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**NAZARENE
PREACHER**

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THE FOLLY OF THE PULPIT

General Superintendent Coulter

LET'S THINK STRAIGHT ABOUT EXTERNALS

The Editor

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Sermon of the Month

THREE ASPECTS OF THE CROSS

James F. Ballew

—proclaiming Christian Holiness



NAZARENE PREACHER

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"The Folly of the Pulpit"

By General Superintendent Coulter

IN HIS ELOQUENT AND POWERFUL STYLE Dr. Andrew W. Blackwood wrote about the ministry of John the Baptist. "He was resigned to *the folly of the pulpit*. He would deliver the sermon that was his death knell. He would die in vast indignity, still in his holy office; but one thing he would know, when the final message was flung from his heart, when the deadly iron fell on his neck, that he was a 'man sent from God . . . to bear witness to that Light.' Try telling *him* that your little 20-minute sermon is wasted on the desert air of spiritual *ennui*! Try telling him that a proper liturgy is more important than the proclaimed Word of the living God!"

These are brave and heartening words in a day when some, including preachers, are declaring that preaching is no longer an effective or acceptable means of communicating the gospel. Substitutes for preaching are being produced and promoted—dialogues, discussions, films, "happenings," dramatic presentations.

No one will deny that some of the rapid changes which are taking place in society and even in the church world tend to put new obstacles in the path of preaching.

Perhaps the real need for preaching is greater today than ever before. History reveals the fact that, when preaching has been strong and powerful, Christianity has flourished. However, when the Church has been weak and ineffective, preaching has been at a low ebb.

The need for preaching exists in the Church itself. The gospel by its very nature demands utterance. P. T. Forsyth made the statement that "with preaching, Christianity stands or falls."

Jesus had no uncertainties about preaching. He was more than a miracle worker, or a social reformer. He was the Bearer of good tidings from God to men. His command to the Church was, "Go, . . . preach." A recent writer has made the statement that, "whatever is wrong with the church today, it is nothing that cannot be cured by good preaching."

But certainly the need to preach exists in the preacher himself. If he has heard God's call, if he believes God's Word, he has no other choice but to speak. Under these circumstances preaching is not optional.

John the Baptist had no struggle over the value of preaching. But he was a man "sent from God." That makes the difference. Being "sent from God" determined his message and his faithfulness in declaring it.

Perhaps we as modern-day preachers need to be more fully convinced that it is really worthwhile to preach. Paul was convinced. He said, "How shall they hear without a preacher?" After all these years, *Time* magazine said that Paul's messages had in them "the bright ring of trumpets."

In a time of great discouragement Paul heard God's encouraging words: "Have no fear! go on with your preaching and do not be silenced, for I am with you" (Acts 18:9, NEB). Let that encouragement be ours as we seek to proclaim God's Word with conviction and power.

Let's Think Straight About Externals

IN THE LAST FEW MONTHS three statements have come to our attention, one from the newspaper and the others from letters to the editor. They seem utterly unrelated, not only in sense, but in subject matter and viewpoint.

Number one: A young pastor (just three months in his first charge) is disturbed about indications "of our ever-present and damaging pre-occupation with externals."

Number two: A young mother confesses, "I have searched for the essence of true holiness, while ignoring the traces of my undisciplined habits."

Number three: Commenting on the flood tide of pornography and open sexuality in Denmark—including the notorious "sex fair"—a columnist observed that no opposition had come from the State Church to the repeal of pornography laws. He then quoted the explanation given by the church official: "... the job of the church is to proclaim its message, not to preach morals. Morals are only a set of practical rules agreed upon by society for its own sake."

There is a closer kinship between these three statements than meets the eye. All three reflect, to some degree, the delusion that the details of life don't matter as long as the heart is right. The fallacy is in supposing that a heart which is careless of externals can be right.

Take the first letter. Actually the young pastor was protesting someone's suggestion that pulpit dress might have a bearing on the effectiveness of a man's ministry. This seemed like swatting gnats, when so many other more important things should claim the preacher's attention, such as sincerity and warmth. And in a way he is right. Excessive attention to the "mint and anise and cummin" of the ministry while neglecting the "weightier matters" is always a peril. It is wise to be aware of this danger. But the disposition to *ignore* the "mint and anise and cummin" in the name of the weightier things is the special temptation of our day. What actually happens too often is that our carelessness in the details of externals eats into the "weightier matters" until they are not properly done either. For the very doing of them usually requires painstaking attention to little things. "Judgment, mercy, and faith" (Matt. 23:23) demand paying bills promptly, answering letters, fixing the broken windowpane in the church, cutting the grass—and even giving careful consideration to dress and deportment. For these things determine our credibility as men of God far more than some lofty souls realize. So let's not shy away

from care about externals in the name of spirituality—even the so-called nonessential externals. Nothing is unimportant which could dilute our influence.

The writer of the second letter was beginning to reach a sounder insight. Typical of this generation, the young mother had supposed that the “external” of undisciplined habits was irrelevant to heart condition. Actually, this notion that there can be an inner “essence” of holiness which can be maintained in disassociation from practical, everyday life is very common. But mysteriously the “essence” always seems to vanish. Of course it will, for it is a mirage to start with. There is no such thing as an inner holiness without its practical outworking in the “externals” of life. Fortunately the young woman was making the discovery that giving

(Continued on page 48)



WHO PUT HIM THERE?

By Phil Cory*

There He hangs—
dangling by three spikes
so carelessly driven.

Here we stand—
so guilty, as His blood
for us is given.

There they stand—
evil men who ridicule and
with blasphemous words
make of small measure
God's eternal purpose.

Here we stand—
void, that it was for them He died,
as well for us.

Who put Him there?
'Twas each of us, one and all
who by disobedience have driven home
by harsh, hammering deed
each wedge that spills pure, innocent blood
for me, for you.

Who put Him there?
'Twas you and I. 'Twas us all who,
guilty, are undeserving of His heavenly plea:
“Forgive them, Father,
for they know not what they do.”

*Pastor, Moorestown, N.J.

EASTER-

Day of Triumph

By J. L. Brasher

DAYSPRING among the days! Triumph of Deity—confirmation of the hope of the world! Guarantor of immortality! Day tremulous with the footsteps of Divinity. What a day!

The ancient taunt of infidelity was that Christianity was built upon a grave. We accept the challenge and reply, "It is a broken, conquered grave, deserted of its onetime Occupant. A grave that could not hold the Prince of Life." He could not be holden of death. It was at sunset that the Lord was laid there, and it was night for the hopes of the world and for that little group to whom He had promised the Kingdom. In that grave lay buried the heart of a group who for three years had hung upon His words and rejoiced in His mighty works; but now gloom like a pall rested upon all their glad and fond hopes. The sun of their life was in eclipse.

He had said, "I will be three days and three nights in the heart of the earth." He had fulfilled the sign of the Passover, He must now fulfill the sign of Jonah. And He did! In the end of the Sabbath, as it began to dawn toward the first of the Sabbaths, angels were down in the garden about an empty tomb. The tomb was unoccupied. It had been borrowed; it were well that it was so, for the King did not need it long. The tomb was opened—not to let Jesus out, but to let us see that He was out! A sacred regard from those who entombed Him, with holy regard for His sacred body by His friends, would have kept it sealed forever if human hands had been its custodian. But angel hands rolled away the stone from the door of the now deserted grave, and women and men

could, by their own eyes, witness its emptiness. What had become of His body? Hired witnesses said His disciples stole Him while they slept. Marvelous soldiers asleep on guard! Marvelous soul powers to know who got Him if they were asleep! So speaks infidelity; so hate and guilt inspire the tale!

But the Marys saw Him! Peter had a vision from Him! He walked with Cleopas and his wife to Emmaus. Ten apostles saw Him in the Upper Room. Thomas saw the nail prints and the riven side. Peter and John saw His interment clothes undisturbed in the tomb. He waited upon the early fishing party on Galilee's shore and recommissioned Simon Peter, and fed the company with food from His own hand. "Five hundred brethren" saw Him at one time, and a greater part of their company were living when Paul wrote to the church at Corinth. Paul saw Him later and acknowledged His lordship and became His love slave.

Blessed Easter, springtime of life and hope, fragrant with flowers, vocal with the songs of birds, vibrant with hope and praise—a day of gladness and triumph! Shout, ye inhabitants of earth, "He is risen indeed!" Let heaven's minstrels thunder back to earth the glad acclaim, "He is risen indeed!" Let those who sit in the midst of bereavement hear Him say, "Because I live, ye shall live also," and join with the holy apostle in response, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." Amen!

From God's Missionary Standard, March, 1970. Used by permission

We need to administrate and promote,
but above all we need to shepherd—which is far harder

A Call to the Shepherds

By J. Melton Thomas*

WITH WHAT ANGUISH of spirit must Ezekiel have cried out his bitter cry against the shepherds! "Thus saith the Lord God unto the shepherds," he begins; "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and you clothe you with the wool, ye kill them that are fed: but ye feed not the flock" (Ezek. 34:2-3).

How bitter would a man's task be should he be commissioned to make such a call to his fellows in the leadership of God's kingdom! Let it be said to Ezekiel's credit that he spoke faithfully, and unfalteringly, even if at the cost of personal popularity.

When taken in their positive manner there can hardly be better guides for today's shepherds of spiritual flocks than those which were wrung from the anguished spirit of the ancient prophet. The principles are stated in chapter 34:4, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost . . ."

Note, first, that *the shepherd is to strengthen the diseased*. This seems a strange way of putting a truth. One would expect the statement to be *heal the diseased*; it is, rather, *strengthen*

the diseased. Since healing for the sick is mentioned in the next directive, the prophet must have had something else in mind. Could it be that he was aware of the fact that the best of spiritual lives have their weak spots? Had he seen that even the saintly are human? Was he saying that all lives must be shored up in some areas; that a soldier is safe only if he wears protective armor?

One of the New Testament writers was later to warn, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

Every pastor knows that even the best of persons has some place that is vulnerable, and that assistance is needed in such areas. The Lord has aid to offer any such, and the shepherd is to be the dispenser of that help. He is to proclaim to everyone that is weak the Lord's desire for him to be strong. He is also to be at the weak person's side as actual helper in temptation's hour. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you" (Isa. 35:3-4).

The second function of *the shepherd is to heal the sick*. It takes no profound thought to observe all the sickness within our world. And while some of the weakened spirits and bodies can only be strengthened, there is for some the offer of healing. Jesus said, "Into

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whatsoever city ye enter, and they receive you," you are, among other things, to "heal the sick that are therein . . ." (Luke 10:8-9).

Something should be said about the function of the Christian pastor and his relationship to the physically sick. That some men have greater gifts in this area than others is not disputed. Some may have little or no gift at all in the realm of healing. Paul asked the question, "Have all the gifts of healing?" (I Cor. 12:30) And the very question implies a negative answer.

Nevertheless the shepherd is to remember that "we have this treasure in earthen vessels," and that the ills and ails of the body do strongly reflect in the life of the spirit. Hence every pastor should be willing to "anoint him [the sick] with oil in the name of the Lord"; and to seek to offer "the prayer of faith" which "shall save the sick"; in the framework of the proper accreditation, "the Lord shall raise him up" (Jas. 5:14-15).

Perhaps the greater usefulness of the shepherd will be the help he can afford those who are *sick in mind and heart*. There are so many of them today! The appalling suicide rate is one evidence of it. The foolish things people do when enveloped in loneliness is another way it shows itself. The indulgences of others in drugs and narcotics and alcohol; the endless circles of fruitless pleasure seeking; the weary rounds of divorce and remarriage, only to be followed again by divorce and remarriage, are all portrayals of the soul sickness which besets our age.

The Christian shepherd will also find this illness mirrored in the *instability often seen in Christians*. That it is so mirrored is implied by the prophet, thus: "I will heal their backsliding: I will love them freely: for mine anger is turned away from him" (Hos. 14:4). Thus the faithlessness, the straying, the failure to follow through to meaningful commitment and dedication—i.e., the

tendency to backslide—grows from spiritual illness, and is a part of the pastor's program to "heal the sick."

The prophet moves easily enough to a third function of the shepherd, to *bind up that which is broken*. This anticipates our Lord's first message, "He hath sent me to heal the brokenhearted . . . to set at liberty them that are bruised" (Luke 4:18).

From Isaiah and Jeremiah and Ezekiel, to the time of the Lord Jesus, and projected into mid-America (or the world's remotest area), 1972, the story is the same. It is a story of brokenness of spirit, a story of heart wounds which can be bound only by the Great Physician.

Heartbreak may come from life's frustrating experiences. Heartbreak may come from the breaking of a love which was once strong and firm. Heartbreak may come to parents from disappointment in their children. Heartbreak may come to a wife from the unfaithfulness of a husband, or to a husband by the unfaithfulness of a wife. Heartbreak may come to those in mid-life by the failure of dreams to materialize. Heartbreak may come from the sudden inroads of serious sickness, of sudden reverses, of death itself.

The Christian pastor needs to be aware every time he faces a congregation, every time he visits a home, every time he talks with an individual, that he may be facing some area of brokenness. It is not enough, of course, to be aware. He needs to be ready in every situation to offer the love and longing of One who was sent for the very purpose of binding the broken, that healing may be effected.

Another area of action for the shepherd is *to bring again the alienated*. The principle is stated in the prophet's accusation, "Neither have ye brought again that which was driven away." What a phrase!

