation meeting. I also have a sense, an inner knowledge, that the gentle Holy Spirit is not comfortable in the atmosphere this music creates."

R. S. T.

## AMONG OURSELVES

The mind staggers and the heart throbs at the possibilities of "Key 73." Here is proposed the greatest concerted, organized Christian advance in history. The plan is imaginative, sweeping, and bold. We cannot be sure, but it could be the Church's last opportunity. But last or not, it could turn North America back to sanity, morality, and genuine piety. At least every last man should know that he has been confronted with the claims of Christ (p. 17) . . . When it comes to VBS this summer, no pastor can "pass the buck," —but he can *spend* it, and be thankful ever after (p. 30) . . . Superintendent Hester (Joplin District) is to be commended for his determined efforts to promote holiness preaching on his district. He recently asked every pastor to bring to the preachers' convention an original holiness outline for sharing. Result: every man took home a fresh stock (not stack) of ideas, texts, and outlines . . . An Ozark pastor recalls the apologetic worshiper who admitted snoozing a bit during the sermon. Then she brightened up. "But you know. Pastor, I really don't think I missed a thing!"

Until next month





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—all night

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