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The Missing Element in Some Preaching

By General Superintendent Powers

The Apostle Paul seemed to be a man of one idea. He said, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

Now the apostle had much to offer educationally, culturally, and otherwise. He speaks about wisdom, and about excellency of speech, and this was a great thing in his day. The Greeks demanded style in their speakers, and this was more important to them than what the speaker said. It is true that Paul called on his great store of knowledge from time to time in his preaching. He capably dealt with a wide range of subjects. He did not deny the great value of his training. Neither did he return his diploma to Gamaliel. He did not deny that he was "a Hebrew of the Hebrews," yet he declares, "We speak ... not the wisdom of this world, nor of the princes of this world, that come to naught." He makes his position very clear. He had settled on a course of action. As a preacher he had taken a position and he defined it as, "I determined not to know any thing among you, save Jesus Christ, and him crucified." He did not undervalue proper human attainment and preparation, but he did keep these things concealed behind the Cross, and used them only to lift it up and push it forward. He was a man of one idea. He had charted his course as a preacher. And it was a simple one and well-defined, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

That meant to him renouncing many other sources of power. Paul, the astute lawyer, the profound philosopher, and the outstanding statesman, had decided on his course. He had found his "major." It was, "Christ, and him crucified." I think it must have been his desire that when men discussed him and his ministry they would say, "This fellow doesn't know anything but Jesus Christ."

He preached not only Christ, but Christ-crucified. This position takes note of man's fallen condition and man's need of a Saviour. What a vitally important message it was then and is today! We live in changing times, but two things never change. One is the nature of man, and the other is the Remedy for that fallen nature, which is "Jesus Christ the same yesterday, and to day, and for ever."
What's Right with the Church?

An intense loyalty to one's country may express itself in one of two extremes: a blind devotion which idealizes the nation's virtues and sees no vices or a constant anxiety which is alert to every drift but blind to the moorings which are still snug. In either direction is distortion, producing either unjustifiable optimism or unjustifiable pessimism. One group is so breezily cheerful that it brushes aside all warnings and refuses to admit problems, let alone face them. The other group is so convinced the ship is sinking that it is not sure it is even worthwhile to man the bridge. The irony of it is that both groups are motivated by the same passion of patriotism: yet both render to their country, not service, but disservice.

Much the same thing happens when Christians deeply love their church. If they believe that the doctrines and standards of their church are Christ's doctrines and standards, they are intensely anxious to preserve this core of identity. But here too they are apt to fall into two groups: those who are unwilling to see faults and those who see nothing else. And both groups unwittingly contribute to the very drift and disintegration which they so much want to prevent.

Surely weaknesses and faults will not "just go away" if we refuse to look at them. But neither will weaknesses be corrected by exaggerating them out of proportion to the whole. And I suspect this is an even more common tendency than the sanguine stance. Our very love for the church makes us concerned. And concerned we should be. But our concern can easily become a debilitating, even paralyzing complex. When this happens, dire predictions dominate the shop talk when preachers get together. A pall of gloom settles down on the pastor's soul. Gradually his spirit is so infected and his mind so preoccupied with his worthy "concerns" that the tone of his personality deteriorates. A negative note creeps into his preaching as well as his conversation. His people become depressed and probably will imitate his spirit of pious pessimism and sad religious groaning.

Just to keep the picture balanced, let's turn from the negative to the positive. Financially and numerically we are operating in the black. Spiritually we are too. Maybe without as much margin as we would like, but still in the black; and we should acknowledge it, this General Assembly season, humbly and gratefully.

So, what's right with the church? Pastors are, reporting many genuine revivals. Here and there are spontaneous moveings of the Spirit in regular services, bringing fresh tides of blessing and cleansing. A sense of responsibility in stewardship and toward soul winning is gripping more and more laymen. An atmosphere of both eagerness and urgency is noted in many congregations. People are increasingly responsive to bona fide Bible preaching. Pastors everywhere, in the great majority of cases, manifest goodwill toward each other and their leaders. Those who contact them as superintendent and as speakers in conventions, workshops, assemblies, and such gatherings, sense a deep desire for personal improvement, both as Christians and as preachers.

The scales are tipped toward our most fruitful quadrennium, 1968-72. But the balance is still precarious. The enormous pressures squeezing from every side, of lawlessness and hedonism and materialism, could tip the scales toward wholesale drift and apostasy, if we are too lightweight spiritually. To be absolutely sure of pulling the scales clear down on the side of a forward surge, we need to add more weight by increased prayer and mightier holiness preaching. For our weaknesses are fostered by thin preaching and neglected closets. They will be cured, not by added departments or conventions—or even more questionnaires. They will be cured only when we spend more time in prayer, and preach holiness in a way that will drive us all deeper into Christ. Then we shall go forth with greater power for Christ, and prove that we have spiritual resources for this our day.

The Missing Element in Some Preaching

(Continued from page 4)

In the chronology of the Christian life, personal redemption comes first. Christian ethics, example, church membership, and other things come later. But, first, man must be redeemed. And only the crucified Christ can redeem. It is the minister's privilege and solemn duty to make this truth crystal-clear to his hearers. Paul chose to do this, and to make it his life's work. Every minister is faced with the same choice. We are not here to "impress" with our wisdom, preparation, and cultural background, but rather we are here to "express" Jesus Christ and Him crucified.

With this concentrated purpose, with this "single eye" in all our church activities, let us go to our task.

The Nazarene Preacher

May, 1968
A pastor can no more ignore the opinions of laymen than business can ignore its customers.

What a Layman Expects of His Pastor

By Warren Lahue**

Pastor and people are bound together by their mutual needs. As one partner improves, the other benefits.

It is expected that the pastor be:

A Leader—not a driver
A Planner—that works at his goals
A Dreamer—who creates new horizons
A Pray-er—that gets answers
A Parent—who is the head of his house
A Husband—that picked the right wife

His Mind

1. That he show worry—it is a substitute for work and faith.
2. That he be hopeful—a positive attitude never scolds. Scolding indicates frustration and underlying hostility and lack of imagination to solve the problem some other way.
3. That he read widely—to gain world vision. Preoccupation with the provincial leads to sterile, uncreative, unproductive thinking. Reading unshackles the mind.
4. That he study—so that his statements will challenge, and prevent the minds of his audience from wandering wildly away. Don't hunt big game with a pogo stick.

His Character

1. That he live a clean life—one moment of "soul rapport" with the wrong person at the wrong time may sever your root structure and cause your fruit to blight.
2. That he abhor deception and evade integrity:
   a. By not wresting scripture to make a point.
   b. By not straining illustrations.
   c. By keeping his promises to his congregation. Ninety-nine percent of such promises never need to be made in the first place.
   d. By keeping confidences made to him in trust and you have lost a friend and maybe made an enemy.
   e. By being ethical in all his dealings—if you haven't integrity, pastor, you have nothing.
3. That he follow high standards—his laymen desperately need a model that exceeds in righteousness. "Sir, we would see Jesus."
4. That he be able to say NO—character is made by saying no to the right people, at the right time, with the right attitude. A yes man is a danger to all that he touches. Who can trust him?
5. That he be patient. Patience is the best remedy for every trouble.
6. That he cultivate a sense of humor. Laugh out loud at yourself.

Remember— that not all rejected work is that of a genius. Failure is sometimes merited.

That he not blame others for his failures. It may avoid painful thinking and self-examination, but it doesn't solve the problem. We are all slightly paranoid, but we don't have to be neurotic.

That he exercise tact—not be brutally frank. One of the best ways to lose a friend is to give him your frank opinion, even when you are asked for it. You cannot get people to improve by draw- ing attention to their faults only. Speak well of their good qualities. Adults need as much praise as you can honestly give them.

That he be reasonable—talk with his people, not at them—if he wants to change them. They will learn what they feel the need to learn. You create the desire. Let them learn by doing. Don't be a do-it-all-yourself. You will soon be all alone by yourself.

That he be not selfish—put everybody to work, including those that he doesn't like. Avoid running a puppet show with a small group of performers and the rest of your people bored spectators. People tire of the same faces. Familiarity breeds contempt. The church is a workshop. People feel adequate when they have done something at or for the church—guilt when they haven't.

That he exercise a loving spirit—forgiving. Rule no one out. Hold no grudge. Avoid making the "church boss!" a bogey man, so that you can rally members to your pet project and downgrade what you think is your competition. Most capable people will follow a capable leader. The trouble arises when you are not so capable. There are just as many bossy pastors (pastor's prerogative) as there are bossy laymen.

Cuteness in the pulpit often boomerangs.
11. That he give his people a change of pace. Even munna from heaven tastes better in a different package.
12. That he be flexible—not arbitrary—yet resilient, willing to learn from others.

The Nazarene Preacher

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We can really get along without either class.

12. That he be generous—as he wishes his people to be. We make a living by what we get; we make a life by what we give. Are you an example to your people in giving—time, talent, and money?

Finances
1. That he allow the offertory to be played without comment. Good music is more conducive to giving than the pastor's distractive remarks or notices.

2. That he not beg from outsiders—if your faith for the building project is based on begging materials from local merchants, remember your laity are embarrassed by the resulting lack of goodwill in their everyday contacts with these people. Pay the going price (unless he offers a lower price) and allow him to make a contribution if he wishes. Regardless of what he says, he resents being blackjacked into cutting prices.

3. That he practice restraint—if the pastor is a shoemaker-carpenter, let him stick to his last, and employ an architect to create beauty and value, and an engineer to assure comfortable heating, lighting, and ventilation. Living with your errors in learning the building business is like doing penance for some other person's sins.

4. That he be prudent—is his church budget tailored to a sound estimate of receipts or is it a whimsical guessimate leading to financial embarrassment? Don't confuse presumption (speculation) with faith and think that your church business is exempt from the rules of finance. Playing bingo with God's money by living beyond your means or spending before earning, and hoping everything will turn out all right, is still gambling and at times even borders on larceny. Remember, when unpayable bills come in the door, love (harmony) flies out the window. Many a church has been ineffective for years until someone came along who restored the confidence of the church members and the community in the financial integrity of the group. Then the tithes and offerings rolled in. The people closed ranks, and the church began to prosper.

5. That he level with the church board. That his pastor's report be factual and that it inspire the members with a new vision. That he doesn't try to be clever by calling a special board meeting after service, with no notice, when flip-decisions are made under pressure, and when the pastor is sure that certain members are not present. Conceiving didn't solve Jacob's problems, and it won't solve the pastor's.

Special Days
That he observe a reasonable amount of special days—if he has a phobia against special-days observances, don't be surprised if his members are attracted to churches that do. Develop an adapter that will permit you to put a handle on any sermon and tie it in to the special observances.

Civic Duty
That he carry his share of the community load—indeed, community projects and celebrations. If you fail, you are degrading your church and its influence. The world understands religion in action. Be a mixer. Wake up, pastor. The world is not coming to your church anymore. Get out and rub shoulders with people or they will never know that you exist. Don't run away to the suburbs. There are acres of diamonds under your feet.

Enthusiasm
That he show enthusiasm. Enthusiasm is inspiration's spark-plug. Put all your energies, capabilities, imagination, determination, confidence, and that extra-something enthusiasm into all you do. Smile freely; be good-natured, cheerful, cordial, considerate, cooperative, and courteous. And above all be filled with the compassion of the Holy Spirit! Compassion is the one thing you have a corner on and the world is in short supply of. Without it we have little excuse for carrying on our program. With it we are the salt of the earth—very necessary; very, very valuable.

A bold experiment that "paid off"

The Blitz

By Asa H. Sparks*

Our building was just about completed; there were no other churches within one mile. It was time to reach the families of our community. Our church was located in the lower-middle-class section of a suburban area of the city. Although some very wealthy persons lived along the riverfront, the great majority of those in our peninsula between bay and river were blue-collar workers with few luxuries and fringe benefits.

On checking the streets in our area, we found 800 residents. Two years earlier we had been tempted to believe that there was no one in the community to work on. Since our church was small, we felt sincerely that by and large the families in our area were hardly even aware of our existence. We knew that, if we were going to succeed in our responsibility of winning them to Jesus Christ, we had to first make them know that our church was located in the community. To do this we developed a campaign called "The Blitz."

The Blitz was strictly an experiment. We could not find evidence of any other church undertaking a long-term advertising campaign such as this. In beginning we knew it could be a colossal failure, but then we knew it might move us quickly on the road to filling our church. Primarily, The Blitz was a direct-mail campaign to the unchurched families of our community. At the conclusion of the program we found it to be successful on two counts. The first and foremost was the increased stature of our church within the community. For the first time our church was accepted as a responsible organization and a church to whom visitors and new neighbors might be sent. In addition to this, we found several prospect families, some of whom we were able to get to visit the church and some we were able to win to the Lord.

Step one in The Blitz was a telephone canvass of the neighborhood.

*First Church of the Nazarene, Pastor, Greensboro, N.C.

May, 1960
We had copied from the city directory the names and telephone numbers of our community residents. Our goal was to call each family and invite them to our church. If they responded with the name of the church they attended, we struck them from our prospect list. If they did not respond with a name of a church, we placed them on our Blitz mailing list. We anticipated mailing 400 unchurched families. In actual fact, we found about 150. Of those 150 around 50 were either too courteous to tell us they attended another church or did not understand the questioning of our ladies.

The ladies doing the calling used a prepared form as follows: "Hello. I am Mrs. Jones, calling for the Riverside Church of the Nazarene at 2313 Riverside Drive, and I wanted to invite you to attend our services next Sunday. Sunday school begins at 9:45 a.m. and the worship service at 10:45." They paused for the response and then finished, "Thank you for your time. We will be looking for you." When one lady had finished her list of prospects, these were copied according to those that were still unachieved. We quickly learned which ladies of the church had the stick-to-it-iveness necessary to find people at home. These were used for our secondary follow-up on the telephone.

Step two in The Blitz program was a mass mailing to the entire community. We spent $100 and had an eight-page folder printed for advertising purposes. The booklet was entitled Reintroducing Your New Neighbor. We had an architect’s sketch of our new church, plus the address of the church on the front. The second page was entitled, "Let’s Get Acquainted." We used Frank Mend’s statement concerning the Church of the Nazarene from the Handbook of Denominations in the United States to describe our church. Page 3 was a picture page including a group picture of the church board and Sunday school teachers of our church. Below the picture we listed all teachers, their addresses, and where they worked. Since 90 percent of those in the picture lived right in the community, it proved to be a very valuable advertising piece. The centerfold included the new floor plan for the church and a description of the new facilities that we would have. Page 4 gave the statistics of the Church of the Nazarene worldwide and at home for that year. These included the total number of churches, total membership, the value of church property, per capita giving, world mission fields, liberal arts colleges, and the Nazarene Publishing House. Page 7 was a statement of our wish for our community, what we wanted to do as a church, and finally, our wish that they would join us in attendance. The last page included a statement concerning the pastor.

One week after sending out the booklet we sent out a letter to those who were prospects (the booklet went to everyone in the community). The letter was printed on church stationery and had a piece of chewing gum taped to it. The letter read as follows:

"Something to chew for two weeks in a row. Last week, it was the booklet Reintroducing Your New Neighbor. This week, it is the kind we usually use. "May we, once again, take the opportunity to invite you to try out our church just as we invite you to try this gum. You won’t know whether you like it until you try. (The gum taped on was a new brand just being introduced.)

"There is a class for every age from eight days to 180 years. Sunday school begins at 9:45 a.m."

The Sunday preaching services begin at 10:45 a.m. and 7 p.m. "We’ll be looking for you. Your Pastor for Him."

A week later a third letter was sent to the prospects using four-color promotional type stationery. The kind we chose was one which is available from National Creative Sales, New Rochelle, New York. The stationery had a train and printed on the steam at the top, "Full Steam Ahead," the letter continued... "to the Riverside Church of the Nazarene, 2313 Riverside Drive.

"The new building is moving right along. There is room for you on board. While the steam is up, be a part of this moving, growing, active congregation.

"A full load of activities is provided:

Sunday school each Sunday at 9:45 a.m.
Singin and preaching at 7 p.m.
Missionary meetings monthly.
Youth activities monthly, plus participation in several camps.
Revivals, twice yearly.
Even the dining car is hooked on occasionally.
We’ll be looking for you to uncouple your car and be with us next Sunday for a while.
Join us as we go full steam ahead.
Your Pastor for Him."

On the fourth week we sent to our prospects the Visual Art insert which the Publishing House prepares at the most economical price available anywhere for advertising. We ordered a large enough quantity that we could use these inserts not only in these letters, but in direct visitation in weeks to come.

On the fifth week we sent a postcard to our prospects reading as follows:

"Free gift: for all who are present for Sunday school or church at the Riverside Church of the Nazarene next Sun-

May, 1968..."
Seventy-five Minutes—for What?

By Wilson R. Lanpher*

SUNDAY MORNING between 10:45 and 12 noon is prime time in any Church of the Nazarene. Its misuse can result in the violation of God's priority on preaching—the dramatization of trivia, a parade of talent, a rebash of Sunday school, a harangue over finances—a congregation hungry for God, but met with a pastor who practices "overkill" with announcements. What is Sunday morning for?

Hopefully, it is for the worship of God through the singing of hymns, prayer, special music, reading of Scripture, and most important, the preaching of the Word. The service must include, in addition, the worship of God in giving, and the recognition of visitors. And, with all, there is the constant willingness to be led by the Holy Spirit, particularly as we pray expectantly that souls may be won, challenged, or encouraged. But there is a vast difference between slipping into the deadly habit of "parading platitudes" in an effort to win the congregation and leading the congregation by your sense of priority.

Could your reluctance to reserve from thirty to forty minutes of the seventy-five for preaching the Word, and for a Spirit-directed conclusion, be unconscious escape to thorough preparation and adherence to priorities? And is it possible to accustom your congregation to emphasis on trivia and patting small talk until your message becomes only a continuation of small talk, received accordingly? The main thing is the message from the man of God. Out of seventy-five minutes, does it make sense to give a major portion to the preliminaries?

If you feel it deep enough, you can control the length of announcements, the number of specials, the length of your prayer, the time spent to visitors, and build to the climax, which must be the delivery of your sermon. And all of this can be done as you remain flexible to the leading of the Spirit. Somehow, I don't believe the Holy Spirit would lead us into sloppy preparation, poor planning, and dignifying the title and trivial with over-attention.

But what about special events—revivals, missionaries, college services, reception of members, dedication of infants, home mission emphasis, camp meetings? The approach must be the same—a sensible system of priority. It is the height of nonsense to call an evangelist or special speaker and fill the major part of seventy-five minutes with so much that the people are tired and restless, and the delivery of the message is crowded and crippled before it has a chance. Too many good things, jammed together without planning, can seriously compromise the principal purpose of the service.

When people come to church hungry for bread, let's not give them the stone of poor preparation and faulty priorities.

*District Superintendent, Kansas City.

How your treasurer can help your auditor—tips on some often overlooked details

Improving Accounting Methods in the Local Church

By Joe Franklin, C.P.A.*

THE HANDLING OF MONEY for the local church is usually carried on by one or more dedicated individuals who are willing to give the necessary time, often out of an otherwise busy schedule, to assist in this very important function. There are several accepted procedures that could be set up to make the task easier and the records more useful. Perhaps a listing of these would be of help.

1. The church offerings should be counted at least once per week by two or more persons.

2. The count of coins and currency and the listing of checks should be summarized each week, in triplicate, on a weekly count sheet and should be signed by both counters. One copy should be retained by the chief steward, one copy should be given to the treasurer, and the third could be given to the pastor.

3. All offerings received should be entered on the weekly count sheet without exception. Items coming in late should be entered on the following week's sheet.

4. All funds received—without exception—should be deposited in the bank. This should include special offerings taken for visiting speakers as well. Only when all funds are deposited intact can the bank statement be compared with the cash receipts book accurately, and errors detected.