How are people driven away? Some are driven away by thoughtless, even

unkind words. Some are driven away by the wolfish actions of other sheep. Some are driven away by frictions arising from the rub of humanity against humanity, un-buffered by divine grace. Some, undoubtedly, are driven away by failure to include them in the fellowship circle. They are left too long on the edges—and other grass begins to look greener. Some, fellow shepherds, we just must admit to having driven away ourselves. We did not so intend, of course, but the very fact of our humanity—an unthoughtful word, an unkind message, an unwarranted judgment—came through with too great force, and some were driven away.

Whatever the reason for the straying of the sheep, the function of the shepherd is to bring it back to the fold. No price is too great, no personal cost too high to bring back the straying one. We have the supreme example, in this instance, of the Good Shepherd. He was speaking of himself when He said, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying . . . Rejoice with me; for I have found my sheep which was lost" (Luke 15:4-6).

Does he not *go after*? What a word this is for the modern shepherd! Go after! Up steep hills, down long valleys. Through the twilight and into the darkness, confronted by his own weariness, and beset by the wolves of a dark kingdom. And yet *going after* the sheep that strayed!

The last mission given by Ezekiel for the pastor-shepherd is indicated by the final phrase of the indictment, "Neither have ye sought that which was lost."

So many there are who are lost! The lost are found in the colonies of youth

who have rejected the accepted patterns; they are also found in the most approved groups of "the establishment." The lost are among the poor;

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Practical Points

that make
a difference

To Win a Man or Win an Argument!

Dear Son:

Our pastor is a genius in human relations. He has achieved that fine balance between *conviction* and *tolerance* which is the key to "wooing" men to Christ.

John is a young lawyer who recently graduated from the state university. He is sharp, fluent, and vocal. I suppose our pastor could put him in his place, but he sees a greater stake than his own authority. Yesterday in Sunday school class John was obviously arguing on personal rather than scriptural grounds, and the rest of the class was restless. Our pastor was patient, but not fearful. He knew the scripture better than John and used it skillfully and expediently. At the same time he listened patiently, remembering that it was more important to win a man than to win an argument!

I heard John remark as he left the room, "That was certainly interesting and I'll be back next Sunday!" You see, Son, John was probably a little out of order, but our pastor saw his struggle and "wooed" him a little closer to Christ. Our pastor was at his best in winning a man rather than winning an argument!

Love,
Dad

There are two kinds of speakers—
those who have something to say and
those who have to say something

On Having Something to Say

By Tom Nees*

THE CLASS I most looked forward to during college was homiletics. I felt the same in seminary, even after completing the same course in college. For the student preparing for a preaching ministry, homiletics is the closest thing to being there. It's like a cadaver to a med student, scrimmage to a football player, or the pilot's first day to take the controls from his instructor. It's not the real thing, but it's about as close as theological education comes to producing the life situation the preacher lives with.

A class in homiletics, on the surface, might appear to be little different from an ordinary speech class. Mechanics of public speaking are the same for anyone, preacher or politician. However, the craft, or art, of creative preaching has one basic difference. The difference lies in the motive for speaking.

Public speaking is widely recognized as an essential ingredient of leadership. The Carnegie courses strive to instill enough confidence in individuals so that they can stand without trepidation before an audience to communicate some message. The Toastmasters, using the service-club format, seek to assist members to speak on any subject at any time, even without prior notice. Public speaking, whether studied in school or by some other means, is concerned with developing the techniques of speaking and building confidence. Content is secondary.

Instruction in preaching takes up where public speaking stops. Preachers

too must master the techniques of speaking in public. But preaching is far more than the ability to say something. Preaching is having something to say.

There have been Sundays when I've been so anxious to deliver a message that the morning worship hour seemed an eternity away. The song service and specials seemed to drag. I felt the moment to begin preaching would never come. This isn't always the case. Often I'm making preparations and changes at the last moment and wondering how things will go. Occasionally I have had the horrible feeling of having only words, nothing burning within, no urgency or expectancy.

It is impossible for a pastor speaking to most of the same people most of the time to always feel an overwhelming urgency to deliver the message. But there is an approach to preaching which saves one from dryness in preparation and delivery. Every message can be important. It is possible for the pastor to feel that each time he enters a service he has something to say worth listening to.

Whether or not this can be taught satisfactorily in school is debatable. It would be interesting to be enrolled in a class for preachers where the approach would minimize technique and emphasize urgency. The students would be expected to deliver a message when they considered themselves ready. Readiness would consist of having something to say. The student would be encouraged to alert himself to contemporary problems or needs, to

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study and pray until he felt like speaking to the group. Class sessions would at first consist of discussions. The instructor would probe and question students to uncover their concerns. They would be assisted in giving effective expression to these issues.

In the ministry, too, it might be worthwhile for the pastor to remain silent until he has something to say worth hearing. Fortunately, or unfortunately, that cannot be done. Pastors are unique public speakers in this regard. Most other speakers are called on only when they have something specific to say. Usually a politician does not have to speak unless he has an issue or an occasion to take advantage of. The pastor is expected to stand at an appointed time and place on a regular schedule regardless of who listens or what is going on. He cannot say to the Sunday morning congregation, "Sorry, folks, nothing from the Lord this week. You're dismissed." He wouldn't say it directly, but the announcement comes through loud and clear when the message is simply the piling up of words. And the pastor is painfully aware of the difference between speaking and preaching.

Two things may help the pastor approach a sense of urgency in every message. First, the Bible must be accepted for more than source material. It must be recognized as authority. When the pastor stands with Bible in hand, he stands on the same level with his people under the authority of this Word. It's not just that the preacher has something to say, but that both he and the

people are confronted with the Word of God. The pastor himself must have a personal awareness of need as he stands before the people. As they listen they will begin to join in this awareness. Urgency and expectation mount when pastor and people confess their needs and respond to the authority of the Word. As the pastor conveys how this authority has proven itself in his own experience, others will respond and every service will be anticipated.

The second suggestion is practical. One homiletics teacher required that at the top of every sermon manuscript we write the purpose of that message. I have been hard pressed to carry through that instruction with every message. Some would-be sermons have been discarded for lack of purpose. A clever idea or an interesting observation is not always a message. A message must have purpose. It must seek results. The preacher must set out to accomplish something. Every sermon worth preaching or hearing must have a motivating purpose, whether specified or assumed. Urgency is born of purpose.

This all comes to something Phillips Brooks said many years ago in his Yale Lectures on preaching. Preaching, he said, is truth through personality. All good preaching begins with commitment and submission to truth—the truth of the gospel. The preacher who conveys truth felt deeply will be listened to. In an age of uncertainty, the unequivocal conviction of a spokesman certain of God's word has a large hearing.

What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop is a revival of religion, the kind that our fathers and mothers used to have; a religion that counted it good business to take time for family worship each morning right in the middle of the harvest, a religion that made men quit work a half hour earlier on Wednesday so the whole family could get ready to go to prayer meeting.

—*Wall Street Journal*

Sermons We Need to Hear

By A. Bertram Davis*

DOES PREACHING "the whole counsel of God" (Acts 20:27) include sermons on such moral and spiritual problems as witchcraft, drug abuse, and permissive sex? To some of us laymen, it seems that it should.

In this day of "no absolutes," congregations need to hear a positive "Thus saith the Lord," in regard to certain practices. People are confused, discouraged, bored, uncertain, frustrated, and they need definite guidelines for personal standards of conduct. Such guidelines are always to be found in the Bible.

Some are in the form of definite commands or prohibitions. Others give principles that can be applied to matters which are of modern concern, but which were not problems to God's people in Bible times (such as tobacco, gambling, and movie patronage).

It is unfortunate that most Christians do not spend enough time with the Bible to know what it *does* teach in regard to human conduct and attitudes. Many do not realize that the Word of God has positive answers to *all* phases of the sex question; or that it lays down principles that can be used in helping young people, parents, and educators to combat the drug problem, or that it strongly forbids witchcraft.

These are areas in which some evan-

gelical pulpits have been silent for too long.

Three or four years ago a hot battle was being fought on the field of sex education. Efforts were being made (they are still being made!) to force humanistic sex information with no moral connotations into our public schools. That movement was slowed down, partly through the efforts of Christian preachers and laymen who *were* informed. But many Christians were in a panic; they did not know that the Bible had the answers.

Then drugs jumped into the headlines and they are still there. Because the Bible does not specifically mention heroin, LSD, marijuana, and other current drugs by name, some believers are uncertain as to how to apply its message to this area.

Now witchcraft is spreading. We may not read so much about it in our newspapers, but popular magazines discuss it widely. Some periodicals deal entirely with the occult, of which witchcraft is a menacing part.

It has invaded our high schools and we hear of teen-age girls who claim to be witches—"good witches," or "white witches," who cast only "good spells" and try to help people. Witchcraft has invaded the higher echelons of society in our cities; we read of artists, engineers, diplomats, social workers, and other respected individuals who are members of witch covens and who par-

*Newspaperman, Macungie, Pa.

ticipate in sex revels and the Satanic Black Mass at coven meetings. (A coven is a group of 13 witches, sometimes including both men and women, with a "high priest" or "high priestess" at its head.)

As might be expected, Satan worship and witchcraft are closely allied and they involve not only the casting of spells, but the pronouncing of diabolical curses against personal enemies.

Witchcraft today cannot be regarded as a separate entity, but is entwined with other aspects of the occult: Ouija boards, sorcery, fortune-telling by tarot cards, and other means, mediums, and seances. Some people consider these activities as mere social games; such an attitude plays right into the hands of Satan, "the prince of this world" (John 14:30; 16:11).

Incidents in two widely separated high schools are of interest. In an eastern state of the United States some students were "playing" with a Ouija board when one of them asked it, "Who controls you?" The board spelled out the answer, "S-A-T-A-N." In a west coast state teachers were startled by screams from a coatroom where several students were using a Ouija board. Asked what the matter was, the shaken students told the teachers, "We saw the face of Satan!"

Witchcraft today is a hobby, a profession, and a religion. It is also a lucrative business through the sale of books and magazines, also through an extensive trade in chemicals and other items used in the casting of spells and the pronouncing of curses. (Remember the "witches' potions" of earlier times, which in our present culture were relegated to the realm of superstition?)

The Bible deals positively with this subject, all the way from the Pentateuch through the books of Old Testament history and prophecy, and into the New Testament history, Epistles, and prophecy. There are many scriptures which will help a pastor prepare

a message, or more than one message, to warn, help, and encourage his people who are surrounded by the practice of witchcraft. And we cannot be sure that any community is immune.

But if you are a pastor and feel led by the Spirit of God to give such a message to your people, be ready for Satanic harassment in its preparation and delivery. Such things have happened. But "greater is he that is in you, than he that is in the world" (I John 4:4).

In the Mosaic law there are positive commands against the practice of witchcraft and other occult pursuits. Some of these are found in Exod. 22:18; Lev. 19:31; 20:6, 27; Deut. 18:10-14.

In the historical books we find brief mentions of the practice of the occult by rulers (II Kings 9:22; 21:6). With regard to King Saul's consultation with the so-called "witch of Endor," the Bible does not call her a witch, but a medium, or a woman that "hath a familiar spirit" (I Sam. 28:7-11). Both activities are of Satan and his evil spirits.

In I Sam. 15:23 we read that God put rebellion and witchcraft in the same category. Both are rampant today.

Three Old Testament books of prophecy warn against occult practices: Isa. 47:10-15; Mic. 5:12; Nah. 3:4-5.

While witchcraft is not discussed in the Gospels we find many records of Jesus Christ addressing Satanic spirits and commanding them to leave their human victims. Yet some present-day liberals describe these unfortunates as mental cases, insane, or epileptic.

In Acts we read of Simon the sorcerer (8:9-13, 18-24) and of a young woman "possessed with a spirit of divination" (16:16-18).

The most striking incident along this line that the book mentions is found in Acts 19:19. The record says new converts in Ephesus burned thousands of

(Continued on page 44)

More help in upgrading
board performance (See March issue.)

Organizing the Church Board for Effectiveness

By B. Edgar Johnson*

I. There are four kinds of board problems—

A. *Problems which originate with a higher authority*

Examples:

1. Raising of assessments or budgets
2. Building-code problems
3. Tax payments and records
4. Mandates from the denomination, the district, or the local congregation

B. *Problems which come from sudden changes over which the board has no control*

Examples:

1. "Acts of God"
2. Tragedy in the church or parsonage

C. *Problems which originate in needs felt by one or more members of the board*

Examples:

1. Expansion
2. Refurbishing
3. Staff and services
4. Personal problems relating to the pastor

D. *Routine problems*

Examples:

1. Monthly bills
2. Reports
3. Advance planning

II. There are three ways to deal with these board problems—

A. *Leadership Opinion*

In some cases, one strong person may exercise a veto power on each item of busi-

ness. If a layman is "boss," the authority tends more to be negative. The "boss" may be able to stop programs but not initiate them. If the "boss" is the pastor, he has assumed a disastrous role. In either case this is an unproductive way to deal with board problems.

B. *Open Board Discussion*

In this type operation any board member at any time may introduce an idea which in turn is hashed about at great length. The discussion is often characterized by one or more of the following:

1. Numerous discussion excursions
2. Emphasis on inconsequential aspects of the problem
3. Side remarks
4. Tendency to discuss unimportant matters at great length and pass big projects without sufficient planning

C. *The Committee System*

1. With the board divided into working committees, all items of business are immediately referred to the proper committee.
2. After the board has become adjusted to the committee system, there is a growing tendency to refer business to a committee with power to act.
3. Each committee has at least one meeting between board meetings.
4. Each committee, between board sessions, implements previous board legislation which refers to its area of responsibility.
5. Each committee reports at the regular monthly session.