5. No expenditures should be made out of cash received before it is deposited. Disbursements should be made by check without exception.

6. When all receipts are put in the bank and all bills are paid by check, the bank is keeping a separate set of books for the church on the bank statement. This bank statement can be compared with the treasurer's book and made to agree.

7. If the bank makes a service charge or returns a check, an entry for this amount should also be made in the treasurer's disbursement record.

8. If a check returned by the bank is redeposited, it should be entered a second time in the cash receipts book, so that receipts and bank deposits will continue to agree exactly.

9. Paid invoices and bills should be retained in an organized file. They should be initialed by someone in authority who has personal knowledge of the transaction. The treasurer should note on the paid bill the check number used for payment and the date paid.

10. The treasurer should insist that the bank cut off the monthly bank statement at the very end of each month. This will facilitate record keeping.

11. Each month the bank will return the cancelled checks. These should be put in numerical order, the amounts on the actual check

*Member, First Church, Kansas City, Mo.
Irenaeus on Christ and Adam

By Paul Merritt Bassett

For nearly two thousand years now, the theological concept of recapitulation has proven valuable to Christians, both to preachers and to believers seeking fertile ways in which to express the Faith. It was Irenaeus (c. 140-202), the great Bishop of Lyons—who, in his youth in Asia Minor, knew Polycarp, a disciple of the Apostle John and a friend of other first-generation leaders—who developed the notion. Let us look at the idea in terms of our Easter preaching.

"So the Lord now manifestly came to his own, and, born by his own created order which he himself bears, he by his obedience on the tree renewed (and reversed) what was done by disobedience in (connection with) a tree. Then indeed the sin of the first-formed man was amended by the chastisement of the first-begotten, the wisdom of the serpent was conquered by the simplicity of the dove, and the chains were broken by which we were in bondage to death."

"He therefore completely renewed all things, both taking up the battle against our enemy, and crushing him who at the beginning had led us captive in Adam. . . . The enemy would not have been justly conquered unless it had been a man (made) of woman who conquered him. . . . Because of this the Lord also declares himself to be the Son of Man, so renewing in himself that primal man from whom the formation (of man) by woman began, that as our race went down to death by a man who was conquered we might ascend again to life by a man who overcame; and as death won the palm of victory over us by a man, so we might by a man receive the palm of victory over death." (Irenaeus, Against Heresies, iii. 10 and 21. Ed. and tr. by Edward Robinson in Early Christian Fathers: Vol. 1, The Library of Christian Classics. Philadelphia: Westminster, 1953. Pp. 389-91.)

You caught the obvious parallel between this passage and Rom. 5:1419, of course. Irenaeus enriches the Pauline assertion by drawing pictures of it. In running the risk of being drawn out to excessive detail, he bestows a blessing of insight on the Church.

There are two trees, says Irenaeus, one of which the entire history of mankind revolves. One is the scene of disobedience, the other a place of perfect obedience. In both cases the key figure is a man who represents all mankind.

The greatest gift God gave Adam was the breath of life—the "spirit" of life. By disobedience, Adam tried to wrest it from its Giver and make it his own. In the new creation, the superior gift is still spirit, the breath of true life—the Spirit. And as Adam had tried to capture that first spirit for his own purposes, had tried to be master of his own life, Christ "is made the head of the Spirit, and gives the Spirit to be the head of man" (Against Heresies, iii. 20, 22).

Where disobedience had been a possibility, and was the chosen alternative, now obedience is the possibility and is the course taken. Where holiness had characterized the status of man and Adam had rejected it to follow unrighteousness, now unrighteousness characterizes the status of man, but in Christ we may reject it to follow holiness.

"[Christ] therefore completely renewed all things, both taking up the battle against our enemy, and crushing him who at the beginning had led us captive in Adam . . . . Christ, then, is literally the "Turning Point, the Pivot, of history—for where all things since Adam had been speeding from pristine goodness to destruction, now there is at least the possibility of complete renewal to pristine perfection, Christ "renewing in himself that primal man." The Second Adam has appeared and in making a completely loving and obedient decision to do the will of God—rather than to rebel—has undone the deed of the first Adam and has caused the sentence once upon him to be revoked.

All of this comes to a focus in the resurrection of Jesus and gives it awesome force. In this one encounter, with evil, the head of the serpent is crushed. In Adam, sin had wreaked man: In Christ, man destroys sin. In Adam, mankind "went down to death." In Christ, "we ascend to life."

Irenaeus never loses sight of the humanity of Christ or of Christ's full freedom to exercise that humanity even to the point of repeating the tragic history of Adam and his descendants. This is precisely what makes his victory so thrilling, so magnificent, so absolutely appropriate—standing for man in a world wrecked as Adam's free decision, His free decision reverses that of Adam—who also stood for man—and portends recreation. As one of our own kind deliberately brought ruin upon us, so One of our own kind deliberately offers restoration to the resplendence of perfect righteousness.

For Irenaeus, the good news lies in the possibility that in Christ, the Second Adam, there can be a complete reversal of the awful history of our kind. The obedience of Christ in Gethsemane, His death upon the tree, and His triumphant resurrection herald the beginning of that possibility.

May, 1956
Queen of the parsonage

MRS. B. EDGAR JOHNSON

The Answer.

ONE of the five top finalists for Miss America was asked the question, "If you could change places with one other woman in the world, whom would you choose?" The young lady paused for just a moment and then said quickly, "I would choose my minister's wife." When asked the reason for this choice, she explained that her minister's wife had such a wonderful opportunity for service, and she believed this would be the most rewarding life.

Some time a frustrated minister's wife wrote to Ann Landers complaining that she was sick of the demands made upon her and her family. She listed some of the many duties of her overworked husband, some of the criticisms she sustained. She confessed the bitter resentment she felt for the fact that they would never own a home and that she knew her brilliant husband could have been a financial success in any other profession. A revealing sentence in her letter was "When I married my husband I wanted to help him serve God, but in our eighteen years in the ministry I haven't seen even one life changed because of our efforts." And she signed it, "Loosing Heart."

Later I received the following delightful article, undoubtedly written with no thought of answering the frustrated pastor's wife—just expression from the grateful warm heart of a dedicated servant of God. I would not doubt that Mrs. Cunningham has seen changed lives, for her kind of ministry would effect this.

If you have been tempted to magnify the demands and the sacrifices of the ministry, take a good dose of the tonic on opposite page.

THE HAND YOU HOLD

When a boy or girl thrusts his small hand in yours, it may be smeared with chocolate ice cream, or grimy from petting a dog, and there may be a wart on the right thumb, and a bandage on the little finger.

But the most important thing about his hands is that they are the hands of the future.

These hands that someday may hold a Bible or an automatic revolver; play the church piano or spin a gambling wheel; gently dress a leper's wounded or tremble, wretchedly uncontrolled by an alcoholic mind.

Right now the hand is yours. It asks for help and guidance. It represents a full-fledged personality in miniature to be respected as a separate individual whose day-to-day growth into Christian adulthood is your responsibility.

Clearlake, Snohomish, Wash.
J. K. FRENCHE

Happiness Is Being a Minister's Wife

By Elaine Cunningham*

As I sit here in the midst of boxes and barrels trying to pack dishes in preparation to move to a new parish, my thoughts turn to my job—a minister's wife. Perhaps I could have enjoyed a career as an educator or social worker or journalist—with less boxes to pack. But, oh, the happiness I would have missed!

HAPPINESS is seeing a face light up as the seeker says, "The burden is gone. God has forgiven me."

HAPPINESS is leading the junior choir as they sing with exuberant voices, "How Great Thou Art!"

HAPPINESS is finding a loaf of home-made bread on your table when you come home after church Sunday morning.

HAPPINESS is helping the nursery class learn to finger-paint in vacation Bible school.

HAPPINESS is hearing an elderly saint testify that she prays daily for her pastor and his family.

HAPPINESS is joining the teen-agers on a mountain climb and having a good excuse for not making it to the top!

HAPPINESS is going Christmas caroling with the children and seeing tears of joy on the faces of the shut-ins.

HAPPINESS is coming home from your vacation and finding a food "pounding" in your kitchen with a sign saying, "Welcome Back!"

HAPPINESS is hearing your children say, "Boy, Mom, are we lucky to be preacher's kids!"

HAPPINESS is sharing your thoughts, dreams, tears, and love with your pastor, who is also your husband.

Where else could I find a job with rewards as great as these I receive from being a minister's wife?

*Pastor's wife, Granite Church of the Nazarene, Quincy, Mass.
The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell

No. 7 The Petition for Purity

We now come to the main requests of this remarkable prayer. The central petition is, "Sanctify them through thy truth" (v. 17). It is of the utmost importance that we begin to consider this request by very carefully examining the meaning of the word sanctify. It is entirely a scriptural and sacred word. It does not belong to the vocabulary of the world. Sanctify, sanctification, and its relative expressions holy, holiness, occur more than 800 times in the Bible. We can get a true picture of its meaning only by a careful study of the use of the word in Scripture. It is a comprehensive word, and one which is sometimes used in a narrow sense and sometimes in a broad significance. The Amplified New Testament admirably summarizes the full meaning of sanctify in three words—purify, consecrate, separate. We could find no better explanation anywhere. So Jesus prayed:

Father—purify My disciples
Father—consecrate My disciples
Father—separate My disciples

We shall take these three words as our analysis, and meditate on them.

1. Purify Them.

Make them clean, holy, pure. This is the essential qualification for communion with God, the primary prerequisite for fruitful service, and the only way of constant victory. The request itself presupposes both the need and the possibility of obtaining an answer. Jesus prayed no vain petitions. His disciples needed to be sanctified—therefore He requested the Father that they should be sanctified. They needed it—therefore they may and must possess it. Purity is an inward experience. It is heart cleansing for which Jesus prayed. The heart is the fountain of all evil, and that fountain must be made pure. It is a cleansing of the affections, desires, and disposition which is asked for. It is one thing to have the outward acts of sin forgiven, but quite another to have disposition to sin removed.

Justification brings pardon for confessed sins; regeneration breaks the power of sinful habits; but sanctification cleanses from the desire to sin. This does not make a person infallible or faultless. It does not make one immune to temptation or free from the possi-
Best way yet

The best way yet to present a carefully selected, thoroughly covered, church theme to children, and to do it at their levels of understanding, is through vacation Bible school.

Dependable

It is this dependable because it uses many teaching methods, has a concentrated daily reinforcement, and uses your most reliable people. In addition, it pays one of the highest bonuses of any of our programs in new contacts and outreach. Right now is the time to make those final preparations for a really profitable vacation Bible school.

Support Your District Summer Camps

ONE MOMENT, PASTOR!

May I ask a favor? Check your preaching for 1968 thus far. You're in the fifth month. Question: How many times have you preached on some phase of Christian family life?

It is presently recognized as one of the top areas of concern among all families - including yours. A sermon on what the Bible says about family living will be warmly welcomed. It could be an ideal follow-up for your Mother's Day message. How about that Sunday night?

We are preparing some fresh, new materials on Christian family life and family altar. Likely ready by August — we hope! Like to see them? Write us now and we'll send them when ready.

Write to: A. C. McKenzie, Director
Christian Family Life
6401 The Paseo
Kansas City, Mo. 64131
NOW EVERY WEEK
Hear DR. WILLIAM FISHER on "SHOWERS of BLESSING"
(BEGINNING JUNE 2).

PUT THIS high-rated broadcast on in your area so your community can hear the message of our church.

Write or Call Us

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director

The Nazarene Preacher

CHRISTIAN SERVICE TRAINING

This Is My Church™
By Robert D. Troutman

A new book designed for use in preparing children for meaningful church membership. The book was written for juniors, using the workbook approach (very interesting). The Leader's Guide has guidance for each session, including the answers.

Areas of study include:

1. What is the Church?
2. The Work of My Church
3. The Rules of the Church
4. What the Church Believes
5. Requirements for Church Membership

Available after June 1

Free Copy—"THIS IS MY CHURCH"
for All PASTORS who register at the CST Booth at the General Assembly

GENERAL CHURCH SCHOOLS CONVENTION

2 CST Workshops

New Materials
Quadrennial Plans

Meet the other directors

Thursday, June 13—3 to 5 p.m.
DISTRICT CST DIRECTORS

Cecil Acquainted

with the
Office
Staff

Friday, June 14—4 to 5 p.m.
LOCAL CST DIRECTORS

Spanish CST (Presentation of materials)
(District, Local Directors, and Pastors)

Saturday, June 15—3 to 5 p.m.

May, 1968
### PERCENT PAID ON THE 2 PERCENT NMBF PROGRAM—1966-67

#### Listing by Percentage

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*The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of Column 26, less Columns 1 and 2, in the pastor's annual church financial report).*
That 5 Percent Lifeline

KNOCK! KNOCK! The EDUCATION panhandler is here. But really, we haven’t mentioned the subject for two whole years in these pages.

You have responded well. There is a steady increase. In 1966-67 the church invested (capital and current) just over $2 million in her educational institutions. About one-half of the districts assumed a full 5 percent budget.

GEORGIA and TENNESSEE districts are the first districts to pay a 5 percent budget in full. Congratulations for leading the way!

It’s More Important than Ever

College enrollments have increased by 2,106 in the last four years. The colleges have kept pace in providing new facilities and hiring teachers but they are growing at a faster rate than the church. Costs are climbing above the figure available to them.

For example, church contributions to the current fund of the college averaged last year $151.68 per student enrolled as compared to $156.06 per student in 1965-66. When costs rose sharply, the church subsidy went down, not up.

These current budgets of the colleges will get tighter. The church averaged paying 3.23 percent against the 5 percent educational budget in 1966-67. Can your district pay in full? We CAN if we PLAN! And the 5 percent plan is fair.

NAZARENE INSTITUTIONS must operate primarily on NAZARENE DOLLARS

The Nazarene Preacher

May, 1968

STEWARDSHIP

$ PER CAPITA GIVING in the CHURCH OF THE NAZARENE

1967 Denominational Average—$190.13

TOP TEN CHURCHES ON U.S. DISTRICTS

AKRON—$162.25

1. Hubbard $515.39
2. Youngstown Boardman 443.31
3. Ashtabula 433.67
4. Macomb 380.84
5. Bedford 328.96
6. Kent 319.46
7. Cleveland Richmond 319.06
8. Tallmadge 315.91
9. Garfield 315.50
10. Geneva 296.07

ALBANY—$228.23

1. Phoenix $402.68
2. Alfred 345.35
3. Oceana 336.35
4. Schwartzville 342.89
5. Vermillion 327.11
6. Rochester 326.14
7. Rochester Inn 320.30
8. Clifton Springs 275.22
9. Oswego 272.86
10. Lake Placid 225.55

ALABAMA—$148.67

1. Mobile Riverside 337.00
2. Albertville 256.35
3. Fort Walton Beach 347.14
4. Anniston 300.64
5. Decatur Larkwood 242.36
6. Fort Saint Joe 238.30
7. Piedmont 235.68
8. Huntsville First 232.57
9. Millry 229.57
10. East Brewton 229.81

ARIZONA—$198.22

1. Tucson Central $326.03
2. Yuma Grace 274.92
3. Wilcox 314.40
4. Phoenix Maryvale 292.00
5. Tucson Northside 291.71
6. Tucson Mt. View 249.62
7. Scottsdale 249.84
8. Prescott 239.84
9. Suncrest 212.30
10. Apache Junction 211.62

ALASKA—$320.09

1. Seldovia 688.40
2. Fairbanks First 596.86
3. Juneau 481.23
4. Seward 362.90
5. Fairbanks Totem Park 329.00
6. Anchorage Minnesota 286.40
7. Sitka 292.30
8. Anchorage First 247.00
9. Ketchikan 197.01
10. Nome 187.47

CANADA ATLANTIC—$138.98

1. Truro $362.77
2. Stephenville 239.29
3. Middleton 231.78
4. Dartmouth 223.60
5. St. John, N.B. 178.49
6. Montague First 168.18
7. O'Leary 157.14
8. Goose Bay 135.25
9. Labrador Mountain 131.67
10. Windsor 130.40
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26 The Nazarene Preacher

May, 1968

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The Stewardship of the Oklahoma State Convention of the United Methodist Church
May, 1964
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STEWARDSHIP

SOUTHWESTERN OHIO—$184.54
1. West Carrollton $114.29
2. Fairfield 310.78
3. Cincinnati Milroy Road 226.00
4. Vanlindia 316.95
5. Dayton Kettering 313.57
6. Hamilton Fair 312.09
7. Cincinnati Montgomery 310.21
8. Ripley 292.93
9. Amelia 283.03
10. Dayton North 272.63
11. Oregon 264.63

WASHINGTON—$203.81
1. Seattle Beacon Hill $539.85
2. Everett 321.95
3. Vancouver 290.10
4. Spokane 264.35
5. Camas 252.67
6. Tacoma Lakewood 267.12
7. Auburn 251.31
8. Whitman 275.63
9. Pullman 269.50
10. Ambrose 267.77

TENNESSEE—$152.09
1. Fairview $410.00
2. Nashville Blakemore 393.11
3. Nashville Calhoun Hill 293.77
4. Nashville Faith 279.64
5. Nashville Bethel 266.66
6. Memphis Park 249.56
7. Jackson 227.14
8. Fulton 225.15
9. Nashville Bethel 224.67
10. Pond Creek 220.24

WEST TEXAS—$172.73
1. Fort Worth Wedgewood $457.62
2. Hereford 145.37
3. Lubbock, Monty 141.33
4. Breckenridge 139.25
5. Wheeler 134.19
6. McKinley 132.54
7. Andrews 131.50
8. Arlington East Park 129.47
9. Lubbock Grace 127.77
10. Shamrock 127.08

VIRGINIA—$161.23
1. Gwinn Island $186.29
2. Roanoke Memorial 377.69
3. Vienna 245.71
4. Woodbridge 292.86
5. Lynchburg 283.81
6. Charlottesville 261.20
7. Alexandria 250.64
8. Highland Springs 241.25
9. Hampton 248.63
10. Waynesboro 238.46

WASHINGTON—$219.70
1. Easton $581.83
2. Chesterfield 249.42
3. Dayton 235.71
4. Washington Grove 222.98
5. Westminster 215.41
6. Washington First 211.39
7. New Freedom 170.87
8. Baltimore, Brooklyn 239.77
9. Potomac 227.64
10. Indian Head 203.66

WASHINGTON PACIFIC—$203.81
1. Seattle Beacon Hill $539.85
2. Everett 321.95
3. Vancouver 290.10
4. Spokane 264.35
5. Camas 252.67
6. Tacoma Lakewood 267.12
7. Auburn 251.31
8. Whitman 275.63
9. Pullman 269.50
10. Ambrose 267.77

WEST VIRGINIA—$140.84
1. Harrods Creek $922.25
2. Teays Valley 419.49
3. Gallagher 385.23
4. Wright 359.31
5. Campbell's Creek 339.22
6. Walton 320.09
7. Institute 305.02
8. Vienna 302.57
9. Charleston Calvary 282.60
10. Martinsburg 270.27

WISCONSIN—$193.78
1. Waukesha $358.70
2. Monomitar, Mich. 351.17
3. Cedarburg 324.56
4. Monroe 322.39
5. Kenosha 306.98
6. Milwaukee 66th St 284.23
7. La Crosse 241.37
8. South Milwaukee 241.65
9. Pewaukee Center 238.81
10. Racine Taylor 238.64

TWO IMPORTANT ANNOUNCEMENTS FOR MINISTERS:

ANNUAL QUESTIONNAIRE FOR PLAN I INSURANCE IS DUE MAY 15!

Every minister covered by Social Security and enrolled in Plan I Insurance with the Board of Pensions should have received the annual insurance questionnaire. The questionnaire is due May 15 if a minister desires continued coverage with premiums paid by the Board of Pensions through the Department of Ministerial Benevolence.