*General secretary, Church of the Nazarene.

6. The pastor serves in the role of "chairman of the board." His leadership in ideas and direction is exerted primarily through committee and committee chairmen.

D. *Advantages of the Committee System*

1. More study is given each problem.
2. This system releases the potential of each person to serve.
3. The pastor is taken off the spot about "his" ideas.
4. Committees tend to develop respect for each other's work.
5. A number of people have a working knowledge with each problem or idea reported to the board.

E. *Disadvantages of the Committee System*

1. The process of spreading responsibility and involvement is a slower process than a dictatorship.
2. Things can die in committee; therefore means are devised for keeping issues alive. This may be done by a new referral in the next board meeting with a notation that it is a "second" or "third" referral.

Note: The committee system necessitates good communications. It is best to mimeograph church board minutes and mail to all members after each meeting.

III. Suggested church board committees and their responsibilities—

A. PROGRAM AND PLANNING COMMITTEE

General areas of responsibility:

1. Revivals and evangelism
2. Operation of church office
3. Visitation program
4. Kitchen committee
5. Church social life (church hostess)
6. Wedding hostess
7. Benevolent committee
8. Decorations and flowers
9. Literature
10. Church calendar
11. Advertising
12. Music
13. Communion preparation
14. Ushers and greeters
15. Nursery committee

B. YOUTH AND EDUCATION COMMITTEE

General areas of responsibility:

1. Junior church and extended session
2. Wednesday night children's meetings

3. Wednesday night teen meetings
4. Sunday evening children's meetings
5. Weekday youth activities
6. Athletic program
7. Church library
8. Audiovisual library
9. Bible study groups
10. New member training and assimilation

C. BUILDING AND GROUNDS COMMITTEE

General areas of responsibility:

1. Custodian and gardener relations
2. Maintenance and repair of church and parsonage
3. Refurbishing, remodeling, and expansion of church and parsonage
4. Church equipment, including musical instruments
5. Parsonage equipment
6. Bus usage and maintenance
7. Long-range expansion plans
8. Equipment inventory
9. Christian high school relations

D. FINANCE COMMITTEE

General areas of responsibility:

1. Budgeting
2. Accounting and banking procedures
3. Budget control
4. Supervision of purchasing
5. Increase of church stewardship
6. Tax records
7. Salaries and cash allowances

IV. Miscellaneous Items

1. Each committee may elect its chairman and secretary.
2. The secretary shall keep minutes of the meetings and prepare recommendations for the church board meetings.
3. Matters for consideration by a committee can be given to the chairman orally or in writing.
4. No business will be discussed or acted upon by the board until it has first been cleared by the pastor or a committee.
5. Committee reports should be presented in writing at the church office not later than the Wednesday preceding the monthly board meeting, so that reports may be mailed to all board members along with the journal, treasurer's report, and agenda.
6. Subcommittees may be appointed from the committee members. The chairman should be a member of the subcommittee but subcommittee members need not be board members.

Architects of Wesleyan Theology

By Herbert McGonigle*

II. Adam Clarke

IRELAND RICHLY REPAID the attention given to it by John Wesley. From the Irish Societies came some of Wesley's most valued and trusted helpers. We need only recall names like Thomas Walsh, William Arthur, Henry Moore, William Thompson, and the two Irishmen who first planted Methodism in America—Robert Strawbridge and Philip Embury. But these and many others are overshadowed by the name of another outstanding Irish Methodist, Adam Clarke.

Adam Clarke was born near the town of Maghera, in the county of Londonderry, in 1762. He was converted through the ministry of a traveling Methodist preacher. At the age of 20 he left home for Wesley's school in Kingswood, Bristol. It was there he met John Wesley. "Mr. Wesley took me kindly by the hand . . . He said, 'Well, Brother Clarke, do you wish to devote yourself entirely to the work of God?' I answered, 'Sir, I wish to do and be what God pleases.' He then said, 'We want a preacher for Bradford in Wiltshire; hold yourself in readiness to go there.' He then turned to me, laid his hands upon my head, and spent a few moments in prayer to God to bless and preserve me and to give me success in the work to which I was called."¹ That was Clarke's ordination and, together with the call of God, it sent him on the road to be a Methodist preacher for the next 50 years.

To anyone who has looked into Adam Clarke's monumental *Bible Commentary*, it may be a little surprising to learn that at school he was less than distinguished. He

made but poor progress until one day, at the age of 14, something happened to him which he later described. Taunted by a companion for his stupidity in the Latin class, he suddenly felt "as if something within had broken. In a moment my mind was all light."² Whatever the cause, the effect was astonishing. In a short time he had mastered the whole of the Latin lesson and those following, and from that day until the day of his death, Clarke's progress in linguistics was nothing short of phenomenal. At Kingswood School he was farther advanced in the classics when he arrived than anyone there, so he was quickly packed off as a preacher to the Societies! His biographers have never agreed on the number of languages with which he was conversant, but 15 would be a safe choice. As well as European languages, Clarke was acquainted with Greek, Hebrew, Latin, Persian, Arabic, Sanskrit, Coptic, etc. His private collection of Oriental manuscripts was one of the largest in the country.

Clarke's interest, however, was not restricted to linguistics. He had an absorbing interest in botany, astronomy, mineralogy, and conchology. Etheridge, his biographer, claims that Clarke's collection of shells has "seldom been equalled by a private collector."³ While he was stationed on the Dublin circuit, he began a medical course at Dublin University, taking lectures in chemistry and anatomy. When a young minister consulted him about studying geology, Clarke replied: "By all means; a Methodist preacher should know everything. Partial knowledge on any branch of science is better than total ignorance. To have a variety of subjects to study, will,

*Pastor, Leeds, England.

instead of exhausting the mind, minister to its invigoration, for when wearied with one, the surest means of refreshment is to have recourse to another. The old adage, "Too many irons in the fire" contains an abominable lie. You cannot have too many—poker, tongs and all, keep them all going!"³

No Methodist preacher was better known outside his own church than Adam Clarke. He was one of the prime movers and most diligent workers in launching the British and Foreign Bible Society. In the Society's preparation of the many Oriental versions of the Scriptures, Dr. Clarke's vast Oriental learning was indispensable. In 1806, the University of Aberdeen conferred on him the degree of Master of Arts and the next year accorded him their highest distinction, the degree of Doctor of Civil and Canon Law. In 1808 he was requested by the government to serve on a committee set up to examine the public records and codify the various documents scattered all over Great Britain. Against his better judgement, Clarke accepted this mammoth task and gave 10 laborious years to the work—while still a Methodist itinerant. Clarke was a member of many learned societies: fellow of the Antiquarian Society, member of the Geological Society of London, president of the Liverpool and Manchester Philological Society, member of the Royal Asiatic Society—and that is only half the list.

There is one interesting example of his wide erudition that deserves to be better known. One of the prize exhibits in the Egyptian Gallery of the British Museum, London, is the Rosetta Stone. It was discovered at Rosetta by one of Napoleon's savants during the Egyptian Expedition of 1798, and later fell into the hands of the British. It bore three inscriptions, one in Greek, one in hieroglyphics, and the third in characters that baffled all the learned of London. Dr. Clarke was requested to see the Stone and immediately pronounced it to be basalt, interspersed with mica and quartz. After examining the strange writing, he concluded: "This is Coptic and differs only from the printed Coptic of Wilkin's Testament, as printed Persian does from manuscript."⁴ Clarke's observations gave the key that eventually led to the translation.

In spite of his many works performed for the state and his membership of many

Societies, Adam Clarke was, first and last, a Methodist. He was elected president of the Conference three times, then a unique record. Hearing that the scholarly Mr. H. S. Boyd was about to publish a tract against the Methodists, Clarke wrote to him. "Although I have a very high respect for your learning and abilities, I am sure that Methodism has nothing to fear from anything that you or any other person can write on the subject in question. The most subtle casuists in the land have long done what they could, and Methodism continues now, as it was then, as inexpugnable as the pillars of the eternal hills. It has confuted all the arguments and calumnies ever brought against it."⁵

One month before he died, Clarke wrote the following as part of a testimonial: "I conclude that Christianity as existing among those called Wesleyan Methodists, is the purest, the safest and that which is most to the glory of God and the benefit of men . . . I believe that among them is to be found the best form and body of divinity that has ever existed. To him who would ask, 'Dr. Clarke, are you not a bigot?' without hesitation I would answer, 'No, I am not, for by the grace of God I am a Methodist.'"⁶

For the last 17 years of his life, Dr. Clarke ceased the itinerant ministry and settled down with his family, first at Liverpool and then at London. His owning a home—literally the only Methodist preacher who did—was often the occasion of much good-humored jesting, his colleagues jibing him that he could no longer join them in singing:

No foot of land do I possess,

No cottage in the wilderness.

Ill health prevented his continuing as a traveling preacher, but there was no slacking of his amazing industry. His pen was never idle, and he was also in great demand as a preacher. Like many other great pulpiteers, it would be unfortunate for Adam Clarke if his preaching were judged by his written sermons. There are four volumes of them extant and they do not read well, yet we have the strongest evidence that his pulpit ministry was strangely moving and always effective. Often his congregations were near spellbound by his passionate pleading, and one observer records: "I have seen a congregation transported by

his power and force. Some were weeping, some smiling, some shouting for joy—all commotion.”⁷ He spent little time in particular preparation for the pulpit, but having been drawn to a text, would take it into the pulpit, begin to expound upon it, drawing from his unrivaled knowledge of the Scriptures and many other areas of learning. It is hardly a method to be imitated by lesser mortals.

Adam Clarke remained throughout his life a man of simple, humble, fervent faith. His many gifts were all dedicated to the work of God, and no preferment or distinction was ever a temptation to airs and graces. The man of letters and the man of God were one, and his son Joseph, editing some of his father’s papers after his death, added the postscript: “My God, I bless Thee I had such a father.” Henry Moore, who knew him longer and better than any of his friends, declared in his funeral sermon: “Our Connection, I believe, never knew a more blameless life than that of Dr. Clarke. He had his opponents, but they never dared to fix a stain either upon his moral or religious character.”⁸ He died on Sunday, August 26, 1832.

Dr. Clarke’s literary output was phenomenal, but it is for his Bible *Commentary* he is best remembered. Among his other works were a *Biographical Dictionary* in six volumes, followed by two large companion volumes of *Bibliographical Miscellany*, *A Discourse on the Holy Eucharist*, *Clavis Biblicia*, or a *Compendium of Scripture Knowledge*, and *Memoirs of the Wesley Family*. This last work is full of interesting material, and the circumstances that led to its writing are worth relating. The 1820 Conference officially requested Dr. Clarke to write a life of Dr. Wesley. Quite a number of leading Methodists, as Etheridge remarks, “dissented from the worldly-minded and sinister view of the character of Mr. Wesley presented in the widely-read memoir by the poet-laureate”⁹ (i.e., Robert Southey).

Henry Moore, one of Wesley’s trustees, refused to give Dr. Clarke certain papers vital to a full biography; he likewise refused Clarke’s generous offer to hand over all his materials that Moore might execute the work; finally Clarke decided on a memoir of the Wesley family. It is the most comprehensive work in that field but very, very

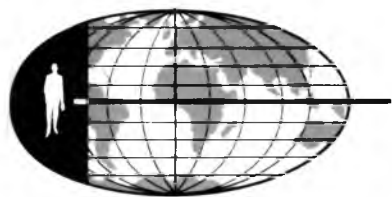
dull. Adam Clarke had outstanding gifts, a combination of gifts seldom equaled in one man, but writing biography was not one of these gifts.

Clarke commenced his celebrated *Commentary* in 1798 and finished it 27 years later. To this great work, Clarke brought his magnificent powers of mind and heart. He felt the call of God to labor in this vast field, and he entered it with singleness of purpose and true consecration. Augustine once wrote that the seven gifts indispensable for a true expositor of scripture are reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom. These gifts Adam Clarke possessed, and as he proved a good steward, they were increased by diligence and devotion.

Clarke actually began the *Commentary* in 1794, spending a year with the best available manuscripts, and translated the whole of the New Testament. The next year and a half were spent in translating the Old Testament Hebrew and Chaldee. Then on May 1, 1798, he began the *Commentary*, commencing with the Gospels. The greater part of the work was done while he was still a busy traveling preacher. Years were spent poring over manuscripts, consulting all the best commentaries and exegeses in Latin, Hebrew, Greek, and English. Almost every branch of knowledge was searched for what light it might throw on the sacred text. He had made himself familiar with all the great authors of antiquity, from Homer and Herodotus down to the Neoplatonists of Alexandria and the Byzantine analysts.

The *Commentary* was finished on March 25, 1825. “At eight o’clock in the evening I wrote upon my knees the last note on the last verse of Malachi.” What shall be said about his prodigious production? It is certainly one of the noblest and most devout works in the whole field of sacred literature. It is a veritable thesaurus of general learning. As might be expected, it is not of equal merit all through. The Gospels are done best, followed by the Epistles. The Pentateuch is given good treatment, likewise the historical books; the prophets are poorest of all. The *Commentary* is a nineteenth-century production. Of present-day scholarly concern with textual and historical criticism, the hypothetical sources behind the Pentateuch and the Synoptics, it knows

(Continued on page 41)



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

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

18th

General Assembly

June, 1972—All Roads Lead to Miami Beach

GENERAL ASSEMBLY

General Assembly: Sunday, June 18—Friday, June 23, 1972

Conventions: Church Schools, NWMS, NYPS—1 p.m., Thursday, June 15—Saturday, June 17

SCHEDULE OF MEETINGS:

Thursday p.m.—NYPS—Eugene L. Stowe, Speaker

Friday p.m.—NYPS—Special Youth Music

Thursday p.m.—NWMS—Missionary Speaking and Theme Presentation

Friday p.m.—NWMS—Orville W. Jenkins, Speaker

Saturday p.m.—Sunday School—Edward Lawlor, Speaker

Sunday a.m.—Communion—Samuel Young, Speaker

Sunday Afternoon—Music and Program Highlighting New Opportunities and New Mission Fields

Sunday p.m.—Evangelism—V. H. Lewis, Speaker

Monday a.m.—Quadrennial Address by George Coulter

Monday p.m.—Featuring Laymen from Home Missions Districts

Tuesday p.m.—Program Emphasizing Higher Education

GENERAL ASSEMBLY DEVOTIONS:

Monday—D. I. Vanderpool

Wednesday—G. B. Williamson

Tuesday—Hardy C. Powers

Thursday—Hugh C. Benner

Monday, June 19—Wednesday, June 21—Youth and Church Schools Departments—Graded Activities for Children and Teens

The prayers of Nazarenes everywhere are solicited for these services and the business meetings in which general superintendents, church officers, and General Board members will be elected and important issues voted upon. May the fresh anointing of the Holy Spirit come upon us as we gather.

B. EDGAR JOHNSON
General Secretary

SUMMER CAMPS 1972

*Pastor:
It is always a
question mark until
you do something about
Can we count on you
this year?*

CHURCH SCHOOLS



EVANGELISTIC CHURCHES ARE GROWING CHURCHES

HONOR SCHOOL GOALS

are

Evangelistic Aims

5%

Gain in Enrollment

Gain in Attendance

Members by Profession

*Reach them! Lead them! Win
them! That's what it's all about.*

**EVANGELIZE—BE AN
HONOR SCHOOL**

Nazarene Preacher

YOUR EASTER OFFERING

helps keep

Showers of
Blessing

on the air

We Can Reach the World with Radio

WORLD MISSIONS



REVOLUTIONARY

relevant . . .

exciting . . .

this is missions today!

Missions no longer exists *only* in the shadow of the mud hut . . . in a canoe on a crocodile-infested stream . . . or on the back of a plodding burro. It's *also* on the thirtieth floor of a Tokyo skyscraper . . . in the basement of a London inner-city flat . . . in the speed of the jet and the intimacy of TV and radio. It's reaching masses everywhere with the gospel, and relating to individuals with love.

Yes, missions is being revolutionized.

It's relevant . . . exciting!

The STUDENT MISSION CORPS is a part of that revolutionary movement. This is a program whereby college students invest their summer on the mission fields giving assistance and sharing Jesus Christ.

PRAY for this exciting, relevant program.

Pastor

Be sure to register at the CST booth at the General Assembly to receive your free book.



STEWARDSHIP

Date:
April 2, 1972

- ✓ *Easter Offering, 1972—the last offering for world evangelism before General Assembly*
- ✓ *The largest denominational goal ever—\$3,000,000*
- ✓ *Our thanks to dedicated pastors and people for their generous responses in previous offerings*
- ✓ *“Mission ’70’s” filmstrip and record might be used again to encourage giving this Easter. (Write to General Stewardship Committee to receive free copy.)*

Goal:
\$3,000,000



Christian Family Life Opportunities for May

- ★ **BABY DAY—May 7.** If plans include dedication of babies, send a letter of appreciation to each family involved. This would be a good time to challenge the church to start a Cradle Roll ministry, if you do not have one. Ask your Sunday school superintendent to write the Department of Church Schools, 6401 The Paseo, Kansas City, Mo. 64131, for complete information.
- ★ **MOTHER'S DAY—May 14.** Work with your superintendent to present a gift from Christian Family Life ministry to one of the mothers who are to be honored.
- ★ **VBS SUNDAY—May 28.** Use the weekly newsletter, the church bulletin, or posters to let your people know that CFL supports the VBS ministry.
- ★ **GRADUATION DAY.** Send a card of congratulation to each high school and college graduate from your church.

LISTING BY PERCENTAGE ASSEMBLY YEAR 1970-71

| DISTRICT | PERCENT |
|-----------------------|---------|
| Alaska | 101.95 |
| Hawaii | 101.13 |
| Minnesota | 100.32 |
| Washington | 100.25 |
| Louisiana | 100.01 |
| Southwest Oklahoma | 100.00 |
| North Arkansas | 99.45 |
| Canada West | 98.23 |
| Joplin | 97.67 |
| Kansas City | 97.16 |
| Pittsburgh | 97.03 |
| Arizona | 96.74 |
| New York | 96.48 |
| Idaho-Oregon | 96.24 |
| Dallas | 95.98 |
| Virginia | 95.24 |
| Northwest Oklahoma | 95.16 |
| Georgia | 95.03 |
| Kansas | 94.92 |
| Illinois | 94.74 |
| Philadelphia | 94.52 |
| North Carolina | 94.47 |
| Sacramento | 94.31 |
| Southern California | 94.27 |
| Southwest Indiana | 94.15 |
| San Antonio | 94.02 |
| Central Ohio | 93.83 |
| Northwest Indiana | 93.50 |
| Oregon Pacific | 93.46 |
| Missouri | 93.14 |
| East Tennessee | 93.02 |
| South Arkansas | 92.99 |
| Akron | 92.95 |
| Northeast Oklahoma | 92.81 |
| West Virginia | 92.79 |
| New England | 92.77 |
| Southeast Oklahoma | 92.66 |
| Houston | 92.31 |
| Canada Pacific | 92.05 |
| West Texas | 91.96 |
| South Carolina | 91.84 |
| Rocky Mountain | 91.81 |
| Colorado | 91.78 |
| Northwest | 91.76 |
| Nebraska | 91.75 |
| Canada Atlantic | 91.71 |
| New Mexico | 91.46 |
| Wisconsin | 91.43 |
| Tennessee | 91.40 |
| Northeastern Indiana | 91.29 |
| Washington Pacific | 91.06 |
| Florida | 90.93 |
| Alabama | 90.86 |
| Southwestern Ohio | 90.82 |
| Indianapolis | 90.81 |
| Dakota | 90.60 |
| Eastern Kentucky | 90.52 |
| Northwestern Illinois | 90.45 |
| Kentucky | 90.34 |
| Chicago Central | 90.27 |
| Mississippi | 90.25 |
| Northwestern Ohio | 90.24 |
| Los Angeles | 90.23 |
| Northern California | 90.22 |
| Michigan | 90.17 |
| Eastern Michigan | 90.13 |
| Iowa | 90.05 |
| Upstate New York | 90.05 |
| Nevada-Utah | 90.02 |
| Canada Central | 90.00 |
| Central California | 90.00 |
| Maine | 90.00 |

Denominational Average—93.02%

DISTRICT NMBF

“DOUBLE COVERAGE” Life Insurance

Annual premiums are paid by the Board of Pensions through the Department of Ministerial Benevolence. “Double Coverage” is automatic to all ministers insured under Plan 1 on districts paying at least 90 percent of their official NMBF 4 percent budget apportionment.

1971 Summary Nazarene Ministers



*Ministers on districts paying 90 percent or more of their official NMBF 4 percent budget apportionment in the 1971-72 assembly year.

RECORD

AGE 1970-71



The 4 percent is based on the total spent for local purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (4 percent of the sum of Column 9 less Columns 1 and 2, in the pastor's annual church financial report).

0% Districts * Benevolence Fund



District NMBF Record

The shaded spaces indicate each year the district paid at least 90 percent of its NMBF apportionment.

PERCENT PAID ON THE 1970-71 NMBF BUDGET

| DISTRICT | 1965 | 1966 | 1967 | 1968 | 1969 | 1970 | 1971 |
|-----------------------|------|------|------|------|------|------|--------|
| Akron | | | | | | | 92.95 |
| Alabama | | | | | | | 90.86 |
| Alaska | | | | | | | 101.95 |
| Arizona | | | | | | | 96.74 |
| Canada Atlantic | | | | | | | 91.71 |
| Canada Central | | | | | | | 90.00 |
| Canada Pacific | | | | | | | 92.05 |
| Canada West | | | | | | | 98.23 |
| Central California | | | | | | | 90.00 |
| Central Ohio | | | | | | | 93.83 |
| Chicago Central | | | | | | | 90.27 |
| Colorado | | | | | | | 91.78 |
| Dakota | | | | | | | 90.60 |
| Dallas | | | | | | | 95.98 |
| East Tennessee | | | | | | | 93.02 |
| Eastern Kentucky | | | | | | | 90.52 |
| Eastern Michigan | | | | | | | 90.13 |
| Florida | | | | | | | 90.93 |
| Georgia | | | | | | | 95.03 |
| Hawaii | | | | | | | 101.13 |
| Houston | | | | | | | 92.31 |
| Idaho-Oregon | | | | | | | 96.24 |
| Illinois | | | | | | | 94.74 |
| Indianapolis | | | | | | | 90.81 |
| Iowa | | | | | | | 90.05 |
| Joplin | | | | | | | 97.67 |
| Kansas | | | | | | | 94.92 |
| Kansas City | | | | | | | 97.16 |
| Kentucky | | | | | | | 90.34 |
| Los Angeles | | | | | | | 90.23 |
| Louisiana | | | | | | | 100.01 |
| Maine | | | | | | | 90.00 |
| Michigan | | | | | | | 90.17 |
| Minnesota | | | | | | | 100.32 |
| Mississippi | | | | | | | 90.25 |
| Missouri | | | | | | | 93.14 |
| Nebraska | | | | | | | 91.75 |
| Nevada-Utah | | | | | | | 90.02 |
| New England | | | | | | | 92.77 |
| New Mexico | | | | | | | 91.46 |
| New York | | | | | | | 96.48 |
| North Arkansas | | | | | | | 99.45 |
| North Carolina | | | | | | | 94.47 |
| Northeast Oklahoma | | | | | | | 92.81 |
| Northeastern Indiana | | | | | | | 91.29 |
| Northern California | | | | | | | 90.22 |
| Northwest | | | | | | | 91.76 |
| Northwest Indiana | | | | | | | 93.50 |
| Northwest Oklahoma | | | | | | | 95.16 |
| Northwestern Illinois | | | | | | | 90.45 |
| Northwestern Ohio | | | | | | | 90.24 |
| Oregon Pacific | | | | | | | 93.46 |
| Philadelphia | | | | | | | 94.52 |
| Pittsburgh | | | | | | | 97.03 |
| Rocky Mountain | | | | | | | 91.81 |
| Sacramento | | | | | | | 94.31 |
| San Antonio | | | | | | | 94.02 |
| South Arkansas | | | | | | | 92.99 |
| South Carolina | | | | | | | 91.84 |
| Southeast Oklahoma | | | | | | | 92.66 |
| Southern California | | | | | | | 94.27 |
| Southwest Indiana | | | | | | | 94.15 |
| Southwest Oklahoma | | | | | | | 100.00 |
| Southwestern Ohio | | | | | | | 90.82 |
| Tennessee | | | | | | | 91.40 |
| Upland New York | | | | | | | 90.05 |
| Virginia | | | | | | | 95.24 |
| Washington | | | | | | | 100.25 |
| Washington Pacific | | | | | | | 91.06 |
| West Texas | | | | | | | 91.96 |
| West Virginia | | | | | | | 92.79 |
| Wisconsin | | | | | | | 91.43 |

a budget for NMBF are eligible for "Double Coverage" during

Caution Caution

. . . If you don't make a special effort to conserve your "new Christians" you might lose them!!!!