EFFECTIVE JANUARY 1, 1968, ALL MINISTERS ARE AUTOMATICALLY ENROLLED IN SOCIAL SECURITY!

Starting with taxable years ending after December, 1967, income from the ministry will be covered by Social Security except in unusual circumstances requiring a special application to be filed by the minister.

Clergymen who elected coverage under the earlier law will not be affected by the new provisions. They will continue to be covered.

Under the new law, as under the old, a minister reports his income and makes his tax contributions as if he were self-employed, even though he may be working as an employee.

Ministers who did not elect Social Security coverage under the old law will now be covered unless special exemption is granted by the Internal Revenue Service before April 15, 1970.

Men entering the ministry in 1969 or later will have until April 15 of the second year after they first become a minister to request exemption.

Exemption from the program will be recognized only on grounds of conscientious objection or religious principle—and not for personal, political, or economic reasons.

IS 10 PERCENT FOR WORLD EVANGELISM REASONABLE? LOGICAL? POSSIBLE?

IS YOUR CHURCH PAID UP—AND OVER?
The General Budget is the life line of our missionary outreach around the world, and the Department of Home Missions shares with the Department of World Missions, in this world-wide endeavor.

There are always needs on our overseas home mission districts and in our Bible colleges which cannot be cared for through the annual allocations from the General Budget. In response to these vital needs, there are churches and individuals who wish to give, beyond the General Budget, to help supply these needs.

We list some of the approved Home Missions specials for 1967. Contributions toward any of these are credited to your 10 percent giving for missions.

- **AUSTRALIA**—buildings for two Greek churches ........................................... $4,500
- **AUSTRALIA HAZARENE BIBLE COLLEGE**—dormitory addition .......................... 3,000
- **ALASKA**—projector for church at Nenana .................................................. 650
- **MIDDLE EUROPEAN DISTRICT**—District parsonage ............................... 25,000
  - District campsite .................................................................................. 2,000
  - Hanau property (balance) ....................................................................... 10,750
  - Kosovo property ................................................................................... 5,000
  - Printshop ................................................................................................ 2,000
  - Switzerland property .............................................................................. 2,000
- **NORTHWEST EUROPEAN DISTRICT**—Bosnia, Denmark, property (balance) .... 13,000
  - Palace for Bosnian, Denmark (balance) ................................................... 800
  - Harlan, Netherlands, property (balance) ............................................... 2,000
  - Sweden for property (balance) ............................................................... 39,000
- **EUROPEAN HAZARENE BIBLE COLLEGE**—Property and remodeling (balance) ........................................................................................................ 34,000
  - Library .................................................................................................... 2,500
  - Used V.W. bus ......................................................................................... 750
- **NEW ZEALAND**—New district center ....................................................... 2,000
- **HAZARENE TRAINING COLLEGE, INSTITUTE, W. VA.**—Building ............... 50,000
  - Plant for athletics ................................................................................... 800
  - Student scholarships (per semester, each student) ................................... 250
- **NEWFOUNDLAND**—Bay Roberts property ............................................ 3,000
- **U.S. CHINESE**—San Francisco building .............................................. 12,500
  - Los Angeles first Chinese building ..................................................... 12,500
- **BERMUDA**—Radio broadcasts ............................................................... 700
- **SAMOA**—Truck replacement ................................................................. 2,000
- **SOUTH AFRICA BIBLE COLLEGE**—Library Books ................................. 1,000
  - Dormitory ................................................................................................ 2,000

Contributions toward any of these approved specials may be sent directly to the General Treasurer and marked for the particular need.

For any additional information, write to

DR. ORVILLE W. JENKINS, Department of Home Missions

601 The Paseo, Kansas City, Mo. 64111

May, 1968
Pastor

Will you help meet an emergency?

There is an urgent call for evangelistic preaching missionaries on nearly every field around the world. Would you set aside a special Sunday of prayer and fasting for this desperate need, that God may fill if we will all take it as an earnest burden to the “thrones of grace”? “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matthew 9:38).

This is where we need your help:

- PRAY until this need becomes a heavy burden on your heart.
- Then PREACH until your people sense your burden and get under it with you.
- Then PRAY TOGETHER, besiege the throne, till God answers.
- Set aside some night of prayer, or form a prayer chain so that groups are praying each day of the week.

Here are the three most urgent needs:

1. Pray that God will lay a clear call to missions on some of our best evangelistic preachers in our churches here, preachers with a real passion to see men saved and sanctified, with a fervency that will penetrate darkened hearts and minds.
2. Pray that He will lay a heavy burden for missionary evangelism on some of our choice young people who are now in preparation for Christian service.
3. Pray for a renewed evangelistic emphasis through revival in our churches here, in our schools and colleges, and in our Bible schools around the world.

These are not “accessories” that we can get along without. These are desperate needs that we must see answered if we are to meet the challenge God has given our church. This is an emergency!

GOD IS COUNTING ON YOU!

The Nazarene Preacher

Department of WORLD MISSIONS

Part III of a paper read at the District Preachers' Meeting in Guyana:

Personal Evangelism and How I Go About It

By Richard Tombran, Guyana

III: Mistakes to Avoid in Personal Evangelism

1. Avoid going into people's private affairs.
2. Avoid enjoying their gossip.
3. Avoid showing favor to one person directly.
4. Avoid talking member's name with other members.
5. Avoid begging around for material help. This can be a hindrance to our ministry.
6. Avoid seeking favor at all times, but rather seek to do favor to the bodies and souls of men.
8. Avoid complaining about physical needs, but rather trust God for everything. Someone has said, “Complaints of a domestic nature should not be exposed to the whole community. This will kill your influence.”
9. Avoid keeping your eyes all the time on money: “For the love of money is the root of all evil.”
10. Avoid entering homes when the head of the house is not in. I usually ask, “Is your father or husband in?” If not, I would not go in.
11. Avoid speaking against other religions. This will serve no purpose, but rather will cause enmity.
12. Avoid speaking politics in the pulpit, or in the community. Preach Christ and Him crucified.
13. Avoid speaking against the church. This will belittle the work of God. This is God's work and not man's. Therefore we should treat it with great respect and reverence.

CONCLUSION: The Purpose of a Christian

The Lord saves us for a purpose. We are saved to serve. If there was not something wrong with the people, there would have been no need for the preacher (Acts 26:16-19).

My prayer is that God may give us more vision to humble ourselves before Him, and to see the needs of a lost world.

May, 1968.
IS THERE A PERFECT TIME TO MAKE A WILL?

When is the best time to make a will? Are you waiting for the perfect time to make a will? Reasons for delay aren't hard to find, but none of them are really good reasons. None of the reasons for putting it off would ease matters for your family if anything happened to you in the meantime.

If you don't have a will, the best possible time is almost certainly now.

The worst time to make a will may be when the need for one suddenly becomes imperative. A lengthy and unexpected business or pleasure trip, the imminence of surgery, the onset of serious illness—someday any of these could turn the making of your will into a hectic "crash program" with little pretense of planning.

Pastor! Remind your people of their stewardship of accumulated possessions. Write for free brochures for your congregation.

JONATHAN T. GASSETT, Executive Secretary, Wills, Annuities, and Special Gifts, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131

Please send me copies of:

☐ "Where There's a Will" ☐ "When You Consult our Attorney",
☐ "Why You Should Have a Will"

Name ____________________________
Address __________________________

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and periodicals checked online will be changed from this one notification.

Name ____________________________

Address __________________________

City ____________________________ Zip ____________

State ____________________________

New address __________________________

New City __________________________ Zip ____________

New State __________________________

New address __________________________

New City __________________________ Zip ____________

New State __________________________

Name of church __________________________

Church furnished by __________________________

Pastor furnished by __________________________

Editor furnished by __________________________

Four years or less ____________

Five or more ____________

Check: HERALD OFazzareness, OTHERS

NAZARENE PRAISES __________________________

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

May, 1968

To God, Who Is Able

A S NAZARENE delegates and guests draw nearer to the Seventeenth General Assembly at Kansas City, Mo., June 13-21, special seasons of prayer for that chapter in our history seem in order.

In the last few months all of us have paused in special prayers for those brave individuals who have undergone heart-transplant operations, and for the skilled surgeons who have pioneered to meet human need.

Unusual Event Ahead

The Church of the Nazarene will come to a rare juncture in its history in June. Three of its six general superintendents will retire.

Delegates will vote in these momentous elections and in other matters for the denomination. They will need "the mind of God," to elect three new top leaders, upon whom in part will rest the responsibility for the future of the church.

Share 62 Years in Office

The retiring general will have a total of 62 years in the top elective office. The three who will stand for reelection will have a total of 32 years in the office.

It seemed even more ticklish 20 years ago. Two veteran general superintendents had died in the preceding two years. The four men in office in 1948 had a total of 14 years of experience. In 1949, when another general superintendent died in office, the four leaders had a total of only eight years on the top job, but the church was much smaller then.

God has undertaken a marvelous manner for the Church of the Nazarene. Let us pray that we may experience again in June the certitude that God is leading us on!

O. Joe Olmson
NAZARENE PUBLISHING HOUSE

Church of the Nazarene

Weekly Offering Envelope System
WITH PERPETUALLY DATED ENVELOPES

Your church may now have an envelope set with the same fine quality and outstanding features of the custom-made sets, including “Church of the Nazarene” printed across the front of each envelope.

Available in two popular styles ...

ORDERS FILLED IMMEDIATELY
with a perpetually dated method: “JAN. 1st
SUN.,” “JAN. 2nd SUN.,” etc. and five extra envelopes for “5th Sun.” months.

NO LONG WAITING PERIOD
for special imprinting. Sets are never out-of-date and they may be started at any time.

Each set, 30¢
12 sets for $3.00; 25 sets for $6.00.

Prices slightly higher outside the continental United States.

Each set contains a year’s supply of 52 envelopes with the same number throughout to identify it to the contributor, plus a pledge card, “lease to use” leaflet, and a “defray the cost” envelope. Space provided on front for user’s name. Envelope size: 4½ x 2½”. Attractively packaged in a flip-top box.

NOTE: These stock sets are available in consecutive numbers (example: 324-56) and orders will be filled from the nearest stock of numbers available in our stock. Request for specifically designated number series and imprint will be treated as custom-printed orders and prices will be adjusted accordingly. For custom-printed envelopes, write for special price.

Mail Your Order to—

NAZARENE PUBLISHING HOUSE POST OFFICE BOX 571, KANSAS CITY, MO. 64141

May, 1966

The Nazarene Preacher

Consecrate Them.

Sanctification includes consecration in the accepted use of the word. Probably the word consecration is more accurate. In the Old Testament, people and things were “sanctified” or “set apart” for holy use. They were dedicated to the service of God. Purification and separation are with a view to dedication. We are to present our bodies a living sacrifice. We are to yield our members to God. This is the positive side of separation. Separation without dedication would make us sour and unlovely. We would become unattractive, narrow, legalistic people. Full consecration to God makes us happy, bountiful, eager Christians. Utter devotion to God is possible only when the heart has been cleansed from inward sin and the life separated from the world. It is then and only then that we can truly dedicate spirit, soul, and body to His delightful service. It is then possible to lay on God’s altar our time, talents, possessions, friendships, future, and our own selves, so that all we have and all we are and all we hope to be are His forever.

This then is the meaning of this petition which came from the heart of Jesus, “Father, make My disciples pure through and through, make them entirely separate from the world and worldliness, and make them entirely dedicated to Me and to My service.” What a prayer! What a possible! What an unlovely reality! Remember again the words of Jesus, “Neither pray I for these alone, but for them also which shall believe on me through their word.” This means YOU!
Gleanings from the Greek New Testament
By Ralph Earle

I Thess. 2:1-4

"Suffered Before" or "Already Suffered?"

This is one word in Greek, prophainai (v. 2), found only here in the New Testament. It is the second aorist participle of the verb proophaio, which literally means "suffer before." But "already suffered" (RSV, NASB) is smoother English. The fact that Paul had suffered (Philippi just before, coming to Thessalonica (Acts 17) is brought out well by "just suffered" (C. B. Williams).

"Shamefully Entreated" or "Insulted"?

This is a single term in Greek, the verb hybrizo. It is a strong verb found five times in the New Testament (cf. Matt. 22:6; Luke 11:51; 18:32; Acts 14:5). It comes from hybris, the basic meaning of which was "insolence" or "insult." Thayer says: "In Greek usage the mental injury and the wantonness of its infliction being prominent."

So the verb means: "treat in an arrogant or spiteful manner, mistreat, scoff at, insult." Milligan comments: "More than the bodily suffering it was the personal indignity that had been offered to him as a Roman citizen... that had awakened a sense of contempt [humiliation] in St. Paul's mind."

It may be that "insulted" (W. B. Williams) is the best rendering here.

"With Much Contention" or "Amid Much Opposition?"

The King James Version gives an entirely wrong connotation. It suggests that Paul preached with a very contentious spirit. But the correct thought is in the face of great opposition (RSV) or "amid much opposition" (NASB).

Literally the text says "in much contention" (en pollo agonon). The Greek word agon (cf. "agony") was originally an athletic term, referring to the "contest" or "struggle" of the Olympic games. The Christian life is compared to an athletic competition in which the participants, Christians must, in this same spirit if they are to be winners in the game of life.

"Exhortation" or "Appeal"?

The word paraklesis (v. 3) is difficult to translate into English. Occurring 29 times in the New Testament, it is rendered "consolation" (14 times), "exhortation" (eight), "comfort" (six), and "intrency" (one). It comes from the verb parakaleo, which literally means "call alongside (to help)." In the New Testament the verb carries three main connotations: beseech, comfort, exhort.

For this passage Thayer suggests that the meaning of the noun is: "persuasive discourse, stirring address,—instructive, admonitory, consolatory, powerful hortatory discourse." Milligan says that paraklesis "implies something more in the nature of an appeal... having for its object the direct benefit of those addressed, and which may be either hortatory or consolatory according to circumstances." It is interesting to note that the general word "appeal," suggested by Milligan, has been adopted for many translations (e.g., 20th Cent., Weymouth, Moffatt, Goodspeed, RSV, NEB).

"Deceit" or "Error?"

The Greek word plane means: "a wandering, a straying about, whereby one, led astray from the right way, means hither and thither... In the N. T. metaphorically mental straying, i.e., error, wrong opinion relative to morals or religion." Milligan says that plane is used "apparently always in the passive sense of 'error' rather than in the active sense of 'deceit.'" The word "deceit" is a proper rendering of dolos ("guile") at the end of the verse (cf. NASB).

"Allow" or "Approve?"

The KJV "allowed of God" (v. 4) is taken from Tyndale (1525), which surprised many was followed by the Geneva Version (1560). More accurate was the first English Bible, that of Wycliff (1382), which used "proved" (proved). The Catholic Rheims Version (1589) was still better. It had "approved."

The Greek word is dokimeo in the perfect passive indicative. Thayer defines the verb as follows: "1. to test, examine, prove, scrutinize (to see whether a thing be genuine or not), as metals... 2. to recognize as genuine after examination, to approve, esteem worthy." For this passage he suggests: "We have been approved by God to be intrusted with the business of pointing out to men the way of salvation." Arndt and Gingrich have: "We have been found worthy."

Milligan translates the clause: "But according as we have been approved by God." and comments: "Dokimeo means originally 'put to the test'... but in the N. T. generally conveys the added thought that the test has been successfully accomplished, in accordance with the technical use of the word to describe the passing as fit for election to a public office." Most recent translations correctly have "approved by God" in this passage.

It is the same verb, dokimeo, which is translated "trial" at the end of this verse. A better rendering is "tests" (RSV). Because it is the present participle which is used here, a more adequate translation is: "who is continually testing our hearts" (NEB). Charles B. Williams brings out the double meaning of the verb in his rendering: "who proves and finds approved our hearts." The word "examines" (NASB) is also meaningful.

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G. Campbell Morgan on Eph. 5:18

"They fall far short of the truth who speak of the filling of the Spirit as simply the privilege of believers. The word of Paul, 'Be not drunken with wine, wherein is riot, but be filled with the Spirit,' is a present imperative. It is of the nature of a command rather than a counsel of perfection. Not merely for an elect few, but for all these born of the Spirit, the will of God is that they should be filled with the Spirit. Apart from this there can be no full Christian life and no powerful Christian service."

Quoted in Decision, October, 1905

May 1888

35
The Creation of Woman

By W. E. McCumber

We are deeply indebted to W. E. McCumber, pastor of First Church of the Nazarene of Atlanta, Georgia, for the masterful outlines which he has been contributing, at the editor’s request, for the past two years. For the time being at least, we will be terminating this fine series with the outline which follows.

Beginning next month we will introduce a new feature called “Sermon of the Month.”

—The Editor.

Scripture: Gen. 2:7-8, 18-25 (RSV)

Text: Verses 21-24

God created man, and having made him gave him a place to live and a job to do. But his place and work are not enough to serve man’s highest good. He needs someone to share it, and by sharing transform it, making the place a home, the work a joy. So God created woman.

I. God’s purpose in creating woman

“It is not good that the man should be alone; I will make him a helper fit for him” (v. 18). God made woman for man (1 Cor. 11:8-9).

Being made for him plainly implies sub-ordinateness. But it does not affirm inferiority. Equality is made clear by the truths which bracket the text, the “grouping” of the animals (vv. 19-20) and the nature of marriage (v. 24). God did not make woman from an order of creatures below man, for that would plainly imply inferiority. And in marriage the man and woman become “one flesh,” a physical and spiritual union based upon a common nature. Equality is evident in the creation account.

“Woman was made for man’s good” (v. 18), not for his pleasure or convenience. She was made as his helper, not as his servant or plaything. She was not created just so man would have someone to wash his socks, iron his shirts, and cook his meals. She was not intended to be his obedient slave by day, and his affectionate cuddle-toy by night. Something far nobler than all this is implied in the word “helper.”

What was woman to help man do? The answer is found in v. 15 if we underscore the words, “The Lord God . . . put him in the garden to till it and keep it.” Man’s work was done at God’s ordering, i.e., as service to God. The woman was to help him be the servant of God! If a man will not serve God, it becomes impossible for woman to fulfill her true role.

II. God’s method in creating woman

“So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up the flesh” (v. 21). He made a woman and brought her to the man” (v. 22).

Women have been the brunt of countless “sore rib” jokes, but scholars have never agreed that woman was fashioned from a rib. The Hebrew is ambiguous, indicating merely a curved side. One sensible theory favors blood. Human blood contains all the ingredients of man’s physical being, while bone does not. What is important, however, is the fact that “she was taken out of Man”—a partaker of his full humanity, complement of his unfulfilled destiny.

In Eve’s creation many Bible scholars have found a “type” of the Church. Adam becomes a Christ-figure, his sleep suggests Christ’s death, and the opening of his side points to the bloodletting of Calvary. From the death and blood of Jesus comes the Church, the bride of Christ.

Woman, taken thus from man, is to be a constant reminder to him that he was over the animals but under God, more than dust and less than Deity, lord of earth but steward to Heaven. She was the incarnate symbol of God’s sovereign wisdom, power, and grace.

That man and woman failed God and each other is the Bible’s next story. The shameless pair (v. 25) were soon the victims of sin and shame. But that is only the next, not the last, story! Creation marred by sin becomes the object of loving, costly re-creation. The grace that made man becomes the grace that saves him! This is the heart of Scripture—the making anew of man by the forgiving grace of God in Jesus Christ.

Sermon Starters

God and His People

Three Words

“Fear not”—The Word of Pardon (Isa. 41:10).

“Fret not”—The Word of Peace (Ps. 37:11).

“Faint not”—The Word of Power (II Cor. 4:10).

The Hands of Christ

Pierced for Our Sin—The Dying One (Ps. 22:11).

Shown for Our Peace—The Risen One (John 20:20-21).


Opened for Our Supply—The Glorified One (Ps. 145:13).