Try these helpful tools:

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1971

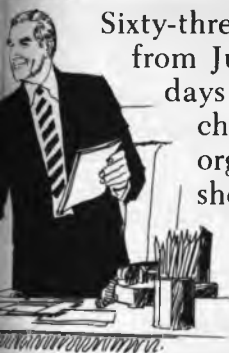
LEADERS

Seventy percent of the districts increased home mission budgets in 1971. We are committed to an eventual goal of 5 percent of total raised for all purposes as a fair budget for district home missions. The leading districts in each category, based on total raised for all purposes, are shown below:

| | <i>Raised, 1971</i> | <i>Assigned H.M. Budget 1971</i> | <i>%</i> |
|---------------------|---------------------|--|----------|
| GROUP I | | | |
| Canada Pacific | \$ 195,588 | \$12,685 | 6.5 |
| Middle European | 74,411 | 3,721 | 5.0 |
| British Isles North | 127,654 | 5,208 | 4.1 |
| Canada Atlantic | 166,431 | 6,193 | 3.7 |
| GROUP II | | | |
| Canada Central | \$ 611,498 | \$17,920 | 2.9 |
| Wisconsin | 509,898 | 14,880 | 2.9 |
| Rocky Mountain | 466,748 | 12,496 | 2.7 |
| Minnesota | 598,451 | 14,703 | 2.4 |
| Mississippi | 568,104 | 13,728 | 2.4 |
| GROUP III | | | |
| Maine | \$ 662,171 | \$24,569 | 3.7 |
| Houston | 991,902 | 32,603 | 3.3 |
| Canada West | 706,315 | 22,500 | 3.2 |
| Northeast Oklahoma | 813,105 | 24,548 | 3.0 |
| GROUP IV | | | |
| Sacramento | \$1,310,126 | \$44,945 | 3.4 |
| New England | 1,316,914 | 37,318 | 2.8 |
| Virginia | 1,052,223 | 26,934 | 2.5 |
| Central California | 1,244,677 | 30,000 | 2.4 |
| GROUP V | | | |
| Northern California | \$1,611,835 | \$55,042 | 3.4 |
| Washington Pacific | 1,733,000 | 55,000 | 3.2 |
| Iowa | 1,472,291 | 43,620 | 3.0 |
| Los Angeles | 2,693,731 | 75,569 | 2.8 |

**A FAIR GOAL FOR DISTRICT HOME MISSIONS
BUDGETS IS 5 PERCENT OF TOTAL RAISED.**

IN HOME MISSIONS



Sixty-three districts have organized new churches in the period from July 1, 1968, to December 30, 1971. During the 153 days between June 1 and October 31 there were 63 new church starts reported and 26 new churches officially organized. Leading districts to December 30, 1971, are shown below:

PERIOD—July 1, 1968, to December 30, 1971

FIVE OR MORE NEW CHURCHES

| | | | |
|----------|---|--------------|---|
| Alabama | 6 | Houston | 5 |
| Colorado | 7 | Kansas City | 6 |
| Florida | 7 | Philadelphia | 5 |
| Georgia | 5 | Sacramento | 5 |

TWO TO FOUR CHURCHES

| | | | | | |
|----------------|---|---------------------|---|--------------------|---|
| Akron | 2 | Kentucky | 3 | N.W. Indiana | 2 |
| Alaska | 2 | Louisiana | 3 | N.W. Illinois | 2 |
| Arizona | 2 | Maine | 2 | N.W. Ohio | 3 |
| Canada Central | 2 | Michigan | 4 | Oregon Pacific | 2 |
| Canada West | 2 | Mississippi | 2 | Tennessee | 2 |
| Central Ohio | 4 | Missouri | 2 | Upstate New York | 2 |
| Dallas | 2 | New England | 3 | Virginia | 3 |
| East Tennessee | 4 | New York | 2 | Washington Pacific | 3 |
| Joplin | 4 | Northern California | 2 | Wisconsin | 2 |

ONE CHURCH

| | | |
|---------------------|-----------------|---------------------|
| Australia | Kansas | South Arkansas |
| British Isles North | Los Angeles | Samoa |
| British Isles South | Middle European | Southern California |
| Canada Atlantic | Nevada-Utah | S.W. Indiana |
| Chicago Central | North Carolina | S.W. Oklahoma |
| Eastern Kentucky | N.E. Oklahoma | S.W. Ohio |
| Illinois | Northwest | West Texas |
| Indianapolis | N.W. Oklahoma | Hawaii |
| Iowa | Pittsburgh | |
| South Carolina | South Africa | |

NAZARENE INFORMATION SERVICE

Up, Lights! Dispel the Dark!

AMONG MEDIA-CONSCIOUS Nazarenes, Rev. Claude L. Chilton is a standout. For 35 years of ministry—25 as a military chaplain—he has kept abreast of church communications.

Now associate pastor of Monte Vista Church of the Nazarene in Phoenix, he has started a weekly newsletter and a Sunday worship bulletin. A 30-day calendar of local church activities is kept current in the foyer.

The church is televising its Sunday evangelism hour.

Chilton believes that radio and newspaper "thrusts" help to keep the church before the community.

He suggests that pastors list their churches in the yellow pages of the telephone directory.

He believes that newspapers have certain advantages over broadcasting—"the printed word"—and advocates

use of church paid advertising on the theater page!

"This would be different," he stated. "And why not use a scripture verse or a spiritual message to the unsaved?"

He is convinced that "many Nazarene churches are failing to utilize all available, legitimate means of advertising their churches.

"Too much we are hiding our light under a bushel—within our Nazarene monastery—I mean, church!

"Let us proclaim to the world that we are not ashamed of the gospel of Jesus Christ.

"We want all the world to know our Saviour."

Brother Chilton will be a member of the Nazarene press staff covering the General Assembly for all media at Miami Beach in June.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

A preacher's wife writes—

I am enclosing a story written this summer by my 15-year-old daughter. I found it written on a scrap of paper tucked in her Bible some weeks after it was written. I asked her permission to send it to you, since the underlying thought is common to a lot of parsonage homes—in our busyness trying to save others, we fail to take time to reach our own.

This story was based on a set of circumstances in our own home when we failed to actually hear what our children were saying. As a result of an instance when we were "too busy" she went to her room and, unknown to us, revealed her frustration in this story. As a result of finding it, we have reexamined our own homelife and are trying to rectify the situation, but we feel that perhaps other pastors might need this type of awakening.

A Step to Eternity

By a 15-year-old P.K.

AS MARK STARTED TO GO to the car, his mother called after him, "Why don't you go to Young People's with the others?"

"I have no use for Young People's or anything else concerning the church," exclaimed Mark as he leaned against the car door. "Bev gets her thrills out of that; I get mine out of other things."

"It would be different if you were a Christian though," his mother said.

Mark folded his arms and said, "Maybe! But that's really not my fault. That's yours!"

"Mine?" exclaimed his mother. "What did I ever do?"

"It's not what you did; it's what you didn't do! Remember that night about two months ago when I came into your room? I really wanted to be a Christian that night, and I asked you how I could become one. Do you recall what your answer was?"

"You said, 'Well, Mark, you should know how to go about it.' That was all you told

me. Maybe I should have known, but I needed some help. Just because I'm a preacher's kid doesn't mean that I know everything that a preacher does!"

"Then the next day, I went to talk to Dad about it, but it was one of his busy days and he said, 'Not right now, Son. I have to go make a call. One of the members is having a problem right now. Later on, okay?' Well, Dad never did find time to talk to me. So now you won't have to wonder why I'm not a Christian, will you?"

With those last words he drove slowly away and his mother stared thoughtfully after him.

Tony and Bev didn't leave the church until twelve o'clock that night. Everything had to be cleaned up, and unfortunately they had been on the cleanup committee. Bev laid her head against Tony's shoulder as they pulled away from the curb.

"That was a tremendous meeting to-

night, wasn't it?" she said.

"It sure was," her boyfriend replied. "But all that singing has made me so tired I could fall asleep!"

"Well, just wait until you get home before you do!" Bev laughed. "I hope Mom isn't worrying about me. I told her I'd be home before 11:30."

"I'll have you home before you can say Christopher Columbus. So quit your fretting."

Tony rounded the corner and suddenly a car was heading straight towards him. There was a sickening crunch as the two automobiles collided. Both Bev and Tony were thrown clear of the car, but the driver of the other car still sat in his car. Bev stood up and stared at the mangled mess.

Hurriedly she scrambled over to the door of the car and tore it open. The occupant slowly pushed his body away from the steering wheel and looked up into her eyes.

"O Mark!" Bev gasped as her brother toppled sideways. She dragged him from the tangled piece of metal and laid him on the ground.

Although his eyes were closed, Mark called out to her, "Bev, I'm sorry. Bev, I'm awful sorry! Can you forgive . . . ? It's only a step to eternity!" He said no more as death took hold of him.

Bev rested her head on Mark's chest and the tears began to roll down her bruised and bloody cheeks.

Only a step . . . Had he made that step? Had he?

The Forgotten Ones

By Marjorie Wallace*

THE CASKET was shadowed by the wall of wreaths and sprays of flowers. Family and friends had gathered and were sitting in the hush of the funeral parlor as the organ played softly. As my husband stood to speak words of comfort, my mind drifted back to my last encounter with this departed church member. She had been an active, fun-loving Christian. When cancer struck, the church ladies had rushed into the home to be of help and comfort. Everyone wanted to help—meals were furnished and ladies willingly helped with the house-keeping chores. As this fine lady became unable to care for herself and her family, she was placed in a rest home, which, though clean and new, was depressing to her as she grew steadily worse.

I urged my husband to call on her several times a week. I found it difficult to talk with her, and called on her less and less. It was easier for me to send flowers or drop a note to her.

One day, after an absence of several

weeks, I stopped at the rest home to see her. She wept as she threw her arms around my neck and in her weakened, frail voice spoke these words to me:

"I want you to know how much I appreciate your husband and his frequent visits to me. He has helped and encouraged me. But, Honey, don't you think I looked forward to your visits too? Where have you been? You are just a young pastor's wife and I must tell you this. We dying members need a pastor's wife desperately. You don't have to talk a lot—just hold my hand, stroke my hair, pray a little prayer. Sit with me. I know it is difficult for you, but God calls on you to visit everyone. That includes the unlovely ones."

I wept as she so kindly corrected me and vowed as I left that rest home that my first calling should be to the very sick and dying, then on to that new baby, that new young couple—those fun calls.

I still remind my husband to stop at the hospitals and rest homes, but God has helped me to see my place in this calling too.

*Pastor's wife, Port Angeles, Wash.

IN THE STUDY

SERMON OF THE MONTH—

Three Aspects of the Cross

By James F. Ballew*

THOUGH THERE HAS BEEN OFFERED to all men everywhere the rich, spiritually nourishing provisions of the Cross, there are many people who know little or nothing about it. No man who feels any sense of kinship to Christ may feel any less than utter dismay that even the church, which needs to be strong and virile and a right example, is oftentimes painfully defeated. Concerning the deep meanings of the Cross there is often much confusion. The phrases "I die daily" and "to be dead to sin," the appeal to "put off the old man," the injunction to be "crucified with Christ" sound like strange Latin terms to some people, coming out of some dead language little known and only occasionally remembered.

The full work of redemption—the full impact of the Cross that promises to people on the spiritual level a good and rich and full life—comes to us in three areas. There is a message of the Cross in the sense that Christ is crucified *for us*; that is to say, as our Substitute. This work of the Cross is a provision for the man who is a sinner, the unregenerate man. It comes as an offer of forgiveness for sins, a renewal, a new life in Christ Jesus. But there is a further work, clearly written for us in the Word of God. A message of the Cross is Christ crucified *as us*; that is to say, our Representative. And it is in this area that there is a provision to deal with the carnal spirit. There is a third

aspect of the Cross—He is crucified *in us*, as our Indweller, and this aspect of the Cross comes as a power for the new man, a daily Cross for disciplined living.

It is common for people to heed the message of one or another of these messages of the Cross, but not all three. So there are people for whom religion is primarily self-discipline. It is a straightened back and a disciplined will, and that's all it is. There are people for whom the message of the Cross is in terms of Christ as our Substitute, and perhaps "some" discipline. And there are people for whom the message of the Cross is Christ substituted "for us" and "as us," but there is no daily discipline. I would encourage us to receive for ourselves and to accept for our own life the total message of the Cross. Let us examine it in a bit more detail if we may.

I

Christ was crucified *for us*. He is our Substitute. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (1 John 1:9).

The Apostle Peter, with whom we so often identify ourselves, writes: *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness . . .* (1 Pet. 2:24). And John says: *Unto him that loved us, and washed us from our sins in his own blood* (Rev. 1:5).

There are three aspects to this work of

*Nazarene elder, deceased, former pastor of Monrovia, Calif.

the Cross in which Jesus is crucified for us.

A. There is, first of all, *conviction* for sins. Theodore Wells tells of a boy named Phillip who was subject to terrible outbursts of temper, so much so that his companions used to provoke him just to see him fly into an uncontrollable rage. He went to hear Lyman Beecher, the father of Henry Ward Beecher, one of America's great dramatic preachers, and of Harriet Beecher Stowe, who wrote *Uncle Tom's Cabin*. He was, of course, famous in his own right as well as the father of brilliant children. He had the power to make truth live and move like animated people across a stage, and Phillip went to hear him. The boy, telling about it afterward, said he went back to his room and fell on his knees and begged God to accept him. I think this is conviction, in which one sees oneself in relationship to God's truths, seeing that the fundamental purpose of God in Christ is the redemption of our souls from sin.

I was deeply moved, and stirred to indignation in listening to a man preach who asked the question, "Why did Jesus come?" and then recited some reasons: for the purpose of brotherhood, of peace in the world, and a lot of other reasons which, though important, are secondary. For it seems to me one forsakes his fundamental responsibility as a preacher of truth to ask the question, "Why did Jesus come?" and then not say in clear and unmistakable terms, "He came to save men from sin." This fact of the substitution of Jesus speaks of conviction.

B. It involves, as well, *repentance*, and the word *repentance* simply means to turn from sin. One of the great lay preachers of Methodism in its early days was a man by the name of John Nelson. Writing his own testimony, he said that he was like a wandering bird out of the nest until Mr. John Wesley came first to preach at Moorfields. Nelson said as soon as Wesley took the platform, he stroked his hair back, turned, and faced where Nelson stood. Then, John Nelson writes, "he fixed his eyes on me and it seemed as if my heartbeat was the pendulum of a clock. I thought all he had to say, he had to say about me. I said, 'This man can tell me the secrets of my heart,' but he had not left me there, for he came to tell me that there lay a remedy in the blood of Jesus. Mr. Wesley concluded with

this scripture: *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon* (Isa. 55:7). I said, 'If this be true then I will turn to God today.'" And he did. This is repentance. It is turning from one's sins.

C. It involves *faith*. These three things appropriate for me the gift of God through Jesus Christ as my Substitute: conviction for sin, repentance from sin, and faith. John says about Jesus, "He is faithful," so I may trust Him and count that what He did on Calvary may apply to my own heart.

II

One is not a Christian long before he recognizes that he has other needs. Though forgiven, he is not always victorious. He recognizes the power of sin in his life so that, in the terms of Paul's letter to the Romans, he may not do the things that he would. Plato talks about a team of black horses and a team of white horses that run in opposition to each other. He was portraying in a graphic sense the feeling men have when they recognize that there is both a knowledge of right and a desire to do right, as well as an appeal of the carnal spirit to deter men from right, so that they (in Paul's terms) may not do the things that they would.

So there is a second message of the Cross. It is that Christ died as our Representative. In the Corinthian letter Paul writes: "*If one died for all, then were all dead*: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14-15). Again, "... *our old man is crucified with him* . . ." (Rom. 6:6).

Implicit here is the denial of self. I suggest to you two cautions here. Too often the denial of self has been assumed to be the denial of things, and it is not that at all. We may live the life of a most austere monk and be consumed by pride and sins of the spirit. It is not denial of things. And second, it is not self-denial, but denial of self. If we are able to understand the distinction between these two phrases we shall be well on the way to understanding the thing to which we are drawn, the appeal which is made to us in the Scriptures for

denial of self. *It is a denial of our basic demand to rule our own lives.*

I draw to your attention the autobiography of C. S. Lewis, *Surprised by Joy*. The word "joy" is his term to identify the basic emotion of fellowship with Christ. C. S. Lewis had lived a rather lonely life. His mother died of cancer when he was very young. His father, though a very successful businessman, was almost completely unable to communicate with his two sons. C. S. Lewis went to private boarding schools during his youth and had unhappy experiences there, so he rather withdrew into himself. He said when he was a young boy he was "surprised by joy." Then he fell out of that experience, and did not know Christ as his Saviour until he was well on into years.

He talks about the problem he had with denial of self. He said, "What mattered most of all was my deep-seated hatred of authority, my monstrous individualism, my lawlessness. No word in my vocabulary expressed deeper hatred than the word interference. Christianity placed at the center what then seemed to me a transcendental interferer. If this picture was true then no sort of treaty with reality could ever be possible. There was no region, even in the innermost depths of one's soul, nay there least of all, which one could surround with a barbed-wire fence and guard with a notice, 'No Admittance'; and that was what I wanted: some area, however small, which I could say to all other things, 'This is my business, and mine only.'"

I think each of us who has walked down this path has known the struggle that C. S. Lewis went through when he came to the point of total surrender of self. He learned, as his books reveal, that what he had most complained about and most feared was, in fact, his best proof of the power and dominion of Christ. What he had not wanted to have happen to him was the very door through which he went for his greatest happiness when he was "surprised by joy." I suppose that it is at this point that we declare there is a kind of cost.

I'm saying that there is a kind of self-made barrier created by the very carnal disposition of our own persons, and if we can learn to allow that to be taken, or crucified, we shall learn indeed that worship is

the natural, or the supernatural, in the spirit of man.

III

The message of the Cross is that Christ died as our Substitute; and He died as our Representative. But there is a third aspect which we are rather loath to recognize, which we skirt if we can. It is that Christ is crucified in us as our Indweller. I draw your attention, in Luke's Gospel, to the words of Jesus: *If any man will come after me, let him deny himself, and take up his cross daily, and follow me* (9:23). Each of us must clearly recognize that if the control of our bodies, for example, is to be Christian, then this is necessary. If we are to assume any posture of sacrificial living, this is necessary. If there is to be any effective warfare against Satanic evil, then this is necessary. The Apostle Paul, in the first Corinthian letter, speaks of keeping the body under and bringing it under subjection. In the Roman letter we're encouraged to present our bodies as instruments of righteousness unto God. There is no other avenue by which we may be effective winners.

You will remember having heard, perhaps, that a room in which Voltaire had predicted the demise of the Christian faith became, in time, a point of distribution for the Bible. That's an exciting fact; but whether a room becomes a vehicle for an atheist's prediction or a point of distribution for God's eternal truth is determined after all, in some sense, by the discipline of men, for rooms are not animate. They have no power to choose who occupies them. Bodies are, after all, the temples of men as well as the temples of the Holy Spirit, and they do what we command them to do, to some large extent. We are told in the Roman letter that even Christ pleased not himself.

Christ did what you and I are encouraged to do. He recognized that a part of the message of the Cross is the message of Christian discipline. The implications of this area of truth are legion. It speaks to us with reference to our reading material, the things we watch on television, the use of leisure time, the character of our employment, the habits that may be either profitable or injurious to us. It speaks to us of so common a thing as what one eats

or drinks. It simply means that, for the Christian, life assumes a moral character neither possible or open to the man who is not a Christian.

I am convinced that if men are thoroughly persuaded with reference to truth, if men thoroughly know Jesus Christ as their Saviour and Sanctifier, they then supremely want to do God's will. If we can submit to Christian discipline we may have, in our lives, the dynamic power and divine grace to be effective as Christians, and to heed the message of the Cross.

Conclusion

Has the victory of the Cross been experienced in your life? Do you know Christ

as your Sacrifice? Do you know Him as your Representative? Do you know Him as your Discipline? I remind you that the power for which all Christians hunger lies in the province entered through that open door. God is not a respecter of persons. He does not care more for some of us than for others. We need only to recognize that what God has done through Christ on Calvary, He did for us. The provisions of grace that He makes available are available to us. To be strong, effective, dynamic Christians is possible for us. To lay open our lives to His forgiving and cleansing and discipling power is possible for us. It lies well within the power of each of us to be a follower of Jesus Christ.

GLEANINGS

from the Greek



By Ralph Earle*

I Cor. 3:11-19

"Try" or "Test"?

Paul declares that "the fire shall try every man's work" (v. 13). The verb is *dokimazo*. The first definition given by Thayer is: "to test, examine, prove, scrutinize (to see whether a thing be genuine or not), as metals." Trench comments: "As employed in the New Testament *dokimazein* almost always implies that the proof is victoriously surmounted, the *proved* is also *approved*." For this latter emphasis he cited II Cor. 8:8; I Thess. 2:4; I Tim. 3:10.

But this does not seem necessarily to attach to this passage. For the apostle presents two possible results of the testing. If any man's work stands the test, he will receive a reward (v. 14); but "if any man's work shall be burned, he shall suffer loss" (v. 15). Both alternatives are possible.

To understand what he is talking about, we have to go back to verse 11. There is only one Foundation, Jesus Christ. But on this Foundation people build with different

materials. Some build solidly with "gold, silver, precious stones." These are the ones that will "abide" (remain) through the testing by fire (v. 14). But other people build foolishly with "wood, hay, stubble." These inflammable materials will be burned up—"but he himself shall be saved; yet so as by fire" (v. 15). This suggests that some Christians whose experience is actually founded on Christ will waste their lives in useless endeavor, so that all their flimsy works will be in vain. It is a sad thing to contemplate a person working hard, but with no permanent results. Winning souls is the kind of work that will survive the test by fire.

"Temple" or "Sanctuary"?

Paul writes that the Corinthian congregation is "the temple of God" (v. 16), because the Spirit of God dwells in them. It was His presence that made them sacred.

Two different Greek words are translated "temple" in the New Testament. (A third word, meaning "house," is incorrectly translated "temple" in Luke 11:51.) The first is *hieron*, which means a sacred place. It occurs 70 times in the Gospels and Acts—where it refers to the Temple area—and once elsewhere (I Cor. 9:13). The second, *naos*, refers to the sanctuary itself, containing the holy place and the holy of holies. It is found 46 times scattered throughout the New Testament, most frequently in Revelation (16 times). That is the word which is used here. In a sense it could be said that the Christians together

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

constituted God's dwelling place in Corinth. What a high view that is of the local church!

"Defile" or "Destroy"?

The first part of verse 17 reads: "If any man defile the temple of God, him shall God destroy." But in the Greek both verbs are the same. The correct translation is: "If anyone destroys the sanctuary of God, God will destroy him."

It must be remembered that this passage is a part of Paul's discussion of the problem of division in the church at Corinth. He devotes the first four chapters of the Epistle to this subject. What he means here, then, is that those who are dividing the church are destroying it.

This is because the Church of Jesus Christ is a living organism, not just an organization. You can divide a pie into six pieces without destroying it; you are just preparing to serve it. This is because a pie is an organization. But if you divide a dog in two, you have destroyed him, because he is an organism. The Corinthian church was being divided into four cliques or parties (1:12). Thus it was in danger of being destroyed.

This passage sounds a solemn warning against those who would do anything to bring about a church quarrel, leading to a church split. In God's sight they have murdered a living organism.

In our first pastorate we discovered that two ladies (our Euodias and Syntyche, Phil. 4:2) had quarreled. We went to each separately. The first was genuinely repentant and ready to "make up" with the other. But the second was adamant and angry, refusing to see the other lady. So the next Sunday morning before our sermon we said quietly but firmly: "As long as we are pastor of this church, we will not permit any quarreling inside the membership. If you want to quarrel, you will have to leave." The stubborn lady went out at the close of the service in a very angry mood. But that night she came to the altar, confessed her sin, asked forgiveness, and the two ladies wept together in each other's arms. The quarrel was ended! There was no church fuss or split.

The time to take care of problems is in the earliest stage, when they are small. At first in a personal quarrel only two peo-

ple are involved, and that is all the pastor has to deal with. But if he ignores the problem and lets the quarrel continue, others get involved, and a church fuss is in the making. The problem is much more difficult to handle, for relatives and close friends have formed strong feelings about the situation. The pastor will have to straighten out two groups of people.

But if the matter is still allowed to go on, it sometimes happens that nearly the whole congregation takes sides. Then you have a real church split on your hands. Usually at this stage the church cannot be saved from division and destruction; it is too late.

We could illustrate it this way. When a lion is a little pup, a man might play around with it freely. But when the lion is a year or two old, it isn't so safe to handle! Problems are like that; they get out of hand. And the pastor who tries to handle a church split is apt to get hurt in the process.

"Taketh" or "Catches"?

The verb *drassomai* (v. 19) is found only here in the New Testament, quoted from the Septuagint. It means "catch" or "seize" (Arndt and Gingrich). Some recent versions have "trap."

"Craftiness" or "Cleverness"?

The noun *panourgia* (v. 19) originally meant "cleverness," almost always in a bad sense in classical Greek. It is sometimes translated "cunning." No matter how clever the "wise" men are, God traps them in their cleverness.



Looking unto Jesus

TEXT: Heb. 12:2

INTRODUCTION: Spiritually, at least, we go where we look.

- I. LOOKING UNTO JESUS—AS OUR SAVIOUR
As "author and finisher of our faith"
 - A. Forgiveness (1 John 2:1)
 - B. Purity (Titus 2:14)

II. LOOKING UNTO JESUS—AS OUR PATTERN
“... who for the joy that was set before him ...”

- A. He obeyed fully—on the Cross.
- B. He obeyed confidently—knowing that ahead of Him was joy.

III. LOOKING UNTO JESUS—AS OUR VICTORIOUS LORD

“... is set down at the right hand of the throne of God.”

- A. Who is able to fill us with His Holy Spirit (Acts 2:33).
- B. Whose presence is ever with us (Matt. 28:20).
- C. Who will receive us unto himself (John 14:1-3).

CONCLUSION: “Jesus is Victor!” Therefore we too may be victorious, in life and in death.

R. S. T.

Beyond Morality—What?

TEXT: Mark 10:21

INTRODUCTION: Morality is surely indispensable. But it alone is inadequate. This young man was moral, but his morality failed to give him either peace of heart or eternal life. Jesus said, “One thing thou lackest.” What was this one thing? What is beyond morality?

- I. BEYOND MORALITY IS CHRIST—“Follow me.” He is the one great essential if there is to be either peace or salvation.

II. BEYOND MORALITY IS THE CROSS—“Take up the cross.”

- A. Many want discipleship without cross bearing, but this is impossible.
- B. The cross is the cost or pain involved in following and obeying Christ. For the young ruler it meant the surrender of his wealth. For others it may be a cherished friendship, ardent ambition, possibly even home and family.

III. BEYOND MORALITY IS THE CROWN—“Eternal life.”

- A. By faith we can turn our cross into our crown even now.

B. And the heavenly crown awaits us (II Tim. 4:8).

R. S. T.

Some more Communion outlines—

Communion

SCRIPTURE: Mark 14:12-26

TEXT: I Cor. 11:23-25

I. CHRIST DIED TO PROVIDE COMMUNION.

A. “... This is my body which is given for you ...” (Luke 22:19).

B. Judas Iscariot betrayed Him; the mob berated Him; Pilate scourged Him; the soldiers crucified Him.

II. CHRIST’S CHURCH WAS SOLIDIFIED AT COMMUNION.

A. “... when we are judged ... we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another.”

B. Only one was lost—the son of perdition. The remaining 11 were drawn together in brotherly love and devotion.

III. CONTRAST BETWEEN WEAKNESS AND STRENGTH IS NOTED AT COMMUNION.

A. “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak ...” (I Cor. 11:29-30).

B. Judas Iscariot was weak because of sin. The 11 were strengthened at Communion, and with each successive memorial supper they became stronger.