The Sinner’s Destination

The unconverted are described as being:

Without God (Eph. 2:12).

Without Christ (Eph. 2:12).

Without Hope (Eph. 2:12).

Without Strength (Rom. 5:6).

Without Excuse (Rom. 1:20).

Witnesses to Christ

The Father’s Testimony—Divine (Matt. 3:17).

The Scripture’s Testimony—Inspired (John 5:39).

The Believers’ Testimony—Experimental (Acts 4:12-12).

The World’s Testimony—Human (John 7:50).

The Demon’s Testimony—Infernal (Luke 8:28).

God-fearing Mothers of the Bible


Abigail—mother of David (1 Sam. 25:28-38).


Ada E. Tomlinson
Expository Outlines from II Peter

By Ross Price

No. 4 Libertine Slaves
II Pet. 2:17-19

Promise them liberty...themselves...servants of corruption.

Introduction:
He who promises what cannot be performed is a disappointment, to say the least. Peter’s warning against the false teachers may be summarized thus: Arrogant expectations which they cannot satisfy; these false teachers take advantage of carnal affections and build their hooks with what appeals to sensual pleasures for the sake of captivating either the unthinking or those who are about to cut loose from their pagan ways. But the truth of the matter is: Every man is the slave of whatever masters him. Five things characterize these false teachers:

I. Their Characters Are False (v. 17).
A. “Waterless fountains”—Moffatt.
This very concept embodies a contradiction. Nothing is more disappointing to the weary traveler in the hot expanses of the desert than to come to a well-expecting water and find it empty and dry. Springs without water may lure, but they also disappoint utterly, having aroused expectations which they cannot satisfy. Cf. the dried-up watering places in late summer on the western prairies.

B. “Mists driven by a squall”—Moffatt.
Clouds which promise rain but give none, because they are driven away by the wind. Palestinian weather conditions make this a frequent occurrence. Rain clouds blow in from the Mediterranean, but upon striking the hot currents of air ascending from the Jordan river soon evaporate and are gone. The Arabs compare persons who put on a show of virtue while destitute of all goodness to a light cloud which makes a show of rain and then vanishes.

II. Their Allurements Are Void (v. 18).
A. Substituting loud boasts for religious certainty.

B. They tickle the fancy and excite the desires of the flesh.
“They utter big empty words, and make sensual lusts and debauchery a bait to catch those who have barely begun to escape from their heathen environment” (New English Version). “A pretentious sensationalism admirably adapted to catch the unthinking” (Whedon). Religion has often been abused to give seducers access to the confidence of the innocent, only that they might betray and ruin them. And so those who were once converts now become apostates.

False teachers often take advantage of the carnal affections and appeal to sensual pleasures for the sake of popularizing and glamorizing a cheap and easy religion. Over against such stands the true man of God, calling on men to repent; to renounce the world, the flesh, and the devil. Fanaticism and zeal are poor substitutes for moral sanctity.

C. They entice unstable souls, barely escaped from error.
“With their high-sounding nonsense they use the sensual pull of the lower passions to attract those who were just on the point of cutting loose from their companions in misconduct” (Phillips). “What chance have recent converts from paganism against the specious argument of those religious men that Christian freedom means freedom from moral law?” (Moffatt Commentary). Many an unwary soul has been led to return to corruption through the compulsion of false teachers. Grandiose sophistry is the hook, filthy lusts the bait, with which these men entice those whom the Lord was delivering. Only delights in defiling converts. Unsanctified souls are an easy prey to those who would entice them back to their former sins.

III. Their Promises Fail (v. 19).
A. Raising hopes they cannot satisfy.
In vain may we expect to be led and filled with truth and understanding, if those to whom we listen are ignorant and empty. Madness and folly, not true revelation, characterize what these false teachers say.

B. False assertions of freedom.
The Gnostics asserted they were free to be led, and filled. The false note in evangelism was: “You may live as you lust and go to heaven at last.” These Gnostics said that they might wallow in the mire as much as they pleased, and that—such was their virtue—they could not be perverted by it any more than gold is corrupted by mud. But that which leads to moral anarchy is not freedom. The liberty which they promise has no fear of Satan and no loathing of the sins of the flesh.

IV. Their Freedom Is Feigned.
A. They are themselves the bond servants of corruption.
The liberty of fleshly indulgence can become the worst bondage. He who boasts that his soul is free from all moral restraints is the slave of sin and dupe of Satan. Thus in the midst of their talk of liberty they themselves are the victims of slavery. That is only a false liberty which frees from righteousness only to bind with the shackles of sin.

B. Everyone is a slave to that which has mastered him.
The ancient custom of selling for slaves those whom they had conquered and captivated in war now comes to Peter’s mind. We may well recall here Jesus’ statement in John 8:34: “Whosoever committeth sin is the servant of sin.” Those who decide the restraints of serious piety are found to be themselves the slaves of appetites for sin. “A man is the slave of whatever overpowers him” (Moffatt).

V. Their Fate Is Already Settled (v. 17).
A. For them “the mist of darkness” is reserved.
Since they promote darkness and its unfruitful works, such is their appropriate destiny. “An eternally dark future is in prospect for all leaders whose guidance is unsound” (A. E. Barnett, Interpreter Bible). “If there were not a place of punishment prepared for such men, there would be defect in the moral administration of the universe” (Barnes, Notes).

B. A dark life is justly punished with outer darkness.
“The preacher’s hell is the blackest, darkest, deepest, and hottest abyss in the dismal regions of irretrievable woe” (Godbey). “Men for whom the densest darkness has been reserved” (Weymouth). He who ruins another’s soul reprobates his own.

Conclusion:
The practical fruits of a man’s doctrine are still a safe criterion of its validity. The New Testament does not teach the idea of “sinning saints.” No religion is supernatural if it fails to deliver the soul from sin’s corruption and bondage.

A stewardship outline—Having and Receiving More

TEXT: For whatsoever kith, to him shall be given, and he shall have more abundance: but whosoever hath not from him shall be taken even that which he hath (Matt. 13:12).
This was, among the Jews, a proverbial saying, and the simple meaning of it is that he who makes proper use and disposition of what means, and light, and grace, and opportunities he had should prosper and have them multiplied, while he who fails to improve properly what he has shall lose, or have taken from him, that which he has.

I. God Has Given Some Gifts and Grace to Us All.
A. He has given to all some intellectual talent. To some He has given more than to others (Matt. 25:15), but not one respon-

The Nazirite Preacher

May 1966
cible moral being has been overlooked in the distribution of these gifts.

B. He has given us some earthly, treasure over which He has appointed us stewards.

C. He has given us great opportunities, and a multiplied, means for the improvement of our minds and morals—books, schools, the sanctuary, family altar, etc.

D. He gives to all plenty of time in which to improve that which He has given to them—not only one day of seven, but the seven days of the week.

II. THE TWO-FOLD STATEMENT OF THE TEXT.

A. "Whosoever hath"—uses wisely and improves to the glory of God what He has given to him shall be able to meet the charge of his stewardship.

1. Financially. He who husband his earnings shall prosper, etc.

2. Intellectually. The young man who seeks good society, good books, and good schools, gradually increases and develops his powers of mind.

3. Socially. He who carefully guards his reputation, and never betrays the trust, nor violates the confidence which his neighbors have placed in him, will constantly rise higher in the esteem of the people.

4. Spiritually. To him who does not despise his spiritual blessings shall be given (1) conviction of sin; (2) forgiveness; (3) the evidence of his acceptance by God; (4) increased opportunities for doing good; (5) a triumphant death, a glorious resurrection, etc.

B. "Whosoever hath not"—does not use wisely and honestly what he has. He who hangs back and wastes his opportunities shall be a failure.

1. Financially. The spendthrift and the gambler will soon lose what they have.

2. Intellectually. Some of the finest intellects with which God ever endowed any human being have been ruined through indulgence, irresponsibility, and licentiousness.

3. Socially. If men who enjoy the highest esteem of their fellows betray the trust imposed in them, and prove recreant to their office, they soon lose the confidence and esteem of the people.

4. Spiritually. From him who despises his day of grace shall be taken, by and by, (1) his Bible; (2) the preaching of the gospel; (3) the services of the sanctuary; (4) the right to the mercy seat; (5) the associations of God's people; (6) the crown, the Kingdom, the glory prepared for all; (7) all hope of ever escaping the torments of hell.

THE NOKOMIE PREACHER

ROGER M. WILLIAMS
Norman, Okla.

# Hymn of the Month #

Love Divine

No. 31, Praise and Worship Hymnal

The author, Charles Wesley, was born in England in 1707, the eighteenth child of Susanna and Samuel Wesley and brother of John Wesley, famous founder of Methodism. After his conversion, Charles's poetic talents were released and he wrote so prolifically that seldom a day passed without some new song. He published more than 6,500, many of which are still in use around the world.

The composer, John Zundel, 1815-82, was born and educated in Germany, but contributed much to the church music of America. He is best known for his long association with Henry Ward Beecher at Plymouth Church, Brooklyn.

# MY PROBLEM #

PROBLEM: My problem is the self-appointed "church boss." This man has been on the board twenty years and dominates every board meeting with his strong personality. Other members have good ideas of their own but are afraid to buck him. Can anyone help me handle this situation wisely?

AN ILLINOIS PASTOR WRITES:

In the first place, the pastor will have to be stronger than the "church boss." I have had quite a bit of this type of personality to contend with in the few years of pastoral work. I will list just a few of the self-made rules that I have found helpful.

1. Our church has a Manual which is based on the Bible. I am always very careful that every move I make is covered by that Manual.

2. I always try to anticipate the feelings and the actions of said "church boss." This gives me a chance to pray and meditate and get God on my side as I confront him.

3. As a matter of procedure I insist that all discussion be directed solely to the chairman of the board (myself, of course).

4. I explain many times that our church operation is very democratic and each one has a right to his own opinion and also the obligation to respect the other fellow's. I stress the common courtesy that is expected in this type of meeting even in the secular business world, and how much more it is to be desired amidst a group of sanctified people.

5. If none of these work, I have come out and told the offender in a direct way that it was time he quit dragging his feet, get on the ball, and get with the group. In the particular case that I have in mind this method has worked wonders and has caused the "boss" to grow in grace and to make a much better board member.

In conclusion I would say this: Every one of us has a different type of personality. Each one responds differently to different approaches. I try to stay within the confines of God's will and to say nothing without feeling very strongly that it is God-led. If we are not careful we can leave a lot of one-eyed soldiers, as Peter did in the New Testament.

AN INDIANA PASTOR SHARES:

This problem has also been mine for the past three years, with the added delicacy of having close relatives of the "boss" also on the board. In dealing with this, I have found that by giving some leadership and direction to the discussions, a freedom is generated wherein others on the board are unconsciously freed of their fear of bucking the "church boss."

Furthermore, this freedom has also carried through to the voting of the board, and invariably the best interests of the church have been served, having the help of Mr. "self-appointed church boss."
By "freedom" I do not mean deviation from accepted rules of conducting business, but rather the creating of an informal atmosphere where all are involved and feel that their ideas are needed and will receive due consideration.

Another Hoosier Pastor Reports:

In my early ministry, in a small-town church, there lived a well-to-do farmer who was a member of my church. He was a very likable person. My first encounter with his church-boss role was on the first board meeting when a motion was in order on a certain matter and he got up and said, "We have always done this in this fashion, and I reckon we will continue to do it this way, and we don't need to vote on it." This method of his continued to become more and more forced on the board until one day the vote came up about building a new church. He piped up, "Where are you going to get the money? We are too small to build a new church!" The rest of the board just sat there and swallowed hard and said nothing. I prayed about this matter for some time, and finally the Lord directed me to ask for other opinions on the board and get the people to talk. We called a special board meeting and brought up the matter of the new church again—since our old hall was full and there was no place to put our growing Sunday school. I said, "Last board meeting we had only one person to express his opinion, and now we want everyone to talk, and then we will take a vote, with the majority ruling." We all talked—at first—so our problem man right in there pitching on all eight. Then came the vote and everybody except him voted for the church. One man offered the lumber that he had at the mill for a barn for the framework and sheathing of the church.

The next week a prominent man called me on the telephone and asked to meet me at the lumberyard—which I did. He introduced me to the lumberman and said, "This is my pastor, and we are going to build a new church in this town, and whatever he orders, you put it on my bill and I'll pay for it." We built the church and paid for it in one and a half years, and then filled it with a good Sunday school. He never tried to boss the board after that.

A Florida Pastor Counsels:

What church board hasn't had its self-appointed "church boss"? I have handled them in the following manner:

The trustees, stewards, church school board, NYMS council, and NWMS council exist to function as the "guiding and responsible" bodies of the local church. If the various items of business are presented, planned, and promoted through these groups, and then presented to the church board (or council) by that "lay chairman," the "church boss" is soon dealing with his fellows. They have ways of working this type of situation out. (And it is a lot easier on the pastor.) Besides, this is the plan as outlined in the Manual.

A Michigan Pastor Suggests:

Always come to every board meeting well-prepared: Make it a policy that only items on the agenda are to be discussed at the meeting. Ask all members of the board to suggest items for the agenda. Assign committee reports for each meeting, asking the committee to make recommendations on the reports. Have all department heads report at every meeting and to make recommendations in the area of their responsibility. Use an indirect approach, asking each member of the board to join in the discussion.

An Arkansas Pastor Recommends:

Certain tactful announcements from the pulpit in the first weeks of a new pastor may be helpful. "Now we're workers together. All of us are servants. As to the running of this church, it matters but little who does it, so long as it is run right. My duty as your pastor is to see that it is run right!" (Nonoffensive, but encouraging to the faithful.)

Lead the church as a unit in an organization. This supports all depart-

ments, channels board meetings, and reflects cooperation.

Now for the possible test. The dominating board member may declare that too many special offerings are taken. Only the pastor can redeem the offering and protect the church. "General Church Department X requests this special offering. It's a privilege to be on the front line of action through our giving. Some may be unable to give. Others can." Call for the ushers and pass the plates.

The pastor is "still the boss."

Problem: In this small church my wife is NWMS president. Should she attend board meetings and participate in discussion and voting?

Picture Power

The film is an extremely subtle instrument of propaganda. Read a book and you are likely to read it critically and carefully. Not so with a skilfully prepared, audiovisual presentation. The careful marshalling of scenes opens the mind unwittingly to suggestion. When the presentation is finished, you are often quite unaware of the ideas which have slipped into your thinking. The first requirement of good propaganda is that it be not easily recognized.

From Periea Star (Ill.)

Submitted by Harold Mongerson

Anxiety does not empty tomorrow of its sorrows; it empties today of its strength. It does not enable us to escape the evil; it makes us unfit to cope with it when it comes. God promises that "as thy days, so shall thy strength be." (Deut. 33:25.)

—Fred J. Hart

May, 1968

The Nazarene Preacher

Thy Neighbor?

Thy neighbor? It is he whom thou hast power to aid and bless; whose acheing head or burning brow thy soothing hand may press.

Thy neighbor? He who drinks the cup when sorrow crowds the heart. With words of high sustaining hope—Go thou and comfort him. Go share thy lot with him.

—Anonymous in War Cry

The Pastor Explains—

Dear Members:

I feel that a word of explanation is due concerning my absence from the pulpit Sunday morning. I had not thought it would cause such an uproar among the members, but I feel that when you hear the circumstances you will understand.

I had planned to be present, but Saturday afternoon a whole carload of out-of-state friends pulled into the driveway. We had not seen them in a year, and since the children wanted to, we packed a luncheon and headed for the lake. It was after dark when we got back, and aside from the fact that I hadn't been able to finish my sermon preparation, our friends decided to spend the night and leave after lunch Sunday.

I tried to phone some of the board members, but could not reach them. I did get in touch with one of the members, but didn't find out until later that he didn't get to church either.

I stayed home Sunday morning visiting with our friends, and it wasn't until Sunday afternoon, when the committee came by, that I learned that you hadn't been able to get a supply preacher. I had just taken it for granted that the pulpit committee would line up some-
By "freedom," I do not mean deviating from accepted rules of conducting business, but rather the creating of an informal atmosphere where all are involved, and feel that their ideas are needed and will receive due consideration.

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"The pastor is still the boss."

PROBLEM: In this small church, my wife is NWMS president. Should she attend board meetings and participate in discussion and voting?

Sure, what do you say? Write your opinions. It publishing, a $500 book credit will be given.

I have over 200 words please.

THY NEIGHBOR?

Thy neighbor? It is he whom thou hast power to aid and bless:
Whose acheing head or burning brow
Thy soothing hand may press.

Thy neighbor? He who drinks the cup
When sorrow crowns the brim.
With words of high sustaining hope
"Go thou and comfort him."

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

—Anonymous in War Cry

The Pastor Explains—

Dear Members:

I feel that a word of explanation is due concerning my absence from the pulpit Sunday morning. I had not thought it would cause such an uproar among the members, but I feel that when you hear the circumstances you will understand.

I had planned to be present, but Saturday afternoon a whole carload of out-of-state friends pulled into the drive-

way. We had met them in a year, and since the children wanted to, we packed lunch and headed for the lake. It was after dark when we got back, and aside from the fact that I hadn't been able to finish my sermon preparation, our friends decided to spend the night and leave after lunch Sunday.

I tried to phone some of the board members, but could not reach them. I did get in touch with one of the mem-

bers, but didn't find out until late that he didn't get to church either.

I stayed home Sunday morning visiting with our friends, and it wasn't until Sunday afternoon, when the committee came by, that I learned that you hadn't been able to get a supply preacher. I had just taken it for granted that the pulpit committee would line up some-

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The Nazarene Preacher

May, 1969

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BULLETIN EXCHANGE

Picture Power

The film is extremely subtle in-

strument of propaganda. Read a book and you are likely to read it carefully and

ately. Not so with a skillfully

prepared, audiovisual presentation. The
careful marshalling of scenes opens

the mind unwittingly to suggestion.

When the presentation is finished, you

are often quite unaware of the ideas

which have slipped into your thinking.

The first requirement of good propa-
ganda is that it be not easily recognized.

From Paeonia Star (III). Submitted by Harold Mongerson

ANXIETY does not empty tomorrow of its

sorrows; it empties today of its strength.

It does not enable us to escape the evil; it

makes us unfit to cope with it when it

comes. God promises that "as thy days, so

shall thy strength be" (Deut. 33:25).

—Fred J. Hart

May, 1969
They pay. They use less to help them spiritually and physically needy.

What can be done? Well, certainly to have fewer services in the church is not the answer. Fewer personal and family devotions is not the answer. Doing less to help the spiritually and physically needy is not the answer. The answer is to seek more help from God, that we may have more of His riches of grace, to live so close to God that we both know and want to do His will.

When we have less of God in our lives than He wants us to have, we are spiritually poor. When we are spiritually poor it isn't long until we are entirely without God.

It has been reported that Communism would attempt to take over our nation by first causing an economic crisis, a national bankruptcy. This is how Satan invades the lives of Christians. If he can first get them to become spiritually poor, then do they not have the power to resist temptation and soon he has them under his control. This is done subtly and without the individual realizing it until it is almost too late. Guard your life, that you do not become spiritually bankrupt.

From the Pastor's Desk . . .

There is one thing we can be very sure of these days—Satan is doing all he can to ruin the souls of God's people. Through the influence of Satan there is increased pressure on today's Christians.

The demand on their time sometimes makes it very hard to attend the services of the church, which are meant for the spiritual uplift of the members and friends. The demand on time makes it hard to have family and private devotions. A demand on time makes it hard for us to give ourselves in-service to those that are spiritually and physically needy.

What can be done? Well, certainly to have fewer services in the church is not the answer. Fewer personal and family devotions is not the answer. Doing less to help them spiritually and physically needy is not the answer. The answer is to seek more help from God, that we may have more of His riches of grace, to live so close to God that we both know and want to do His will.

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Willard L. Emerson
"Nazarene Informer"
Moorhead, Minn.