W. M. LYNCH

Reminder for Poor Memories

SCRIPTURE: Matt. 26:20-30

TEXT: I Cor. 11:24. “... this do in remembrance of me.”

I. THE SORROW OF CHRIST

“And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death” (Matt. 26:37-38).

A. The sorrow began at the Feast of Unleavened Bread.

B. With the sorrow came the crushing weight of the world's sin.

II. THE SALVATION OF UNBELIEVERS

"... one of you shall betray me" (Matt. 26:21). The other 11 were destined to:

- A. Systematic living
- B. Sacrificial service
- C. Undaunted devotion

III. THE SERVICE OF SUPPER

"And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:26-27).

A. The broken bread became the broken body

B. The cup became the Cross.

W. M. LYNCH

Me—or Jesus Only?

- 1. Look unto Me (Isa. 45:22)
- 2. Come unto Me (Matt. 11:28)
- 3. Abide in Me (John 15:4)
- 4. Learn of Me (Matt. 11:29)
- 5. Lovest thou Me? (John 21:15)
- 6. Follow thou Me (John 21:22)
- 7. Watch with Me (Matt. 26:38)

Selected

Christ, All in All

Christ is the—

- 1. *Saviour of men* (II Tim. 1:10). Receive Him
- 2. *Door* (John 10:9). Enter and be saved.
- 3. *Way* (John 14:6). Walk ye in Him.
- 4. *Shepherd* (John 10:11). Abide in the fold.
- 5. *Example* (John 13:15). Follow Him.
- 6. *Bread of life* (John 6:35). Eat.

JAMES SPRUNT

* * *

Easter brings to us the awareness that death is brief and life is long.

* * *

The first Adam locked the door of the grave; the Last Adam unlocked it.

Adam Clarke

(Continued from page 16)

nothing. Clarke does not even allude to Astruc, Eichhorn, or DeWette! The *Commentary* is of great devotional value and can profitably be used as such, ignoring the vast store of linguistic and Oriental learning. It is thoroughly conservative and evangelical and soundly on the side of Wesleyan-Arminian theology. After the writings of John Wesley and the hymns of Charles, Wesleyan theology has been most widely diffused through Adam Clarke's *Commentary*.

Even the most ardent admirer of Clarke could hardly deny that the *Commentary* contains the singular, the fanciful, and the unreliable. But, taken as a whole, it is a masterly work and, except in one point to be noted later, the great doctrines of historic Christianity are set forth and expounded with the author's encyclopedic learning. The *Commentary* is thoroughly Arminian, yet Spurgeon, who never tired of showing his Geneva colors, wrote of it: "If you have a copy of Adam Clarke and exercise discretion in reading it, you will derive immense advantage from it, for frequently by a sort of side-light, he brings out the meaning of the text in an astonishingly novel manner. I do not wonder that Adam Clarke still stands, notwithstanding his peculiarities, a prince among commentators."¹⁰ When Spurgeon urged discretion, he was presumably warning his readers against Clarke's Arminianism; he may also have been alluding to Clark's use of the Unitarian scholar, Dr. Taylor of Norwich, in his work on Romans. Clarke was severely criticized for his liberal use of Taylor, but he had chosen with discrimination and no scholar was more opposed to Arianism than Clarke.

The reference to the good Doctor's peculiarities could be amply illustrated but one highlight will suffice. Clarke brought all his erudition to bear on the mystery of the *nachash* (serpent) of Genesis and concluded it was a baboon! His friends were astonished; there was great mirth in learned circles; and one paper, seizing on the two Adams, published the following piece of elevated poetry:

The Rev. Dr. Adam Clarke asserts.

*It could not be a serpent tempted
Eve.*

But a gay monkey whose comic arts

*And fopperies were most likely to
deceive.*

Dogmatic commentators still hold out.

*A serpent, not a monkey, tempted
Madam.*

*And who shall we believe? Without a
doubt.*

*None knows so well who tempted
Eve—as Adam.*

Of far more serious moment was Dr. Clarke's view of Christ's eternal sonship. In his commentary on Luke 1:35 and Acts 13:33 he denied the eternal sonship, arguing that such a title was self-contradictory, and that if accepted, it opened the door to Arianism and Socinianism. Clarke contended for the preexistence and the eternal deity of Christ, "very God and very man," but held that the title "Son of God" was a Messianic appellation, descriptive of Christ as born of the Virgin, but nowhere posited of His mode of existence prior to the Incarnation. This was plainly a departure from the Nicene Creed, with its statement: "We believe . . . in one Lord Jesus Christ, the Son of God, the only-begotten of the Father."

As a young man, Clarke had drawn up his doctrines of the Christian faith under 32 heads, and Article 10 read: "Christ's human nature was begotten of the blessed Virgin Mary, through the creative energy of the Holy Ghost; but His divine nature, because God, infinite and eternal, is uncreated, underived and unbegotten; and which, were it otherwise, He could not be God in any proper sense of the word, but He is most explicitly declared to be God in the Holy Scriptures and therefore the doctrine of the eternal Sonship must necessarily be false."¹¹

Clarke was never able to see through this theological "black spot" adopted in his youth, and when he expressed his views to Mr. Wesley, that venerable divine gravely warned him that he was in danger of departing from the faith of the Catholic Church. It was certainly a divergence from Wesleyan-Arminian theology, and Clarke was ably answered by Richard Watson¹² and by Richard Treffry in a now almost

unobtainable work entitled *Enquiry into the Doctrine of the Eternal Sonship of our Lord Jesus Christ*. Clarke never argued his position in the pulpit or made it a matter of contention among his brethren; and although his arguments were not accepted, they did not prevent him being thrice elected as president.

All his life, Clarke was an exponent of Christian perfection in the Wesleyan sense of that term. Not until recently have his interpretations been criticized as not truly Wesleyan—and that by Wesleyan scholars. We are told: "This theological balance [i.e., between entire sanctification as a crisis experience and a gradual work before and after] was early threatened—we might also say, was early thrown off center—and that by Methodism's first theologian, Adam Clarke . . . He emphasized almost exclusively the instantaneous phase of sanctification and quite neglected the gradual phase."¹³

Another modern Wesleyan scholar asks us to believe: "Adam Clarke recognized only the instantaneous aspect of Christian perfection and ruled out the gradual. Peters writes, 'In his [Clarke's] treatment of perfection, the almost exclusive emphases upon it [sic] instantaneous phase and his outright repudiation of the gradual, pointed the way for the more extreme wings of Wesleyan perfectionism which were to follow.'"¹⁴

This is a serious charge—if it can be proven. I doubt that it can. Dr. Clarke did not write a systematic theology, but his writings on all the major Christian doctrines were collected from his works by his friend Samuel Dunn and published two years after his death under the title: *Dr. A. Clarke's Christian Theology*. Chapter XII is entitled "Entire Sanctification," and after reading it through many times, only one adjective seems appropriate—vigorous. It is Clarke's near-final paragraph that is most criticized: "In no part of the Scriptures are we directed to seek holiness gradatim. We are to come to God for as instantaneous and complete a purification from all sin, as for an instantaneous pardon. Neither the seriatim pardon nor the gradatim purification exists in the Bible."¹⁵

It will be seen at once that Clarke is arguing concerning the initial cleansing, not the subsequent development, but apart

from that, the paragraph must be taken with the whole essay. Clarke was replying to those who believed only in a gradual work and denied the instantaneous; he was also replying to those who believed, but who were careless in their efforts to obtain the blessing. All through the essay there is a great insistence on putting aside every excuse and hindrance. Clarke's whole approach is the most passionate plea I have ever read, urging believers to claim sanctifying grace. He certainly insisted on the instantaneous aspect, but he did not deny the gradual work in the soul.

"Increase in the image and love of God. Every grace and divine influence which ye have received is a seed, a heavenly seed, which if it be watered . . . will endlessly increase and multiply itself. He who continues to believe, love and obey, will grow in grace and continually increase in the knowledge of Jesus Christ as his Sacrifice, Sanctifier, Counsellor, Preserver and final Saviour. The life of a Christian is a growth; he is at first born of God and is a little child; becomes a young man and a father in Christ."¹⁶ Does that sound like someone who "quite neglected the gradual phase"? It is significant that in the criticism only part of Clarke's paragraph is quoted. Why omit the very next sentence? "It is when the soul is purified from all sin that it can properly grow in grace and in the knowledge of our Lord Jesus Christ." Hardly an "out-right repudiation of the gradual."

Dr. Failing further asserts that Clarke "included a bit too much in his claim for perfection."¹⁷ Clarke had written that this perfection "restores to man the image and likeness of God which he had lost." He asks: "Is indeed the total image recovered now? Adam Clarke does not sufficiently explain this."

Again Clarke has been quoted without respect to his whole essay. He claimed for perfection no more than John Wesley, whose favorite description was, "The image of God stamped upon the heart." Clarke never used the words "total image" but he did write: "The whole design of God is to restore man to His image and raise him from the ruins of his fall; in a word, to make him perfect, to blot out all his sins, purify his soul and fill him with holiness . . . Salvation has a positive part . . . to be

filled with the fullness of God, to have Christ dwelling continually in the heart by faith, to be rooted and grounded in love. This is the state in which man was created; for he was made in the image and likeness of God . . . And this is the state into which every human soul must be raised, who would dwell with God in glory."¹⁸

There is much more on this theme in the essay. Surely Clarke does "sufficiently explain" what he means by Christian perfection, and if he be charged with including "a bit too much," then the same charge must equally be leveled at Wesley and Fletcher. Adam Clarke was far too careful a scholar and exegete to ever write of a restoration of the "total image" of God in this life while the understanding is ignorant of a thousand things and the body, even for the most saintly believer, is dead because of sin. In defense of Clarke, quotations have been restricted to his essay "Entire Sanctification." The criticism made against him could easily be answered further from his sermons and *Commentary*.

Adam Clarke played as large a part as any of his contemporaries in guiding Methodism in the troubled days after Wesley's death and into the nineteenth century. He was the first Wesleyan scholar to be recognized outside of his own communion. Through saintly life and versatile pen, he made an inestimable contribution to the development of Wesleyan-Arminianism.

¹⁶Stevens, *History of Methodism*, p. 311.

¹⁷Etheridge, *The Life of Dr. Adam Clarke*, p. 14.

¹⁸Edwards, *Adam Clarke*, p. 31.

¹⁹Etheridge, *op. cit.*, p. 271.

²⁰*Ibid.*, p. 420.

²¹*Ibid.*, p. 406.

²²Quoted by Edwards, *op. cit.*, p. 28.

²³*Life of Rev. Dr. Adam Clarke*, by a Wesleyan preacher, pp. 298-99.

²⁴*Ibid.*, pp. 300-301.

²⁵*Commentaries and Commentators*, p. 37.

²⁶Etheridge, *op. cit.*, p. 60. (A similar position is taken by a modern scholar—see Robert Shank's *Elect in the Son*, pp. 60-61.)

²⁷*Theological Institutes*, II, 298-352.

²⁸George Failing, "Developments in Holiness Theology" after Wesley, in *Insights into Holiness*, pp. 14-15.

²⁹Hollis Abbott, "Christian Maturing" in *The Word and the Doctrine*, pp. 302-3.

³⁰*Dr. A. Clarke's Christian Theology*, ed. by S. Dunn, p. 235.

³¹*Ibid.*, p. 230.

³²*Insights into Holiness*, p. 15.

³³*Christian Theology*, pp. 217-33.

A Call to the Shepherds

(Continued from page 7)

they are as fully among the rich. Among the unlearned will be found the lost; also, among the "wise of this world." The lost are young, and they are old. They are in the majority race, and in the races of the minorities.

They are lost—and they wander. The parable of that lost sheep alluded to earlier is an example. That sheep was *in the wilderness*. Today's lost sheep are there as well. Milling about in a wilderness. Going to and fro in a wilderness. Wandering from thrill to thrill, from "trip" to "trip," from things to other things. Wandering in a wilderness of wealth or of poverty; of lust or of puritanism; of self-rejection or of self-esteem; of being good or of being bad. And all of it a wilderness, because one is always lost until the Good Shepherd finds him.

The Christian shepherd is to be an evangelist. He is to enter the wilderness. He is to be discontent with loss. His is to be the seeking, the searching, even the sorrowful heart. A heart that cries with one of another age, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren . . . according to the flesh" (Rom. 9:1-3).

This spirit is to be the motivation out of which the action comes. The pastor is to always be after the lost. Methods may vary from age to age, from place to place, from time to time. What will "find" one may be different to that which will work for another. The pulpit will be one place from which the lost are sought. Another will be the day-by-day encounter. Another will be the deliberate effort to plan, and pray, and pursue—until one can say with his Master, "Rejoice with me . . . I have found."

There will be the rejoicing. Some Sunday one will bow at the altar who has been followed by that pastor for long days. Sometime there will be the opening of a heart, long closed, when sorrow strikes, or life's pressures drive one to the wall, and that pastor can move in to bring Christ into that heart. And the joy will be there. Joy, indeed, there is in heaven over the lost that are found; joy there is, also, in pastors'

studies and around parsonage altars over the returning lost.

Sermons We Need to Hear

(Continued from page 11)

dollars' worth of books of "magic arts." When the gospel entered these people's lives, magic went out.

But a spiritual menace in our day is the effort to acknowledge God and also to be influenced by "familiar spirits." Writers have reported a number of churchgoing witches in the United States. Warnings against this type of religion are contained in Ps. 16:4a; 1 Cor. 10:20; Rev. 9:20; 21:8; 22:15.