SMILES:

Never argue with a fool. Outsiders may not be able to tell who is which. 

It has been suggested that the trouble with each generation is that it hasn't read the minutes of the last meeting.

Clovis, New Mexico
Ira E. Fowler

The Nazarene Preacher

MY SEVEN REASONS

By Ann Onymous Backseat-Warmer

Meditation

I'm very faithful to my church and sit right by the door,
For that's the place to contemplate, then meditate some more.
I see the clothes of all ahead, and watch their babies play,
I'm sure if I were young like them, I'd not raise mine that way.

Humility

Then too, if I should crowd up front and others sat behind,
Someone might say, "The hypocrite!" or, "Don't we know her kind!"
I'd rather be humble now than set myself on high.
And find I had not measured up when it came time to die.

Unselfishness

And did you ever stop to think that, if I sat in front,
Some eager, seeking soul might come, and have a seat to hunt?
But if I sit here in the back, he'll see the seat reserved
For hungry souls like him to use, a privilege undeserved.

Example

Another reason I insist the back seat should be mine—
Sometimes the preacher preaches long, the truth that is sublime.
The Bible is so large a Book, a sermon's just a sample,
And should my head begin to nod, I'd be a poor example.

Responsibility

Up front I'd have to say, "Amen," at some point, odd or curious,
And when the offering plate is passed, I'd hate to look penurious,
I'd look as if I had ambition (run the show and shine);
I'd rather others looked that way—God knows, this heart of mine.

Relaxation

Then too, I've loads of work each day, and I would be so nervous
If I should rush around at home to be in time for service.
But at the door I can relax and come and go in peace;
I needn't bother to shake hands to help the church increase.

Involvement

Up front it hurts my neck to look; the light shines in my eyes;
Pianos play a bit too loud—and even otherwise,
'Tis far more "comfy" in the back, and many problems solved.
If you will let me sit right here and not become involved.

—Ruth Hohen
Conducted by Willard H. Taylor

Jerusalem Through the Ages
By Charles F. Pfeiffer (Grand Rapids: Baker Book House, 1967. Paper, 94 pp., $1.95.)

Charles F. Pfeiffer, who teaches at Central Michigan University, in recent years has given himself to the production and editing of a number of resource books for the study of the Bible. History and archaeology are the areas in which he shows special competence, and this particular monograph is an excellent example of his ability to root out the facts and to present them in highly readable form.

According to his own words, Pfeiffer has attempted in this book to give the reader some concept of the continuing history of Jerusalem. And it is the judgment of the reviewer that he has succeeded exceptionally well in achieving his goal. He surveys with care and clarity the sacred and secular history of the famed city, including along the way a brief description of archaeological findings and their significance. Beginning with the first biblical reference to Jerusalem in Genesis 14 and ending with a short note to the conquest of Jerusalem by the Israelites in June, 1967, Pfeiffer tells the fascinating story of Zion. He includes 35 first-line illustrations pertaining to the city's history and a bibliography of all articles on the Holy City and the land of Palestine.

Preachers and laymen who have followed the current happenings in Jerusalem will appreciate this capitialized history of the city.

STIR—CHANGE—CREATE
By Kenneth L. Pike (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968. 164 pp., paper, $2.65.)

This collection of essays and poems, Kenneth Pike, professor of linguistics at the University of Michigan and member of the Board of Directors of the Wycliffe Bible Translators, attempts to speak to college students of Indian origin.

Pike touches on many of the problems facing youth on the campus, such as the impact of cultural forms, the domination of the word, the shifting of the goal of science, and the logical to the exclusion of faith, and the cry for identity. Using familiar biblical stories and experiences of his own as a teacher in a major university of our country, he propounds Christian views on these issues. Pike is wise enough to know that some things are inevitable, such as the fact that "culture is the womb in which we are formed. We grow in a society which teaches us much, forms most of our outlook, and constrains our ordinary patterns of life." Thus it is proper for him to point out that culture is our mother. But God works with us in the womb of a culture: He did with Abraham of old. However, we are not to surrender to culture and thus be determined and controlled by it, but we must use it, change it if necessary, and create a new order. This is the assignment of modern Christian youth.

Pike has a clever and poetic way of getting to truth. A case in point is his dealing with the struggle of the Christian with the current evolupzy to science. Some Christians, Pike says, are tempted to resist all academic interest, "to sneer and jeer at science, to believe 'it all goes to hell at heart.' But he does not see this resistance as the way out of captivity. He writes: 'If we accept our captivity and serve science, the result will be a witness to scientists, and a feedback into the scientific world, and we shall live [sic].' By way of biblical illustration, he reminds the reader of Daniel, who won by serving the king of Babylon, who is a type of contemporary science. Daniel served the king of Babylon and as a servant he was a witness to the cause of Almighty God. Pike is saying that we should draw ourselves from life and thus have no saving witness to our generation. It is one thing to make idols of our cultural forms; it is another thing to be free from the things that what they are and change them as they ought to be changed through the power of Christ.
Preaching in England; J. Hall, God's Word Through Preaching; C. S. Horne, The Romance of Preaching; J. Watson, The Cure of Souls; and W. F. McDowell, Good Ministers of Jesus Christ. Ralph G. Turrill is editing the series, and for these younger men who may not have seen the original prints of some of these famous works, he has rendered a service that should be accepted with some excitement and a great amount of gratitude.

Robert's book, first offered by Fleming H. Revell Company in 1911, is now available in paperback form in the series. It contains the cream of his exegetical and expository treatise on I Cor. 2:12-6:10, which deals with "Paul's Exultation in Preaching." Formal homiletics is not as obvious here as in treatments by "homiletics." Robert was professor of New Testament interpretation in Southern Baptist Theological Seminary in Louisville, Ky., and was never a professor in the field of preaching, although his popularity at Louisville rivaled that of John A. Broadus, who taught homiletics there and whose On the Preparation and Delivery of Sermons is well-known and widely read.

The thesis of this book is: "How can one expect to preach from the Bible unless they know it?" Or, in other words: "How can one expect to prepare a sermon without understanding of the Word and his enthusiasm for the Greek text?" Stalker is ahead of his time in his understanding of the place of the Word in the midst of his society. His preaching should change history, should affect men of state, and should address the vital issues of the day.

This reviewer will look forward to securing the others in this series on "Notable Books on Preaching" as they become available.

JAMES McGRaw

Don't fill your heart with bitterness over the things that go wrong in life. Fill your heart with gratitude for the things that are right. Forget those you may think have hurt you; remember those you know have helped you. Repay any good you receive with all the good that you can give.

—Selected

AMONG OURSELVES

The plot for pastors to support their district camps, not only by sending youngsters, but by going as counselors. (p. 19), reminds me of Wil Spate's recent confession: "In the ministry, he said, he soon learned that 'there are things we can do together which we cannot do alone.' District activities are to the local church what the trusses and girders are to the columns of a steel building. By being linked horizontally with every other, each column is stabilized and strengthened. And so with the local church. Some preachers prefer to build churches. Our noble evangelists can be justly proud of one of their number, Bill Fisher, for his selection as the regular 'Showers of Blessing' preacher (p. 20). Troutman has the right idea—the time to teach—churchmanship is in the junior years. (p. 21). This is no substitute for conversion, but an underlining of it. Some preacher-esque speech and pattern: 'The nitty-gritty, busy-joy, brainy-zeny,' by NYB President John Hancock, describing the types to which we sometimes minister—in love. A saint's testimony: "Alas in the Lord to keep me in the fire long enough to burn out everything that would spoil and keep me from being holy." Did any of us reach for the fire extinguisher too soon? "Don't forget EVA" was the caption of the article in the New Circuit Rider. (p. 2) Wonders what EVA was—a misprint, maybe. A big secret for EVA (how could we forget her?). Then it became clear: Enrollments plus Visitation becomes Attendance. Principles of personal evangelism Richard Tombran follows in Guyana would work well here (p. 32)—also March and April supplements. Now, Pastor, do you sense the gravity of our world missions emergency? (p. 32b) Our giving cannot exempt us from going, and God wants not money only; but men. You say, "God hasn't called me." Have you given Him a chance? Could our comforts possibly dull our ears?

Until next month.

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"We Preach Christ"

By General Superintendent Benner

Life today is complex to a degree that would have been judged as fantastic and improbable fifty years ago. We are told that knowledge of facts has doubled in less than ten years. All of this has tended toward a more general sophistication, and the establishment of values on a materialistic basis.

Too often this development has been allowed to affect the Church and the ministry. Preachers seem to feel that they must match in the pulpit the growing educational achievements and sophistication of the laymen in the pews.

Recently I read in a news release the story of a minister who was assigned to a church located near a large space center. Naturally there was in such an area a heavy concentration of highly educated scientists and technicians and the demand would seem to be for a ministry "tailored" especially for the space-oriented congregation.

But as this pastor became aware of the deeper needs and desires of his people, he found that they wanted "basic, simple exposition of Christian theology." While they were expert in electronics and other similar fields, they confessed that they were "biblically and theologically illiterate." He declared that his message was "the good news of the gospel."

One of our preachers, a seminary graduate, was called to a major eastern church in which there were many members who were in the professions or in governmental service. When he assumed the pastorate a group of these men contacted him and in essence said, "We do not know what your ideas are as to our services, but we wish to tell you what we feel we need. In our work we are faced constantly with formalities and protocol, and experience all we need of this kind of contact. When we come to church we desire a simple, spiritual, warmhearted service that makes God real and relates Him to our everyday lives."

If, as a Nazarene preacher, you are tempted to try to develop a "gospel of the intelligentsia," to preach complicated sermons designed to compete with the spirit of the age on a materialistic level, resist such temptation and give to the people a warm life-centered, spiritual presentation of "the good news of the gospel," the message of the atoning, living, redeeming Christ, whose gospel is still "the power of God unto salvation."
From the Editor

The High Cost of Flabbiness

Recently in a question-and-answer session an earnest young pastor asked: "Can you give us any practical help in becoming more disciplined?"

It was a big order, and probably what was said impromptu was not of much value. But the sincerity of the appeal and the crucial importance of the subject may justify this further attempt.

Of course the real need in becoming a disciplined minister is to become a disciplined man. It is not a problem of profession, but of character. It will be relatively easy to extend the habits of discipline to the mechanics of our calling if we acquire those habits as persons.

An undisciplined preacher is a triple loser. To begin with, he loses the superior accomplishments of efficiency. Inefficiency is costly, whether it is in a business, a hospital—or the parsonage. When the cut in production spells eternal souls, the cost is very high indeed. Then, he loses the respect of his parishioners, and this compounds the loss due to efficiency. It is pretty hard for moderns, who must punch clocks and compete in the world of business, to have real respect for a man whose production is erratic and disjointed because he can't quite pull himself together. Such loss of respect is not only sad and pathetic, but a major disaster for everyone concerned. Without respect, the ministry is a heavy-footed handicap race.

The third loss is spiritual power and moral resistance. These really are twin losses, and they are inseparable. The opposite of discipline is slackness and softness. Spiritual power dissipates as heat from an overexposed and under-fueled stove. And with spiritual power vanishes moral resistance: Such a preacher becomes a big risk in any denomination, and against this hazard there is, unfortunately, no adequate insurance. Paul knew that if he was going to escape the tragic end of the castaway, and avoid dragging others down with him, he was going to have to do the disciplining job himself.

When preachers are deficient in discipline, it is generally in the areas of mood, speech, and appetite. As a chain reaction, the man who does not master his moods and desires and discipline his tongue will not likely control his time and money. Both will slip away from him, and he will get maximum value from neither.

As far as money is concerned, if a man cannot say no to himself often enough and firmly enough (and to his family also!) to live within his means, he will soon be cringing under the ominous, black shadow of debt. A debt-ridden preacher is not only soon discouraged, but soon divorced.

And as far as time is concerned, this is the stuff of life. It is a more valuable resource than money; but unlike money, it is not distributed dis-proportionately, but in equal, measured amounts to everyone. It cannot be hoarded but must be spent—every golden minute. But it may be spent for baubles or for diamonds. The Lord seems to be saying to every preacher, "Behold, I have given each of you 24 hours a day. This is your capital. What will you do with it?" The man who manages it well is the least likely to complain about the lack of it. He will learn to match his tasks to his time, and find a niche for each one. When every working hour is as laden with noble tasks (not trifles) as a bee loaded to the wings with nectar, he will know that the remaining tasks can be left behind with a clear conscience— for God did not intend that even the most industrious bee should carry it all.

The man who most needs help is the good-natured, well-meaning pastor who at bottom is undisciplined but doesn't know it. His wife guesses it, and so do his people; but no one knows what to do about it. He goes along with the program, complacently putting out an average job, not realizing that he could double his efficiency if he would change a bit here and there—and double his production in the bargain. And by no means do we mean he should intensify his strain. Discipline is the cure for tension, not its cause.

A disciplined man does more with less effort. Disciplined living is the exact opposite of fussy, anxious, frantic business.

But the young man's question is still not answered. If the editor can discipline himself, he may try again later.

A Private Talks to His General

Dear Editor:

I recently received a letter from Evangelist J. J. Steele, who has spent many successful years in the pastorate and is now in the evangelistic field. I believe he has given such a careful, sincere, and earnest analysis of situations pertaining to the Church and the ministry that I forward his letter to you, feeling that it would be of real interest and help to Nazarene ministers everywhere.

I have secured his permission for the printing of this letter in the Nazarene Preacher.

Sincerely,

V. H. Lewis

Dear Dr. Lewis:

Please suffer a few words from the grass roots of the church.

All serious minds are deeply concerned as we conclude another quadrennium. We are pondering the future with hope and apprehension.

June, 1968

After thirty-three years in the pastorate, I have traveled for more than seven years, crisscrossing the nation several times. Evangelists are privileged to see the church at the grass roots as no others can. That is, they see more of it at the local level. We see much that is encouraging and
praiseworthy. Our buildings and equipment are greatly improved, organization and up-to-date, and we foster educated, evangelistic and pastors better supported. No Christian group is more liberal in giving.

As seen by this "private" in the ranks, our weakness is in personal devotion and in the home life of our people. We are not walking with God and living victorious Christian lives daily. This is not a wild indictment. It is based on actual findings.

It may be thought that our liberality and denominational enthusiasm indicate our spiritual depth, but this can be deceptive. We could be doing "penance" by substituting the church for that for which the church exists. If I haven't been misled, our church came into existence to preach, teach, promote, and encourage each individual in a holy walk with God. People thus walking are bound to be evangelistic.

We have had a tendency to change the divine order "Ferry" and "Go" to "Go." Thus the cart is before the horse. We have the right motive but too often we lack the motivation. Our efforts to get people to witness and win souls produce little because of the paucity of our personal piety. Thank God for the exceptions!

I have surveyed more than five thousand Nazarenes in more than a hundred and twenty-five churches, large and small, on many occasions. Not more than two out of ten heads of families conduct family worship, including pastors. And this is a conservative estimate. Most pastors do, but too many do not. And it isn't likely that a man who hasn't enough piety to lead his own family in worship knows anything of private devotion.

I have had the privilege of working with a great many dedicated, conscientious, self-sacrificing pastors and their wives who are nobly giving of themselves in a calling that pays far less materially than they are capable of earning in professional and business careers, and they are uncomplaining. This shows God and their people and they are the hope of the future.

But too many pastors are more concerned with personal opinion, promotion, outward show, economic status, real-estate promotion, insurance, etc. Too many have secular interests, though they are paid a livable salary by the church. But pastors are not alone at fault here. Far too many in all areas of leadership have turned to secular interests. It's not easy to determine which is the sideline—God's work or secular interests. A few couples are forced to secular employment temporarily, but there isn't much of it for the good of God's kingdom.

Some pastors are defeated in their own spirit and this defeatism is reflected in their people. The sacredness of God's Word and the Word of Christian living is not only dulled by secular entertainment, reading, and interests. The ravages of materialism are evident in the faces of many in the congregation. Some young pastors are unaware of the spiritual side of their people. We have conditioned them to believe that if their people attend church and pay the budgets they are a success. This helps our major emphasis for several quadrumvirates. It is too easy to be either ignorant or indifferent concerning the personal piety and victorious Christian living of our people.

This is not a plea for fewer budgets or people. If we can regain our equilibrium spiritually, there will be more people and more money. It isn't likely that we'll go farther with God until we go deeper into God. Our pastors must learn how to lead their people into lives of personal and family piety.

After having tested scores of congregations and Sunday schools, I believe it is conservative to say that comparatively few people read the Bible, and it is very good. Journals and quarterlies are used only on Sunday morning to read the lesson. Mostly they are left at church until the following Sunday or forgotten at home.

And though many subscribe for the Herald, very few read it. Thank God for the exceptions here, but all this reflects the depth of piety and devotion of God's kingdom.

We must become more subjective before becoming more objective. To "go" before "ferry" is a superlative Holy Spirit. Whatever may be said about the deep devotion and piety of general leaders, missionaries, pastors, too many of the rank and file are floundering on the rocks of defeatism.

Though personal piety and family religion cannot be forced, and no one is coerced into holy living, leadership can be effective at this point. Some of us can't be around much longer. We can only hope that holy living will continue to be the major emphasis of our church and that the new generation will do more than offer a polite bow to deep devotion and personal piety of our pioneers.

It is sincerely hoped by many in the ranks that personal and family spiritual recovery will be a dominant theme in our next quadriennium and not merely a shallow reference tucked away in a major address and soon forgotten. Should this be the emphasis in our General Assembly? I sincerely hope our pastor-sons and my three laymen-sons-in-law will be there with their families to hear it. And I trust I shall be there also, for my impoverished soul hungered for a deeper walk with God.

Just a private from the ranks, loving it, God, his general, and his fellow soldiers.

J. J. Steele

The indispensable "constant" behind many variables

Is a Call Valid for the Ministry Today?

By Vernon L. Wilcox*

This is about the same as asking: "Is love valid for a successful marriage today?" The question must be for us rhetorical, but this certainly does not remove from its answer a deep relevance to our high vocation.

As perhaps never before, the ramifications of the Christian ministry are increasing. Of 189 active elders and licensed ministers on the Los Angeles district roll for 1967 there are 78 pastors, 40 students, 24 missionaries, 13 evangelists, 12 on a college staff, nine associate or assistant ministers; five in interdenominational work, four in connectional or administrative positions, two chaplains, and two in local religious education. This is perhaps not a typical district, so we go to the hinterland. In choosing my own home district, Sacramento, it is with the feeling that this is about what most of our districts would be apart from school or denominational centers. Of 58 active ministers, 45 are pastors, six evangelists, three missionaries, three associate pastors, and one administrator.

Percentage wise, 52 percent of the Los Angeles ministers (not counting students) are pastors; 77 percent of Sacramento ministers are pastors.

Regardless of how we take these figures, we are awakened to the fact that the ministry is a many-splendored thing—that it means many and different things to different people. For one segment to deprecate another is neither gracious nor graceful. The Bible recognizes various orders of the ministry without protocol. It would seem that, scripturally, it is relatively unimportant who marches first in the academic procession! The vocation is the same; the size and type of responsibility are different. The problems are varied to some degree and yet remarkably similar at base.

I. WHAT ABOUT THE "CALL" TO THE MINISTRY?

Is this call valid for us today? Some denominations apparently relegate
call to a secondary place of importance, judging from their recruiting of likely men as prospects for the seminary. There is a feeling that a desire to serve the church and one's fellowman is sufficient to constitute a "call."

While we recognize the value of this, and that a minister cannot be useful without it, yet we continue to insist upon a special, almost mystical, call of God to preach His gospel. We consider this to be a conviction of worthiness, a sense of the importance of the work, a sense of the world's need, and a sensitivity to the human situation. We understand that a minister must have an awareness of social trends, and some gifts and graces for the work to which he feels called. But there is something almost undefinable but yet identifiable about a call of God that cannot be sidestepped, ignored, gainsaid, or evaded without serious interior damage to one's soul. And, as Nazarenes, we shall continue to insist upon this irreducible minimum requirement for entrance into the Christian ministry.

There are "grades" in the ministry, and which is on top really nobody knows. It is by accident that the elderhood is common ground for us all—one, permanent order out of which there is no promotion, but within which there is relative positioning. I think Dr. D. Shelby Corlett is responsible for the statement which I have often quoted: "There is no promotion in the ministry except that of increased responsibility."

II. THE MINISTRY AS VOCATION

This is basically a vocation. It is different from a business, though it has definite business overtones. It is different from a job, though every minister knows it is a job. It is even different from a profession, though it will often be thought of as one. It differentiates it from a business or a job, which it definitely is not, in the true sense of those terms.

Perhaps it is the only occupation in which finance is not a principal, if not the prime, consideration. Many ministers move for less money instead of for more, or change to another type of ministry, at great financial sacrifice just because they believe this to be God's will for them at that time. This is NOT the main thing—it must never be!

Is there any release from this calling? We read that, "the gifts and calling of God are without repentance." But some seem, even apart from sickness or normal retirement, to find a release. Whether this indicates that they were mistaken at first, or that they actually have been released by God, is something we shall have to leave between them and their Lord and judge themselves. To say the least, this is not the normal situation, and for the predominant majority approaching 100 percent the call is a lifelong one from which we shall not seek release or want to find it, for the ministry carries its own rich reward with it.

What about the call to special work? Some have turned away from ministerial administrative positions because they felt God would have them stay in their pastorate, while others have accepted such positions convinced God would have them in those places of leadership. There are men who have felt evangelism to be their forte, yet they have not desired to strike a few chords in the local pastorate in learning how to master the instrument of evangelism, and they have thereby much increased their usefulness.

The mission field is a specialty all its own and requires a special breed of people. While some have conceived their call to be to a particular field, they have been willing to accommodate themselves to another. R. T. Williams, Sr., used to say that a man was called to be a missionary and it was the church's responsibility to decide the field. Not all agree with this, but it merits thoughtful consideration.

A fruitful field of service is the military chaplaincy, and some of our finest men have entered this, knowing the isolation it brings from the main-line ministry of the church, but knowing too the needs of our fighting men.

A place of tremendous responsibility is the administration or teaching in a Christian college or seminary. Yet the minister in this field is often a "second-class citizen" and felt to be a bit out of the mainstream. He is even looked at askance by some who suspect that his scholarship may be a peril to the church. Yet perhaps no group of men have been more loyal or spiritual than our college leaders, from Dr. Breeze to Dr. Brown, with the Dr. White and the Dr. Grays and other colors in between!

The assistant or associate minister is also a called minister with personal peril, if one is to think of prestige. But there are men who have special ability to work with others and to carry out the plans handed to them by a superior. This question might be asked: Should this be limited to an older man who wants lighter respon-

III. THE EMOTIONAL EFFECT OF A CHANGE IN VOCATION

How can a "called" person best handle his emotions when circumstances dictate a change of life's work? What about the effect of a "vote-out" on the morale of the preacher? How does it affect his family? How can his children possibly imagine anyone else could voice against their daddy? And what about the immediate change of a pastor which is almost necessary for our preachers, due to our ecclesiastical set-up and the financial problem of time-off between pastores? These are real problems for which we have no pat answers—yet even to ask the questions may help us a bit.

To get even deeper into the emotional angle, what about the evangelist who all year gets calls three or four months out of the year because of the holidays and of our over-institutionalization? And what about the assistant minister or director of religious education or minister of music who perhaps must offer his resignation shortly after a change of pastors is made? What does this insecurity do to these important people in the life of the church?

At all of these points a true call is essential if the minister is to preserve his "cool"—and how essential that is! Otherweise strong men have literally swatted their usefulness by rash words or self-pitying attitudes at such times. And they will do it to the church.

From the relatively secure position of a pastor (some of my pastor friends
may want to question that) it may be overly to say, "But they should trust the Lord!" Yet we must remember that the evangelist is the only man in the church who has not stated salary, and the various assistants are the only people in full-time service who are forced to resign for reasons which are entirely outside their control, for which they have no responsibility. This is not to say our system is wrong—but it will be wrong if we don’t take a hard look at it now and then. We cannot put our ecclesiastical machinery every four years if we see fit. In any mechanical adjustments we may have a hand in engineering, let us remember the human factor and not make it harder for men to answer the call of God for them.

There have been successful efforts during the past few quadrenniums to stabilize the pastoral and administrative positions by making four-year extended calls possible and desirable. Yet, interestingly, is the longest period for which an assistant may be called in any position in the church, unless occasionally a college administrator.

In order to stabilize the situation of an evangelist we will always have serious problems unless or until we do something to limit the number. Let anyone cry here at this point, may we indicate that we do limit workers in every other field—so it must not be too unspiritual a proceeding! There is, as we know, a very serious effort being made by the Department of Evangelism to stabilize at least the income of evangelists, but with the exception of a few bright stars in the evangelistic firmament our men have a hard time making both ends meet. In fact, they have to put tongue and oxin soup to do it!

Thus far we seem not to have hit upon anything that will help the assistant, except to have a good "clearinghouse" for vacancies and candidates—but as soon as the seller’s market becomes a buyer’s market, this will not be enough. Inflation will, sure as the world, bring devaluation.

In the main we have just pointed out the questions and hinted at a few solutions, but there is no easy way. In spite of all the problems, we come back to the same place we started: we do steadfastly and confidently affirm "yes" to the question, "Is a call valid for the ministry today?" And there is no more wonderful knowledge than to know that "God has His thumb in my lack," to use J.B. Chapman’s picturesque phrase. This holds us steady under pressure (which is the surest sign of true maturity); this gives us patience when the results are meager, so that we don’t blow up at people (which is the surest sign of immaturity); this gives us wisdom when finances are inadequate, so we won’t bash out at the board or the entertaining pastor or whoever has the last word on our income.

This sense of God’s certain call keeps us on the track when other apparently more rewarding situations are offered; it gives us perspective within our own milieu, so that moods and discouraging hours do not rule us (though they should be tolerated and disciplined). We recall Spurgeon said that many times during his highly successful London ministry he wrote out his resignation on Sunday night, only to tear it up on Monday morning. If he, with a regular crowd of 3,000, was often tempted to give up, surely we will be—but the beauty of it is, we don’t need to give up—we can just go on, knowing God has called us.

Unreasonable as it may seem to the worldling in this secular age, unlikely as it must appear to the hireling in this materialistic age, illogical as it looks to the professional in this specialized age, and inscrutable as it is to us who are right in the thick of it—God still calls His workers—and men and women still respond gladly in the freshness of idealistic youth, soberly in the awareness of mature adulthood, serenely in the mellowness of age. May it always be that the romance of that first call, like the romance of true love, irradiate all our lives until we fully realize the truth of that verse, “The path of the righteous is as the dawn ing light, that shineth more and more unto the perfect day” (Prov. 4:18, ASV).

The New Altar in Dallas

The "mourners’ bench" extends from one side of the auditorium to the other at Benihach Park, the Nazarene campground of the Northern California area. When Dr. W.A. Criswell, pastor of the First Baptist Church in Dallas, Tex., entered the pulpit, he thought the altar a bit unusual but paid no attention to it as he proceeded to pour out his heart to the Baptist ministers who were gathered there.

On Thursday night, while Dr. Criswell was speaking, a minister seated in the middle of the congregation stood up, walked to the aisle, and came down to that "mourners’ bench." There he fell on his face and began sobbing aloud to the Lord. Soon others came until there were several hundred down there crying out to God. Dr. Criswell says, "I had never seen such a thing before in my life."

When he returned to his church in Dallas, he received a letter from a pastor in California. The pastor said, "I am the man that stood up while you were preaching and came down to that mourners’ bench and fell on my face before the Lord. I want to apologize for doing it. I never meant to do it. I had never thought of such a thing. I am rather shy and retiring. That’s the last thing in the world I ever dreamed I would do. But it was like this. My wife and I had grown so discouraged that we had made the decision to resign our church and I had made the decision to quit the ministry. I was going into secular work." He continued, "Thursday night while you were preaching, something happened to me and I found myself down there at the front, on my knees and on my face, crying out to God. I recommitted my life to the Lord. I started all over again with Jesus. I have come back and I have told my wife and we are carrying on this work and looking to God to bless us."

Dr. Criswell wrote to this man saying, "Sir, of all the things that ever happened to me in my ministry, never was there anything like that. I want you to pray with me that God will give me courage to do something that I want to do. For it has been born in my soul, if God would give me strength and help and stand by me and give me the love and hearts of the people, I would build a mourners’ bench, a prayer rail, from one side of our church to the other."

A short time after this, Dr. Criswell told his deacons of this experience and of his desire. They said, "As God may lend you Pastor, so let it be." So an architect was secured and a mourners’ bench was built. Now every Lord’s Day when the invitation is extended after the sermon, everyone who comes down the aisle kneels there. Dr. Criswell says, "I cannot tell you how many times my hand, as I have bowed and prayed, has been covered with hot tears... And it is revival every Sunday. Not a revival, but revival!"
A Mourners' Bench or — ?

By John D. Adams*

Pastor, do you realize there are salesmen traveling across this country who could change the theology of the Church of the Nazarene? These men are selling church furniture. Pews, pulpits, clergy pews, and Communion tables are basically about the same. But altars are not.

The usual furniture catalogue will show a Communion rail which the salesman will often call an altar when in evangelistic circles. The normal "altar" is different, and a mourner's bench is different still. Now if you accept a Communion rail as an altar you could be responsible, in part, for eventually changing our emphasis from repentance-conversion to Communion-conversion. Impossible? It has happened in other denominations. All right then, what are Communion rail, altar, and mourners' bench?

A communion rail is usually about 34 inches high with a rounded rail four inches wide at the top. A padded kneeler raised from the floor on the congregation side is sometimes included. There may or may not be a tray for Communion cups on the pulpit side. These Communion rails (or altars) usually are quite open in the middle with very beautiful artwork around the upright supports. Sometimes there is a center section that is removable while each side of the altar is fastened to the floor.

The Communion rail is excellent for its purpose, but Nazarenes usually serve Communion only four times a year. The height of this altar makes it very difficult for children and young people to reach the rail. An adult must kneel erect, and an altar worker must kneel on the floor and would therefore be further from the altar than the seeker. In any case, those around this type of altar would soon tire and be tempted to retreat before the victory.

The second altar we mentioned is built right into the front of the platform with a padded kneeler three or four inches above the floor. These altars are usually built when the platform is constructed and they vary in height as the platform varies in height from the floor of the sanctuary. Sometimes the furniture salesman will sell a rail stained and built with the same wood as the furniture. These rails vary from four to seven or eight inches wide.

This second-type altar almost completely eliminates face-to-face personal work around the altar. The young people are isolated here again by height, and the temptation is present to sing them through rather than pray them through because "everyone was getting tired."

The third type is the mourners' bench. It is usually as long as the pews, 16 inches high, and at least 12 inches wide at the top. The top should be about two inches thick for weight and strength and have vertical supports every four feet. A mourners' bench is not fastened to the floor, and usually it is positioned far enough from the platform that a person can kneel comfortably facing the congregation.

Sixteen inches in height allows children the use of the altar, and adults can put their hands down in their hands in godly sorrow for their sins. Make sure you have good carpet with rubber padding under it, and wide enough to cover both sides of the altar—six to eight feet wide should be adequate.

The last altar described is not expensive. I had two built for my church, each 12 feet long, made from solid cherry, in a cabinet shop, at a total cost of $140.

Did I hear someone say the Communion altar is beautiful and new, and the mourners' bench is old-fashioned and not so pretty? I won't argue that point but, brethren, we are here for a purpose and it is not to be pretty.

If you have the built-in-type altar around the platform, just take the kneeler off and put a baseboard molding in its place.

Brethren, we have a job to do—it takes the best tools to turn out the best job. Would a mourners' bench conflict with the atmosphere you have been trying to project among your people? I learned this phrase at a district gathering gabfest: The same tool turns out the same product every time.

If the artistic Communion rail has not worked for other denominations, what will it eventually do to us?

Form is important, but proper use is even more so.

The Evangelistic Invitation
and the Altar Service

By Kenneth L. Dodge*

This is an area in which it is impossible to set absolutes. Each service must be influenced to a large degree by many varying factors. It seems to me, however, that there are a few basic principles which we can follow that ought to be of some help.

The Invitation

First concerning the invitation. There are four points I should like to make. Number one is: Always be specific. In his book Overseas of the Flock, Dr. Williamson says, "Indefinite altar calls always produce intangible results." Much of the material in
This paper comes from the same book. Each service should have a specific purpose behind it. Let us make our message so clear that we can give a specific invitation to which people can respond with understanding and not confusion. Sometimes we are appealing directly to the unsaved. Another time we are appealing to the backslider or the unsanctified. Make your message and your service and your invitation specific. There may be times when you can ask everyone to come and pray, but general invitations such as for all who need spiritual help to come and pray are confusing and undesirable. Everyone needs spiritual help, and if you issue that kind of an invitation, be sure that you as preacher lead the way to the altar. Clear-cut appeals will produce clear-cut results, and the fruit will be abiding.

Second, do not attempt to get people to the altar prematurely. Many prospective converts and church members have been lost because we sought to get them to the altar before they were ready to come. A few people may be ready to come, forward to pray, the first time they are in a service, but such persons are the exception to the rule. The great majority must be prepared for that step with diligence and skill. The prospect may need a number of calls from the pastor in the home before that important decision is reached. The confidence of the prospect must be won. A sincere and valued friendship may need to be cultivated. Much prayer may be required to melt away the indifference and lead the will to surrender and repentance. An ultimate victory is much better than a premature response which finally ends in defeat. Better to let the fruit ripen than to pick it green.

Third, have it firmly in mind what you are trying to accomplish by an altar service. A church cannot have too many converts, but it can have too many seekers. A church can develop a false conception of altar services and insist on everyone’s making public confession of every personal need which may be experienced until the entire church is running to the altar habitually and stability of Christian character is unknown. Much of the work done at the altar in some churches could more effectively be done in private conversations with confused and temporally defeated persons.

Fourth, what about the length of the invitation? At times when special manifestations of God’s Spirit are in evidence, altar calls may be prolonged but these occasions are not frequently witnessed in regular church services. Therefore it seems wise for pastors not to prolong their altar calls. Rarely should it be pressed beyond the time taken for one invitation hymn. Close the service with the note predominant that mercy’s door is still open; never let it end in an atmosphere of finality and doom. That which has not been accomplished in one service may be in the next. That people do not come to the altar is no sign that the Word has not been effective. There must be seedtime as well as harvest.

The Altar Service

Now, what about the altar service itself? For the purpose of this paper, the altar service begins when the invitation ends.

In passing I mention a few obvious facts that should not require enlarged emphasis. The pastor should always stay and pray until every seeker has been satisfied or dealt with. Discourage physical contact with seekers. Let the women pray with the women and the men with the men.

Developing skilled altar workers is extremely difficult. It is impossible if pastors do nothing about it. Have you had a class in your church designed to instruct your people in good procedure as workers around the altar? The book The Christian Worker, by Theodore Culver, has an excellent chapter in it which you could pass on to your people in a series of prayer meeting talks. Maybe a Christian Service Training class is the answer. Many an individual would honestly like to help during the altar service, but simply does not know how. More and more Christians are sitting back during the altar services instead of coming forward to help the seekers. We cannot reasonably expect any other response if we do not make an effort to instruct our people in this very vital area of church work.

What is the part of the Christian worker during the altar service?

If you have some trained altar workers, they will be alert to the need to go immediately to prayer with the seekers as they come—not waiting until the invitation is concluded before they come forward to pray. This is especially important to the individual who responds immediately to the invitation that may go on 10 or 15 minutes or even longer after he has come forward to pray. Have a Christian worker praying with each seeker as soon as he comes forward.

Be sure that your altar workers pray. Seekers are not talked or sung into the Kingdom. The sermon would be all that was necessary and the altar service eliminated if that were the case. Encourage the seeker to pray. Have him repeat a prayer after you if necessary, but be sure you get the seeker praying. All our prayers will avail nothing if the seeker will not or does not pray.

Often the seeker is emotionally stirred. However, we are not converted by emotions, but by faith. An honest confession is good for the soul, but confessions, though they make us feel better, do not save us. The prayer of faith is the instrument of salvation. Therefore we must beware of asking, “Do you feel the Lord has met your need?” and asked instead, “Do you believe the Lord has met your need?” Our altar work must be centered around faith.

Not a Counseling Session

Asking a seeker to read promises directly from your Bible is sometimes helpful. Counseling with a seeker is sometimes necessary. Sometimes an appropriate altar song or chorus is helpful. However, if the preaching has been simple and specific and direct, the altar call has been extended in the same manner, and the seeker has responded on the basis of clarity and understanding, these methods should not be necessary to an extended degree. The place for counseling is the pastor’s study—not the altar. A seeker might well be advised to see the pastor in his study at a later date rather than try to “talk things over” at the altar.

Each seeker should be at the altar with a clear understanding of why he is there, what he is seeking, and how he may expect to obtain it. The altar should be the meeting place of the soul and God. If this is not secured, the soul goes away uncertain and unsatisfied. Going to the altar to mourn is not sufficient, though it is right to go there and mourn, and good to go there and mourn. Going to the altar to get rid of doubt is not a sufficient motive. Doubt will hinder the soul from meeting God. Going there as an experiment to see what God will do implies such a measure of doubt as will
defeat the going. Going there for any purpose other than to meet God in final settlement will not meet the need of the hour. The altar is the place of the soul's last extremity. All question as to willingness on the seeker's part or all questions about willingness on God's part are previously settled. The issue is now final. The soul must meet God for a settlement and the altar is the appointed place and the altar call is the time for it.

Stopping short of this is the bane of the altar worker. Such teaching or such leading of the seeker which proposes to satisfy him short of this is to land him in darkness of spirit and uncertainty, and send him out into the world with no conscious salvation, an empty professor having the form but in reality denying the power thereof.

"Taking the Word for it" is well enough as a means, but will never satisfy as the end. Faith that the Word is true does not satisfy. Only God satisfies. The end and object of truth is not faith, but truth making one true. The end of the promise is not the raising of blissful expectation of meeting God in the sweet by-and-by; it is in meeting and having Him now.

For these special reasons, and for this special end, is the altar. Unless this is secured, the whole altar service is a failure! I say this because many go to the altar and get nothing; because many invite to the altar and have no such meaning in their invitation or in their instructions at the altar; because the popular estimation or idea of the altar is so hazy that in an ordinary congregation many go on invitation to pray at the altar never even dream that it is a place to pray and pray until they meet God. For this reason they are ready to jump and run the first time anyone says, "Amen."

In conclusion let me say, Never fail to give a few words of instruction to the seekers who have found victory. I always take time to call on them for a word of testimony, so they will be clear in their own minds as to exactly what has transpired in their hearts and lives at the altar. I try to follow this up with a word of admonition concerning regular devotional habits and faithful attendance at the means of grace. No seeker should be given the impression either directly or indirectly that the victory won at the altar is final, solves every problem, or provides permanent and un-failing victory. This error must be carefully avoided both in the preaching, the extending of the altar call, and at the altar service itself. Make it clear that this is a start—not a finish.

"The road to God not only has to be sought out and found; it must be cleared by those who do seek to travel it. For each of us, there are special roadblocks: traits of character, attitudes, convictions, that make the travel difficult. And yet, the wonder of God is that, when we cry out to Him, He will give us the tools, the graces, the blessings, to clear the road and reach Him."

—Mrs. June Lamb
Dundee Hills Messenger
Kansas City, Mo.