In the Epistles we find that Paul warns against devil (demon) worship (1 Cor. 10:20); links witchcraft with many other evil practices (Gal. 5:19-21); and foretells the end-time turning of many to "seducing spirits and doctrines of demons" (1 Tim. 4:1). John also issues a solemn warning against heeding evil spirits (1 John 4:1-3; compare 1 John 2:18).

Some of the most deluded people in the witchcraft scene are the self-styled "white witches," who do not realize that their "familiar," or familiar spirits, are sent by Satan (II Cor. 11:13-14) just as much as are the spirits delegated by him to work with persons who would cast evil spells or curses (1 Pet. 5:8). These two references portray Satan in his diverse roles of "an angel of light" and "a roaring lion."

"People today are motivated by one of two spirits—the Holy Spirit or the unholy spirit," said a speaker at a Christian Business Men's Committee dinner.

Now what about drug abuse?

Some Bible warnings in regard to alcoholic beverages can be applied with equal force to drugs. These include: Prov. 20:1; 23:29-35; Isa. 28:7-8; Hab. 2:15a; Eph. 5:18.

Bible answers to some of the causes of drug abuse can be found as follows:

BOREDOM: Prov. 19:15; 21:25; Eph. 5:15-16; II Thess. 3:10-12

LONELINESS: Ps. 27:10; Heb. 13:5, last clause

PEER PRESSURE: Exod. 23:2a; Psalms 1; Prov. 1:10; Rom. 12:1-2; 1 Cor. 9:27a, Berkeley Version

SPIRIT OF REVOLT: Prov. 30:11-17; Rom. 13:1-7; 1 Cor. 3:16-17; 6:19-20; II Cor. 6:17; Eph. 6:1-3; Titus 3:1-2; 1 Pet. 2:13-17

Reasons for avoiding drug abuse are seen in: Rom. 14:12-13, 17-19; 1 Cor. 6:19-20; 8:12-13; II Cor. 11:13-15; Eph. 6:12.

Concerning sex and sex education?

The right place for sex education to start is in the home, with the Bible as the Guide and with loving consideration between the parents as the example. But because the home has been remiss in teaching the important truths of sex (often because parents do not understand how to do it), there is need for the pulpit to speak out. This need is especially great because many Christian young people actually do not know what the Bible teaches about sexual conduct. They drift into wrong sex practices because they do not know they are wrong.

Among the Bible pronouncements on different aspects of sex are:

GOD'S PLAN FOR MARRIAGE: Gen. 1:28; 2:18, 24; Prov. 5:15-23; Matt. 19:3-6; Mark 10:6-12; Eph. 5:31-33; Heb. 13:4

PURITY IN THOUGHT: Matt. 5:27-28; Mark 7:21-23

PREMARITAL CHASTITY: Deut. 22:13-29

ADULTERY AND/OR FORNICATION: Exod. 20:14; 22:16; Lev. 20:10-12; Mal. 2:14-16; Matt. 5:27-28; 15:19-20; Mark 7:21-23; Acts 15:20; Rom. 1:21-31; 13:9; 1 Cor. 5:1-6, 9-11; 6:9-20; 7:2; II Cor. 12:21; Gal. 5:19-21; Eph. 5:3-7; Col. 3:5-6; 1 Thess. 4:3; 1 Tim. 1:9-10; 5:22, last clause; Heb. 13:4; Rev. 2:14; 21:8; 22:15

PROSTITUTION: Deut. 23:17; Hos. 4:11

HOMOSEXUALITY: Gen. 13:13; 19:5-8; Lev. 18:22; 20:13; Deut. 23:17; Rom. 1:21-31; 1 Cor. 6:9-10; 1 Tim. 1:9-10

The need for godly home training is stressed in Deut. 6:6-7; Prov. 22:6; Eph. 6:4; II Tim. 1:5.

Christian preachers in the nineteenth century spoke from the pulpit against human slavery and the dangers of alcoholic drinks. We of the twentieth century need to hear positive statements from the Christian pulpit on how the Bible provides God's answers to the present-day perils of witchcraft, drug abuse, and sex sins.

BULLETIN



BARREL

WHAT IS EASTER?

Easter is many things.

It is a sleeping sentinel waking to find that the corpse he had been guarding had disappeared.

It is Mary Magdalene, bewildered, standing, with her arms full of spices, but with no body to anoint.

It is a young man in white uttering the greatest words of hope ever spoken to men—"He is risen"!

It is a breathless sprint to the cemetery by John and Peter.

It is a conversation that burns during an afternoon walk on the road to Emmaus.

It is a prayer meeting in the Upper Room, suddenly broken up by the entrance of the Saviour.

It is a thousand church bells in a thousand cities.

It is a day vibrant with faith, song, and worship around the world.

It is a new light in the eyes of a discouraged pastor as he sees a church full before him.

It is ribbons and sweetmeats in the simplicity of a Christian orphanage in Korea.

It is the glorious emergence of a butterfly from a cocoon.

And, of course, Easter is flowers.

—*Decision Magazine*

*As children bring their broken toys
With tears, for us to mend,
I brought my broken dreams to God
Because He was my Friend.*

*But then, instead of leaving Him
In peace, to work alone,
I hung around and tried to help
With ways that were my own.*

*At last I snatched them back and cried,
"How can You be so slow!"
My child," He said, "what could I do?
You never did let go!"*

Author unknown

Song of Easter

*He who knew the silence of the tomb
traverses earth, the Victor over death . . .
Released from the burden of purple cloak
. . . The crown of thorns.*

*Resurrection . . . Miracle of all miracles
. . . The supreme hope of all who walk the
way of faith . . . who follow in the hal-
lowed footsteps of the risen Christ into the
sunlight of all tomorrows.*

—LORETTA BUCKLEY

Golden Gem

What if your mind were like TV,
Where all your thoughts were plain to
see?
While others watched, what would they
find—
An honest, pure, and Christlike mind?
Or would you have to hang a sign
Of **NETWORK TROUBLE** all the
time?

A FAITH TRANSFUSION

Many people have the illness of *acrophobia*. Acrophobia is a fear of high places. Many are afraid of getting on an elevator, going to the top of a building or the top of a mountain, or even afraid of getting into an airplane. That's acrophobia.

But the disease can go deeper than that—it can go into the inner life.

It can be the spiritual illness
of being afraid of
high aims
high goals
high ambitions
high levels of living . . .

Do you have acrophobia? You can get rid of it today by having a **FAITH TRANSFUSION** that will cure the disease!

—*The Log*

* * *

TRUE: Duties are the things we look forward to with distaste, perform with reluctance, and brag about afterwards.



Conducted by the Editor

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

A Plea for Evangelical Demonstration

By *Carl F. H. Henry* (Baker Book House, 1971. 124 pp., \$3.95.)

Since his monumental work on *Christian Personal Ethics* (1957), Theologian Carl Henry has written *Aspects of Christian Social Ethics* (1964). Now he follows this with a brief but compact volume on what action evangelicals should take in relation to social concern.

He captures our attention with this suggestion: "The air must vibrate with the

joy of obedience to God's commands—with freedom-songs, with truth-lyrics, with holiness-and-happiness motifs that reflect the spiritual liberty wrought by God through forgiveness and renewal" (p. 14). He goes on to say, "Evangelicals ought to be matching song and melody to a social witness."

The author rejoices that the younger generation of evangelical Christians is showing increased alertness to social problems. But he expresses this fear: "Unless evangelical colleges set socially-concerned students in motion under a Biblical banner,

students who cannot live with a stifled social conscience will become active under other flags" (p. 15).

In "The Theology of Revolution" the author comes to grips with one of our major contemporary problems. Once more he unequivocally asserts that "Scripture points to civil government as the responsible tool for justice, and not to the radical secular alternative of coercive revolution" (p. 95). Rightly, we feel, he warns against careless talk about Jesus as the great Revolutionary. In reaction to this he writes: "But it would seem preferable to avoid any verbal umbrella that opens agreeably black or white one day, but may tomorrow turn unexpected red" (p. 99). And then he adds: "The theology of revolution turns religion based on the suffering Messiah and on the willing martyrdom of his followers into a religion of physical force and military conquest, a religion less appropriate to Christian principles than to the coercive Mohammedan imposition of faith in Allah and of correlated socio-political structures" (pp. 99-100).

This book needs to be read by two classes of people: those who are complacently ob-

livious to the agonizing social problems of our day, and those who would overreact in violent opposition to conditions that cry for reform. In his closing chapter Carl Henry puts it well when he says that "the Biblical view declares both individual conversion and social justice to be alike indispensable" (p. 107).

RALPH EARLE

The Christian's Handbook of Psychiatry

By *Quentin Hyder, M.D.* (Fleming Revell Cloth, 192 pp., \$4.95.)

What Dr. S. I. McMillen has done for medicine in his excellent book, *None of These Diseases*, Dr. Hyder does for psychiatry. There is a strong spiritual orientation throughout the book, as it is intended to help those people who call themselves born-again Christians. Spiritual ills (the enemies of faith), anxiety, fear, stress, despair, depression are candidly discussed. This book can serve as a counseling guide for the pastor in dealing with his people, and because it will be a constant reference book the price is no deterrent.

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CALENDAR DIGEST

APRIL—

- EASTER OFFERING FOR WORLD EVANGELISM**
- 2 Easter Sunday**
- 23 Nazarene College Day**

MAY—

- 7 Baby Day**
- 9 Seminary Commencement**
- 14 Mother's Day**
- 21 Pentecost (Whitsunday)**
- Home Mission Budget Sunday**
- 28 VBS Sunday**
- 29 Memorial Day**

JUNE—

- 15-17 General Conventions**
- 18-23 General Assembly**

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ASSOCIATION CONVENTION**

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for its 104th Annual Convention**

April 5-7

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Let's Think Straight . . . (Continued from page 3)

attention to her "undisciplined habits" was part of the "essence" of holiness.

The shocking abdication of all responsibility in questions of morals voiced in the third quotation isn't as far removed from the first and second as might be supposed. The assumption that inner religion can thrive without outward conformity to any prescribed pattern of life is implicit in the letters, even though not yet blatantly explicit as in the derelict State Church. But while the thought is repugnant to us, the shameful attempt to sever "message" from morals is but the predictable dead end of confused thinking about externals.

Ethics concerns *externals*; fundamental relationships, it is true, but also the styles and fads and speech habits and permissiveness and standards (or lack of them) which bear on those fundamental relationships. Really, when one looks deep enough, one comes to see that almost nothing is totally irrelevant to ethics.

If therefore the stream is not to become a flood of church-tolerated libertarianism, it needs to be stopped at the source—which is superficial thinking about externals, in relation to religion on the one hand, and the church's duty on the other. There is no Christian message apart from Christian morals. The teaching of ethics is as much the job of the church as evangelizing. The church (and the preacher!) must not run from this responsibility.

The oft-heard notion that "if we just get their hearts right the Spirit will teach them about all these outward things" may be sincere, but not thought through. Really, it is the flimsiest tissue of rationalization. When the Church takes that easy, evasive way of least resistance it will be irresponsibly tongue-tied when its people corrupt themselves, and it will hide behind the lie, "The job of the church is to proclaim its message, not to preach morals." When this happens, the institution called the Church is such in name only. We do not want that fate. To avoid it let us give careful attention to both the outward and the inward. Let us declare that "judgment must begin at the house of God" (I Pet. 4:17); and insist, "Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). Only then will we be apostolic.

AMONG OURSELVES

Harold H. Harding, of Malden, Mass., calls our attention to an article in the newspaper by Louis Cassels reporting that according to two surveys the preachers don't seem to have as high a concept of their task as their laymen. Cassels summarizes: "... laymen want ministers who are—in the old phrase—"men of God," imbued with a deep and contagious personal faith. The clergy, on the other hand, tend to see their role primarily in terms of social activism." Here too the liberal minister is missing the boat. . . . In more ways than one, only the pastor can turn the question mark into an exclamation mark (p. 18). . . . The inherent logic of good Sunday schools can be seen when we match Honor School goals with evangelistic aims (p. 18). . . . A non-Nazarene missionary writes of a certain country: "Revolutions are nothing new in ———. . . but it was fantastic to see how most of this one was initiated and carried out by radio. . . . There are large numbers of people who do not read, and there are areas where the newspapers never arrive, but transistor radios can be heard everywhere, even in the most remote jungle area." Then she observed: "Broadcasting by radio is the only medium capable of shaping the minds of more people today than all other ministries of the church put together." Maybe we should not only go over the top in our Easter Offering, but plan now for a bigger than ever Spanish and Portuguese radio offering in July. . . . Let's pause for an MS test: Underline the best word with which to begin the following sentence—" (Force, coax, drive, beg, inspire) your church to have a vacation Bible school" (p. 28). . . . This Merrill Bennett (p. 29) is the fellow who wouldn't sign our guest book until he left; otherwise, he said, he wouldn't know whether he was telling the truth or a lie. . . . Congratulations to the district superintendents who planted new churches (pp. 30-31). Occasionally a new church is "stillborn." But most become a pride and joy. A real church is almost indestructible. It can survive measles, mumps, and mis-handling. . . . By the way, to correct any rumors to the contrary, we're not going to Miami Beach to ground our ship. We only want to check the boilers and rehire the officers and go over the navigational charts.

P.S. MS means "ministerial savvy."

Until next month

BT

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