The Nazarene Preacher

Queen of the parsonage

MRS. B. EDGAR JOHNSON

Put Father in His Place

By Patricia Hershey

I was flipping through a rack of dresses when I became aware of a disagreement going on beside me. A teen-age girl was holding a miniskirt up to her waist. Her mother shook her head half-heartedly.

"Lynn, you know what your father thinks about those short skirts," she said.

"I don't care," the girl replied. "He'll never know if you don't squeal. Look at all the times I've kept secrets for you. Besides, you took Bill's part when he decided to wear his hair long."

My visit of the afternoon before suddenly came into sharp focus by way of comparison. I had gone to the home of Katrine, a new girl in my Sunday school class whose parents had migrated to the U.S. only five years before.

The mother was a warm, friendly person. Even her house exuded hospitality. What impressed me most, though, was her constant reference to her husband. Whenever there was aull in the conversation, a boy about four would ask, "Is it almost time for Papa?"

Later the children came in from school, greeted me politely, and went to their chores.

"I'm going to start some of Papa's favorite muffins for supper," the oldest daughter said, heading toward the kitchen.

As I rose to leave, Katrine asked wistfully, "Can't you wait a small moment and see Papa?"


June, 1969
not Dad? It is an immeasurable boost to a father’s ego to know that he is the most prominent person in his child’s life. He will do all that is within his power to live up to what his child believes he is. It is the attitude of Mother that can make Dad a hero. A child cannot verbally be told Dad’s place in the home. He must be shown the practical outworking of this truth.

Since my discovery, my son, David, greatly anticipates the return of his daddy every evening. This is the climax of his day—and mine. Since morning we’ve been talking of things we want to tell Daddy. We lay, the paper out, prepare something for supper that Dad likes, pick up toys in the living room, so that it will look nice for Daddy. All of these things say to David that his dad is important.

Karen Milk was an excellent housekeeper. Her husband, Barry, always left the bathroom in a mess. This trait aggravated her until she was constantly nagging him about it. Her bitter attitude caused her to forget that Barry was a good provider, gentle with her and the children, as well as a spiritual help in the home.

One morning while reading the Bible and praying, Karen realized that a nagging wife is not a submissive wife. Her attitude changed. The chore of cleaning up the bathroom after Barry became a task of love.

Part of our submission to our husbands is to be satisfied with their salaries. It isn’t always easy to cheerfully give up what we would like to buy—but God says, “Be content with such things as ye have” (Heb. 13:5). Our happiness and that of our children does not depend upon the size of our bank account nor the furnishings of our home.

Another time to show our love and appreciation is at mealtime. Although it is the man’s function to provide food, it is our responsibility to see that it is served attractively, on time—and in a harmonious, pleasant atmosphere. A husband’s supposed faults and shortcomings should never be discussed in front of children.

Among the greatest satisfactions in life are the memories of happy relationships in a well-balanced home. When we create a happy environment, we build for the future. The home is the most important thing in the life of every child, for there he learns the values on which he will base his life.

Father’s place in the home should be one of authority. If a child learns to submit and obey at home, obedience to authority outside the home will be natural. It also will be easier for a child to obey God if he has learned to respect the authority of his father, for a child’s concept of God is closely tied to his concept of his earthly father.

“A man who is privileged to have a wife who is lovingly submissive and who creates within the home an atmosphere free from bitterness and unfair criticism will meet the struggles of life without being unduly shaken. He will feel a peace within. Nervous problems are unlikely to affect him. His future may be uncertain—but a man who is foremost in his own home is equipped to face the world.”

Recently a national magazine recognized the trend of today and printed an article entitled:

A Message to The American Man: Urge You Return, To Head of Your Family Soonest.

My husband may not have any outstanding talents that the world would acclaim. But he is unique in that he is God’s gift to me. A husband needs to be taken and loved for himself. We need to stop regretting what he isn’t and put more emphasis on what he is. In obedience to God, let us love, honor, cherish, and obey him. Let us put Father in his place—as head of his household.

An unbridled tongue is far more devastating than the modern implements of warfare.

—Henry T. Beyer, Jr.

The Nazarene Preacher

NEW! Coming in May, 1968

Two NEW COLOR FILMS on World Missions with Sound Tape

The Spreading Flame

The story of the spread of the gospel in Mexico and Central America through the witness and work of Latin American Nazarenes.

Found!

The story of the translation of the Bible into previously unwritten languages, by William Sedat, Nazarene Missionary to Guatemala.

OTHER SOUND FILMS AVAILABLE

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The General—Clear presentation of the General Budget

Assignment Ambassadors—A trip with the Nazarene Ambassadors to Latin America

All 16-millimeter films are available free of charge, with an offering to be taken on the General Budget, or the 10 percent giving of the local church.

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Slide sets are now available in 10 world areas. Most of these come with taped scripts; a few of the older ones have only the written scripts. Filmstrips are available on some.

Write to the Nazarene Publishing House, Nazco Distribution Center; for detailed listing.

New slide sets are now being made on British Honduras; Nicaragua; Costa Rica; Guatemala; El Salvador; Mexico; and, we hope, Panama; These should be ready by May 30, 1968.

Rental Fee for slide sets: $3.50 with taped script; $3.00 with written script. One showing only. Add $1.50 for each additional showing.

NEW HANDLING SERVICE

The Nazarene Publishing House is now handling the mailing of all slides and films. Order direct: Nazarene Publishing House, Nazco Distribution Center, P.O. Box 57, Kansas City, Missouri 64141.

June, 1968
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NAZARENE RADIO LEAGUE

We Can Reach the World with Radio

HOW ABOUT
THE SUPPLY OF
NEW MINISTERS?

Rev. Fletcher Spruce has provided the district superintendents with a very informative set of statistics concerning the preparation of ministers. He notes a serious decline in 1959. There was another general decline in licensed ministers in 1963 and 1964. The general statistics for 1965, 1966, and 1967 show a gain in these callings and the Nazarene colleges and seminary had a very definite part. The chart below indicates the number and percentage of new students indicating plans for full-time Christian service and in like manner shows the number and percentages of graduates of the Nazarene colleges and seminary who plan to go into Christian service.

<table>
<thead>
<tr>
<th>Ministry</th>
<th>1966</th>
<th>1967</th>
<th>Graduates</th>
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</thead>
<tbody>
<tr>
<td>Missions</td>
<td>137</td>
<td>158</td>
<td>21</td>
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<td>Education</td>
<td>24</td>
<td>41</td>
<td>11</td>
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<td>Church Music</td>
<td>46</td>
<td>35</td>
<td>17</td>
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<td>Further Study</td>
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<td>47</td>
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<td>493</td>
<td>660</td>
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<tr>
<td>Percentage</td>
<td>17.7%</td>
<td>22.7%</td>
<td>20.2%</td>
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These two good years are a victory for the whole church. The pastor and the local church had a definite part. The colleges and seminary take their responsibility seriously. God still calls men. It is ours to lend encouragement and enable our young people to answer His Call.

We Are Workers Together with God

June, 1968
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  Sunday School Lesson for June 16
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The services of the Department are available to you.

May we help you TODAY!

The Nazarene Preacher

June is the month for

Weddings

Graduations

General Assembly

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FILE for Income Tax Reference

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Read and Share These with Your Congregation
Involvement Is News!

The small Arcadia Church of the Nazarene got involved in a big way in its community, near Pasadena, and it made news in the Los Angeles Times.

A Sunday school teacher, Gloria Morris, 26 years of age, grew tired of teaching a small class. She and two teen-agers went visiting one Saturday and the next day they had 15 new young people in the class.

Now, altogether about 40 teen-agers have come. Some border on the hippie class and some know the feel of smoking "pot."

The youths meet Thursday and Sunday nights at the church for socializing, snacks, and "some religion."

Money for refreshments has come from the teacher, Miss Morris, a dental technician; and the pastor, Rev. E. H. Edwards.

He says the new teens have been hard to deal with because "they are heathen in the true sense of the word—enlightened as to Christ—and they are noisy."

But most of them have come to the church altar at one time or another in Sunday services as a sign of their willingness to have faith."

At a special meeting of the congregation, the 35 members considered how far they should go to reach "far-out" youth, the newspaper reported. About 75 percent voted in favor of continuing to invite the teen-angers.

The other 25 percent agreed to cooperate as long as the teen-agers do not get completely out of hand.

But the same 25 percent also hinted they might drop their membership.

"There is a difference between a rescue mission and a church," one of these members stated.

The Los Angeles Times recognized in the church effort a real news story in the realm of religion.

For did not the Master of the Feast command: "Go out into the highways and hedges and compel them to come in?"

O. Joe Olson

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June, 1968
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BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All
Meditations on John 17
By H. K. Bedwell*

No. 8. The Dynamics of Purity

SANCTIFY them through thy truth , for their sakes I sanctify myself, that they also might be sanctified through the truth" (v. 17-18). We have already examined what it means to be sanctified or made holy; now we must explore the means by which such an experience may become effective. We need to know not only the what but the how of purity.

This prayer indicates both by open declaration and plain implication the dynamic agencies which make sanctification real. There are three:

1. We are sanctified by God the Father.

2. We are sanctified by the sacrifice of the Son.

3. We are sanctified by the Word of God.

These three agencies are not separate. They do not act independently. They are never at variance. Each supplements and perfects the operation of the others. It must be noted very carefully that sanctification is a divine work.

There are conditions to be met; there are responses to be made, but essentially and finally it is God's prerogative alone to sanctify. Our best human efforts can never achieve this.

1. We are sanctified by God the Father.

The appeal of Jesus in this prayer is directed to God alone, whom He addressed as "righteous Father" and "holy Father." God is the original and only Source of true holiness. This is the very essence of His moral character. "Holy, holy, holy," chanted the seraphim, as they veiled their faces and feet before the awful majesty of His blazing, spotless purity.

God is not only holy in himself, but He is the only Source from which all holiness flows. The purity in which man was first created was a part of God himself. Man was made in His image, partaking of His very nature. The holiness of the angels is the creation of God.

We cannot make ourselves pure. We are too weak and too corrupt. The defilement of the human heart is so deeply ingrained, and its deceitfulness so subtle, its motives and desires so...
twisted and depraved, that the only cry we can make is, "Woe is me! for I am undone," and, "O wretched man that I am! who shall deliver me?" Not only are we too hopelessly weak to purify ourselves; there is no human agency outside ourselves to help us in our plight. The church cannot cleanse us, ceremony cannot confit us, no man can impart it. We are shut up to God.

Thank God, He does not fail us. One of the Hebrew compound names of God in the Old Testament is Jehovah-Mįqad-dishkhem, which simply means, "The Lord that sanctifieth" (see Exod. 31:13). He is the sanctifying God. "I am the Lord which sanctify thee," is repeated over and over in the Book of Leviticus (20:7-8; 21:8, 15, 23; 22:9, 16, 32). In the New Testament, Paul appeals to God on behalf of the Thessalonian church, "The very God of peace sanctify you wholly" (1 Thes. 5:23). It is God who sanctifies. The Spirit of God is called the "Holy Spirit" not only because He is holy in himself, but also because He is the "holy-making Spirit."

2. We are sanctified through the sacrifice of the Son:
Jesu said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (v. 19). It is self-evident that the spotless Lamb of God did not need to be purified. Sanctification in reference to Jesus is used in the sense of generation and consecration. In a very real sense sanctification may mean "devotion to sacrifice" or "devotion to death." The altar was said to sanctify the gift, setting it apart for sacrifice and for the service of God. Jesus sanctified himself when He responded to the challenge in eternity, "Whom shall I send, and who will go for us?" When He replied, "Here am I; send me." When He laid aside His glory and humbled himself and became a man, He sanctified himself; when He set His face to go up to Jerusalem and to death, He sanctified himself. When He allowed crucifixion in His own person, He sanctified all who believed in Him through the Cross, He sanctified himself. In all this He devoted himself to God for a great and glorious purpose—"that they also might be sanctified." All He did was "for their sakes." In Heb. 13:12 we read, "Wherefore Jesus also, that he might sanctify the people with his blood, suffered without the gate." He died not only that we might be forgiven but also that we might be sanctified. Turning back to Heb. 10:10 we read, "We are sanctified through the offering of the body of Jesus Christ." The mighty, effective agency in our cleansing is the precious blood of Jesus Christ. Because He died we may be made holy.

3. We are sanctified by the Word of God:
Jesus prayed, "Sanctify them through thy truth: thy word is truth" (v. 17), and again, "That they also might be sanctified through the truth" (v. 19). In what way are we sanctified by the Word of God? In the first place the Word of God is a Lamp. It does the work of enlightening the mind regarding the way of holiness. It shows us the delightful Canaan that God has provided for His children. The spiritual appetite is awakened and stimulated by the Word of God. In the second place, the Word of God is that sharp, two-edged Sword of the Spirit that strikes conviction deep into the carnal heart, exposing the depths, of its inmost corruption and leading the soul to cry out in utter desperation, "O wretched man that I am! who shall deliver me from the body of this death?" In the third place, it is from the Word of God that the precious promises invite the hungry soul to step out and prove the cleansing power of God. "And the very God of peace sanctify you wholly," is followed by the triumphant assurance, "Faithful is he that calleth thee, who also will do it." "Faith cometh by hearing, and hearing by the word of God." By faith in the living Word of God we trust the cleansing blood of Christ and believe to make it real. It is the Word of God that continually approves, corrects, checks, inspires, and guides in the way of holiness. By God working through the blood of Jesus and His own living word who answers this prayer of Jesus, "Sanctify them." The gracious work of sanctification is, continually in operation, for we read, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

**Gleanings from the Greek New Testament**
by Ralph Earle*

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**"Flattery"**
I Thess. 2:5-12

Lightfoot says of the Greek term here (v. 5): "Kolakeia, a word which occurs here only in the New Testament, is defined both by Theophrastus ... and Aristotle ... to involve the idea of selfish motives. It is flattery not merely for the sake of giving pleasure to others but for the sake of self-interest." In the same vein Milligan writes that kolakeia "carries with it the idea of artful methods by which one man seeks to gain influence over another, generally for selfish ends." He adds: "How easily such a charge might be brought against the Apostles is evident from what we know of the conduct of the heathen rhetoricians of the day."

**"Cloak" or "Pretext?"**

Thayer defines the Greek word here, prophecy, as follows: "A pretext (alleged reason, pretended cause) ... such as covetousness is wont to use, I Th. ii. 5 ( ... the meaning being, that he had alleged motives, pretext, extensible reasons, excuse ... )—and so here "pretext." This is probably the best rendering.

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**"Burdensome" or "Authority"?**

The Greek literally says (v. 6) "to be in a burden" (bòros). Milligan gives a clear explanation of this word. He writes: "Bòros is here understood (1) in its simple meaning of 'weight, 'burden' ... with reference to the Apostle's right of maintenance ... or (2) in its derived sense of 'authoritY, dignity,' pointing to the honour they might have expected to receive at the Thessalonians' hands." He goes on to say: "The two meanings are however compatible, and it is probable that St. Paul plays here on the double sense of the phrase." Lightfoot agrees.*

The standard lexicons favor the second meaning here. For instance, Arndt and Gingrich have for this passage: "Wield authority, insist on one's importance." So also do most of the modern translations, Weymouth, for example, has: "C. B. might have been on our dignity" (cf. NASB—'We might have asserted our authority')

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**"Gentle" or "Children"?**

The difference is only one letter in the Greek. "Gentle" (v. 7) is epiot; "Children" (C. B. might have been) is nepoi. Undeniably the latter has the stronger support of the earlier manuscripts. But the former seems to fit better in the context. Milligan writes: "The reading here is doubtful. If nepoi ... be adopted, the whole change is the appeal on the writers' part of their becoming as children to children, speaking ... baby-language to those who were still
babes in the faith. . . On the other hand, if the well-attested epoii . . . be preferred, the Apostolic 'gentleness' is placed in striking contrast with the slanderers that had been insinuated against them . . . This agreement with the context leads most modern editors and commentators to favour epoii." However, Lightfoot seems to defend nepiion."

The extreme difficulty of deciding between these two readings is shown by the fact that of two equally good scholars, Moffatt has, "We behaved gently when we were among you," while Goodspeed has, "We were children when we were with you." Probably we shall prefer to go along with the majority of recent versions (e.g., RSV, NEB, NASB) in reading "gentle" here. This fits perfectly with the next clause, "even as a nurse cherisheth her children."

"Nurse" or "Nursing Mother"?

The Greek word is trophe (only here in NT). It comes from the verb tropev, which means to give food to, and is used of a mother nursing a baby at her breast (Luke 23:29). So some (e.g., Weymouth, Moffatt, Goodspeed, C. B. Williams, NASB) prefer "nursing mother" here. But "nurse" is still widely used (e.g., RSV, Phillips, NEB).

"Cherisheth" or "Tenderly Cares for"?

Of the verb thaipw Thayer says: "I. properly to warm, keep warm . . . 2. to cherish with tender love, to foster with tender care." The word is found only here and in Eph. 5:29. Probably the best translation for our day is "tenderly cares for." (NASB).

"Affectionately Desirous" or "Yearning Tenderly"?

The verb (v. 8) is hoiotesmev. It means "to desire earnestly, yearn after." Charles B. Williams gives the sense well: "We were yearning for you so tenderly!"

"Labour and Travail"

The first noun (v. 8) is kovos, the second moehtos. Lightfoot points out very well the distinction between the two when he writes: "Kovos (from koproo) is properly a 'blow' or 'bruise,' and hence signifies 'wear and tear,' the fatigue arising from continued labour, and hence the labour which brings on lassitude. In moehtos on the other hand, the leading notion is that of struggling to overcome difficulties." Perhaps the best translation is "labor, and hardship" (NASB).

"Chargeable" or "A Burden"?

The Greek has the initative of the verb epibareo. This is from baros, the noun which occurs in verse 6 above. So it literally means "be a burden upon" (epi). Paul had labored and toiled night and day, so that he might not be a financial burden upon his first converts at Thessalonica. This shows the unselfish love and sacrificial devotion of this man of God.

When opportunity is within the range of our responsibility, opportunity plus responsibility calls for initiative.

—Hugh C. Benner

The Nazarene Preacher
Expository Outlines
from II Peter

By Ross Price*

No. 5 Read! Remember! Respond!
II Pet. 3:1-2

INTRODUCTION
After the digression about false teachers in chapter 2, Peter now returns to his direct Epistle started in chapter 1. He declares his purpose in such phrases as “I write,” “I stir you up.” “That ye may be mindful.”

His is a stated motive, addressed to a certain state of mind, for the injunction of a sacred mandate. He addresses his readers as “beloved” four times in this one chapter.

Thus with this verbal vocative he turns away from the Libertines and their victims to the objects of his affectionate concern.

I. A SECOND EPISTLE
A. Note the short interval between his two letters.
The Greek says, “This is already a second Epistle I am now writing to you,” thus indicating that only a short interval of time has elapsed between the writing of I and II Peter.
B. Thus he sought to make his readers doubly secure.

With a twofold warning and reminder. Note the Greek en kai, “in which,” is plural, having reference to both letters, suggesting therefore the phrase “in both of which.” In both Epistles, Peter stresses the word of prophecy.

II. A SECOND REMINDER
A. “I stir up”
The Greek word, dieisogeo, means “to awaken,” or “to arouse,” “to cause to rise up,” or even “to revive.” Active Intelligence is the thing indicated by the Greek term (“mind”) used here. True, no real learning occurs in a passive mind. Peter’s Greek term refers to the mental faculty of moral reflection. Cf. Plato’s use of it in the Phaedo, 66c. It is the faculty of feeling and desiring as well as understanding. See Matt. 22:37; Mark 12:30; Eph. 4:18; Heb. 8:19; 10:16; 1 Pet. 1:13. In I Pet. 1:13 he had called upon them to “gaze up” this mental faculty and keep it ready for constant use.

Attention, is the first step of obedience. We need to be aroused from time to time, thus making certain that we act from more than mere habit.

B. “Your pure minds”
Here again the Greek term is very graph¬

ically. Heloboeioe is a compound: helio —“sunlight,” and thia —“I judge,” or “I criticize,” or “I examine.” Hence the full term would indicate “something attentively examined in the light of the sun and found genuine; hence pure, clear, unmixed, and unadulterated.” There is no covered flaw here. Such a mind is unsullied by sen¬

This is a very strong argument for re¬

mendation, for the danger of being un¬

adulterated as one proceeds with another.

III. A SOLEMN MANDATE
A. “Be mindful”
Of the “before-the-event—spoken words of the holy prophets.” The matter under con¬

sideration is not a novelty, not a discovery of the Apostolic Libertines. It came by an inspired utterance and prediction made by holy spokesmen (cf. 1:19).

B. “The commandment”
The Lord’s commandment announced by us, the Lord’s apostles. (Note the Greek derivatives here. Cf. Jas. 2:1; Acts 2:22; Jude 17.)
Peter surely has in mind such commandments of Jesus as:

1. "Beware of false teachers" (Matt. 7:15; 24:4-5, 11; Mark 13:22; cf. Rom. 16:17; Eph. 5:6; II Tim. 4:3).
3. "Be mindful" (Matt. 24:45; Mark 13:9, 23).

Thus the commandment is a Gospel unit: channeled through prophets and apostles from the divine Source, our Lord and Savior. Peter knew of the teachings of Jesus, but he also shows evidence of having access to and knowledge of the Epistles of both Paul and James.

CONCLUSION: Thank God for an awakened and purged memory. Thank God for the sacred and saving commandment. Thank God for those who awaken our awareness of the truth through both of these holy means.

**The Treasures of the Heart**

Scripture: Matt. 6:19-21

Text: For where your treasure is, there will your heart be also (v. 21).

Introduction: The Sermon on the Mount exalts spiritual realities above material externalities. These verses continue the theme to the final illustration of the houses built on the sand and on the rock.

I. The Treasures of the Heart

A. Identity. Where heart is, is treasure. Where one is, there is the other.
B. Heart includes all of self. Where do thoughts turn when alone? Where does love turn? Are our wills saturated in His will?

II. The Treasures of the Earth

A. "Lay up not for yourselves treasures upon earth." Do not hold, nor tie self, nor be entangled with.
B. Their danger. "Moth and rust." Seeds of decay in all. "The last illuminator and teacher, which is death, antiques and brushes aside, as of no use in the new conditions, most of the knowledge which men, wisely in a measure, but foolishly if exclusively, have sought to acquire for themselves here below."—A. MacLaren.

C. They include money, pleasure, etc.
D. Every earthly treasure is a total loss! Life also lost if entangled.

III. The Treasures of Heaven

A. "Lay up..." treasure in heaven.
B. Their safety. No moth, rust, decay, or loss.
C. Include love, mercy, grace. "I carry all my good in me, because my good is God, who is in the heavens, and though in the heavens, dwells in the hearts that love Him."—A. MacLaren.
D. Every heavenly treasure is a total gain.

Conclusion: Exhortation to give

L. Wayne Sears

**God's Call to Christian Stewardship**

Scripture: Matt. 25:14-29

Text: I Cor. 6:10-20

Introduction: The call to Christian stewardship is not the command of an arbitrary ruler, but the logical demand of God's plenteous grace. The obligation of:

1. The sinner cannot redeem himself (Eph. 2:2-10).
   A. God required a sinless and perfect savior.
   B. Jesus, the perfect Man, perfect Lamb, perfect Priest (Heb. 9:7-14).
C. The price God paid for man's salvation becomes the measure of the service to which the Christian is called (John 3:16; I John 3:16).

D. The second great confession: Infinite love and cost were expended in God's plan of redemption.

I. Be Born of God (Gen. 1:30).
II. Ye Are Not Your Own.

"Your body..." and... your spirit are:

A. God's by-right of creation.
   1. Created in God's image (Gen. 1:26-27).
   2. Created for communion and fellowship with the Creator (Gen. 3:8).

B. God's by-right of redemption.
   1. It was man's sin that brought spiritual death.
   2. It was God's initiative, love, and sacrifice that redeemed him.

C. The first great confession: Accept and declare the eternal and unconditional claim of God on all we have and are.

III. Therefore... God in Your Body, and in Your Spirit

A. Body and spirit imply the whole man.
   1. Anything less than our all is shabby, in the light of Calvary (Rom. 12:1).
   2. Anything less than our best is less than the world requires (Matt. 6:24).

B. "Glory God" means:
   1. Praise Him verbally and in attitude, thought, and work.
   2. Declare His glory—tell the world (John 12:32; 3:14; Heb. 2:9).

C. Third great confession:
   1. "Love so amazing, so divine, demands my soul, my life, my all."
   2. "How much I owe for love divine! How much I owe that Christ is mine!"

And when before the throne
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat.

Fred Reedy

**Quotable**

*The Kingdom of God can never be established by raising money, but it can never be extended without it.*

June, 1968

...
Adding Sparkle to Your Newsletter

IF your midweek newsletter lacks personality, you can add the missing ingredient for as little as $3.00 a month. Since most of these midweek bulletins are produced on an office mimeograph, we must limit our resources to the typewriter, scratch pad, or some pre-cut stencil. Now you can paste up a number of photographs of department heads, contest winners, and even class slogans, calendars, newspaper or magazine clippings, etc., on an 8½ x 13½ sheet of paper and have it electronically reproduced on a master stencil. From this you can clip the item you want to use and cement it into your regular stencil. The results are fantastic and reader-response is at least doubled. We suggest you go to the largest office equipment dealer in your area. He can either make the stencil for you or advise as to who has purchased one of his machines. There are a few pointers you will need before making your layout. Some items reproduce better than others. Grained photos are better than slick finish. Let the dealer advise you in all of this. The miracle machine which sells at about $1,500 is prohibitively for most churches to own, but a stencil with 10 to 12 photos or clippings, at $3.00 per month is a bargain.

CARLIS H. SPARKS
Johnson City, Tenn.

"Early Christians"

In our church an attempt toward deeper involvement is being made. A Wednesday night visitation program has been set up and is effectively functioning. Through this involvement of the laity witnessing we have had an increase in attendance for the last four months. This visitation program with involved laymen has helped to revitalize the spirit and vision of the church. We have several elderly women that have been on the sidelines, but through weekly prayer fellowships in various homes they have experienced a deeper sense of prayer and have seen God answering prayer in a wonderful way. We have started a program called "Early Christians" on Sunday morning at 7:00. Laymen are coming with a renewed sense of devotion to God and we are seeing it evidenced in their lives and their work. We are involving our young people in projects and children's work and finding this participation helpful in their lives.

Tom Wilson
Ojai, Calif.

MY PROBLEM

PROBLEM: Is there any legitimate way I can escape the incessant ringing of the telephone during my morning study hours?

An Ohio Pastor defines the issue:

A government official resigned his position and his successor took up the task. Soon he found himself bogged down, unable to keep up with the work at the office. He went to his predecessor and asked, "How is it you managed to meet all the people who came into the office and yet get your work done? I am bogged down with so many people to talk to." "Yes," replied his predecessor, "and that is your trouble. People come into the office and I listened, but you answer back!"

In a large sense, this is the issue at hand. We can receive the call and thank the caller for the information given or we can become a part of social chatter. Our attitude toward the telephone as a "line of communication" rather than a "conversation piece" will determine the use of it. The former encourages brief use of the phone: the latter, freer and longer phone conversations.

A California Pastor Confesses:

I used to feel this was a problem, but now being in my fourth pastorate, I've asked myself, When do you want the people to call with their questions—at lunch time, dinner time, or during the evening? It could be our friend is a bit talkative, which invites "incessant" callers. My people expect short answers. Once I humorously told them in a sermon illustration, "If they just wanted the facts, ask me; if they wanted all the details, ask my wife!"

I announced at the beginning of this pastorate my morning office hours, at which time people could call about business. I further said that afternoons were available for conferences and visitation. It seems to me that the best and surest time to be able to locate the minister by phone would be in the mornings. The minister then would not have to be "chatty" and wouldn't have to get his mind clear out of gear and off the track to answer a simple question. My understanding is that busy businessmen can curb needless conversation and I think we can do the same.

A Florida Pastor Testifies:

When I was leaving one pastorate, I shared this very problem with some good laymen. They informed me that they really hadn't given it any thought, and if they had known of my desire for them to call after my morning study hours they would have been happy to do so.

In my next church I requested kindly that (except for emergency calls) telephone calls be delayed to me until after my study hours—8:00 a.m. to 12:00. Of course this MUST be done courteously.

June, 1969

1968 05-06-54

PROBLEM POSED: My treasurer tends to assume a protective and authoritative role over church finances, sometimes in disregard of board action. Recently my board authorized the payment of our budgets, but the treasurer balks. How can I handle this situation?

Pastor, what do you say? Write your opinions. If published, a $1.00 book credit will be given. Not over 200 words, please.
WHAT IS A BOY?
He is a person who is going to carry on what you have started. He is to sit where you are sitting and attend, when you are gone, to those things you think so important.

Even if you make some leagues and treaties, he will have to manage them. He is going to sit at your desk in the senate, preach in your pulpit, and occupy your place on the bench of the supreme court.

It will be your control of your cities, state, and nation. He is going to move in and take over your prisons, churches, missionary work, schools, and universities.

Clearview, Snohomish, Wash.
J. K. FRENCH

IT TAKES ONLY ONE
Unkind word to break a heart.
Dirty player to discredit a team.
Penny to start the saving habit.
Gambling den to give a town a bad reputation.
Broken promise to ruin your credit.
False step to mar a good record.
Counterfeit bill to put them all under suspicion.

THE WISE OLD OWL
A wise old owl sat on an oak.
The more she heard, the less she spoke;
O Christian, imitate that bird!

"G" Stands for Gossip

Building a Pastor

How can we, as members of the church, help to make our pastor's ministry more effective:

1. BUILD his spiritual power by praying for him. When you pray for your pastor, you pray for your church, your community, and your family.

2. BUILD his reputation by speaking well of him. He will have weak and strong points; his influence will depend upon which of them you stress.

3. BUILD his morale by encouraging him.

4. BUILD his leadership by cooperating with him. For every great leader there must be some great followers.

5. BUILD his pulpit power by hearing him. Full pews challenge a man to prepare and deliver great sermons. Empty pews discourage him.

6. BUT the greatest thing you do for your preacher is to follow the Christ he preaches and embody His Spirit.

Prayer is the opening of a channel from your emptiness to God's fullness.

The Nazarene Preacher

Many a man who is counted a fool by financiers has laid up an enviable fortune in heaven.

A good father, finding his son on the wrong track, should institute cautioning procedures.

BULLETIN EXCHANGE

AN OLD-FASHIONED FATHER
Speaking of his father's disciplinary methods, Commissioner Samuel Hepburn, United States national commander of the Salvation Army, said, "It was more comfortable to do what he told me."

WANTED—A FATHER
Wanted; a father who is glad to be his boy's chum, who is interested in the things the boy is interested in.

A father who is fair in his dealings with his boy, whose word can be depended on.

A father who cares more for his boy than he does for his job or business.

Wanted, a father who will be patient with his boy, even when he makes mistakes, who will not insist that everything always be done just as if he has for twenty years, but is willing occasionally to change a new way.

A father who can remember that he himself was once a boy.

A father who has time to answer the questions that come to every boy and require an answer even if he has to go to an evil source to get it.

Wanted, a father who does not tell his boy's faults and mistakes before a crowd of people, but instead tells the boy alone.

A father who is clean in life, heart, and speech, a fit example for a boy to pattern after.

Wanted, a father who loves his boy and is not ashamed to throw his arms around his shoulder and tell him so.

Wanted, a father who is a Christian, who has a burden for his boy and his boy's chums, and whose life at home produces confidence in his religion.

Give us this kind of father and you will not have to look far for the right kind of son.

Our true selves are usually revealed in our seemingly trivial acts.

June, 1969

Central California Paper

Buckeye Bulletin

Upland, Calif.
BILL BUNCH

44

45
True worth is in doing, not seeming; 
In doing, each day that goes by. 
'Some little good, not in dreaming 
Of great things to do by and by.'
—Selected

Hymn of the month

From All That Dwell 
Below the Skies

(From "Praise and Worship hymnal"

The author, Isaac Watts, earned the title 'Father of English Hymnody' because he instituted a major change in the type of hymns sung in the churches of England. He wrote simply worded songs which the common people could understand, and gave them singable tunes. His theory was that singing should be an act of worship and should express the feelings of the worshipper's own heart. There was opposition in the beginning, but Watts's theory won out.

This week's hymn is from Watts, and his custom to write a new hymn each week, which he taught his congregation to sing the following Sunday. He has given us many hymns still in use, such as "When I Survey the Wondrous Cross," "O God, Our Help in Ages Past," and "Joy to the World." Only the first and fourth stanzas of our hymn of the month are credited to Watts. Later, someone added stanzas two and three—

It is supposed that John Wesley was the author of these.

The composer, John Hatton, was born in England. This is the only known tune composed by him, and had been used for several other songs as well.

NO JULY ISSUE!

Each quadrennium the Publishing House puts out a special Pictorial Souvenir Brochure, in lieu of the usual magazine.

Watch for it!

The Nazarene Preacher

Growth in Holiness

By James Franklin Ballew (Kansas City: Beacon Hill Press of Kansas City, 1967, 68 pp., paper, $1.00.)

In this posthumous volume, Ballew, an effective pastor in the Church of the Nazarene, wades into an area of thought which needs exploration periodically for the benefit of young Christians in the holiness movement. While this volume originated as an academic requirement for students at Pasadena, it is far from being stuffy and laborious. It reads with ease, even though a number of quotations are included in the text.

The thesis of the book is stated tersely in the very first sentence: "We must grow or die." From this point Ballew moves on to discuss the need for growth in grace, the exhortations of the Scriptures, and the areas in which there must be personal inner and outward development, which include appetites, temperament, infirmities, temptation, and suffering. The concluding chapter sets forth the 'principles of growth.'

Besides the insights which are offered by the writer, this brief study has the great value of preserving some of the choice precepts of the earlier holiness preaching and teaching on this subject. The chapter on suffering has special meaning for the reader since the author succumbed of cancer just a few days after his fortieth birthday. Speaking of protracted physical pain, he writes: 'How tragic that a professed child of God should allow himself to become soured or embittered, as some do, when the experience could be a means of grace.'

Young Christians will find this volume especially helpful.

In the opinion of the reviewer, a second volume along this line would be greatly prized to explore the teachings of contemporary psychologists, such as Gordon W. Allport, Victor Frankl, and Eric Fromm, for these new psychological insights which might result in giving direction to our people in understanding further the nature of growth and in realizing it in their lives.

WILLIAM H. TAYLOR

An Exposition of the Gospel of Luke

By Herschel H. Hobbs (Grand Rapids: Baker Book House, 1966. 355 pp., cloth, $6.50.)

Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, brings together all his exegetical and homiletical skills in producing this lucid, section-by-section analysis of the Gospel of Luke, the second volume in a series designed to give an exposition of the four Gospels. "The King James Version is the basic text employed by the author. His comments are noted whenever appropriate, and the Greek text figures prominently in the exegesis.

Hobbs's view of Luke is thoroughly conservative and this means that he permits the Gospel material to stand as historical and completely trustworthy as the inspired Word of God. Of Luke he writes: 'This man of science who possessed a keen appreciation for history surrendered his personality and powers to the Holy Spirit. The result is not only the world's most beautiful story, but one which gives to us 'the full knowledge of the certainty of those things, wherein thou hast been instructed.' (see 1:1-4.)

The author seeks to make every portion of the Gospel clear—a task which weighs heavily upon the shoulders of any interpreter. And he succeeds fairly well. He does not expose the reader to a variety of views in an academic style, but simply presents what is in his opinion the most defensible sense of the passage. The Book of Luke has been divided into the "traditional" parts and then subdivided into most manageable parts for teaching purposes. Some of the sections have a homiletical framework which offers possibilities for ministers who are looking for sermon ideas.

Hobbs's Calvinistic bias comes through occasionally. For example, in the parable
of the soils (8:4-18), "those on the rock," though they receive "the word with joy," are characterized as "superficial believers, not true believers, who fall away. Having no real experience of regeneration, they will under temptation or trial... How many people seemingly make professions of faith in Christ, but soon drop out of sight! Perseverance is an evidence of true faith. Falling away or standing aside is proof of no faith" (p. 138). Commenting on Judas, Hobbs writes: "Judas will forever remain a mystery. It is quite clear from the Gospel record that he never did really become a disciple of Jesus. Yet He chose him as one of the twelve. We can only surmise that Judas possessed qualities of personality which, if surrendered to Jesus, would have made him a useful servant of Christ. Even so, Jesus would not coerce his will" (pp. 301-2). There is nothing in the Gospel accounts, preceding the alabaster episode and the betrayal, which indicates that Judas was less than a wholehearted disciple of Christ. He simply fell from grace, and those who have pressed this aspect of Judas' life know that the reasons are not easy to come by.

When the reader realizes that Hobbs is a pastor who can help but appreciate this work, the author takes seriously the responsibility of understanding the Word of God and he fulfills it in his own ministry by persistent use of the original Greek text and the finest gleanings of scholarship. For midweek studies on Luke, this monograph would be extremely helpful.

WILLIAM H. TAYLOR

God's Smuggler

By Brother Andrew with John and Elizabeth Sherrill (New York: The New American Library, Inc., 1967. 249 pp., cloth, $5.50.) "Lord, make these seeing eyes blind."

Armed with this prayer, Brother Andrew was able to carry Bibles and tracts past the border guards to God's children behind the Iron Curtain.

In Prague during a worship service, so that many could see, "the owners of the hymnbooks held them out at arm's length, high in the air... It was the same with the Bibles."

Christians in Belgrade could not observe the daily disciplines of prayer and Scripture study. Prayer, yes. But there were only seven Bibles in the whole congregation!

The story of divinely called Brother Andrew and his co-laborers will quicken the pulse and broaden the vision of every brother-loving Christian. The heart will hurt, and sympathy will rise for those deprived of hymnbooks, the Scriptures, and spiritual fellowship and understanding.

Do you want to know what it costs to stand for one's convictions in our day? Do you want to feel new appreciations for your privileges and freedoms? Would you like to read of daring faith and providential supply? Would you like to become involved in understanding prayer for your eastern European brothers and sisters? Do not miss God's Smuggler.

HILMA PHILLIPS BOUCK

The Roads of God

By John W. May (Kansas City: Beacon Hill Press of Kansas City, 1966. 79 pp., cloth, $1.00.)

This is a delightful little book of meditations. In a series of six messages, the author traces out the ways traveled by Jesus, especially during the Passion Week—the roads of Majesty, Ministry, Fellowship, Mission, Memory, and Miracle. Each message has a three-point outline and is expository, in nature. This book will enrich the devotional life of any reader, and provide helpful inspiration for the pastor. There are a number of typographical errors which should be corrected in the next edition, but this in no way detracts from the pulsating warmth of the book's message.

EARL R. DELL

AMONG OURSELVES

Beware of tying down things just because they annoy you... In 1827 the first locomotive of what is now the Southern Railway system, called "Best Friend," came to grief when an edgy fireman, annoyed by the hissing steam escaping from the boiler safety valve, proceeded to tie down the valve...

The "Best Friend" was violently disassembled and its metalsome "worst enemy," changed worlds. Moral: don't try to control things too tightly around a church... You won't use all available steam, at the best... Some of it is bound to escape in the form of a bit of hissing criticism and vapid murmuring, maybe a penny or two of misdirected tithe... Don't tamper with the safety valve; just hook on a big load and open the throttle... That will cut down the hissing by utilizing most of the steam... "See the specialists and leaders about which you have heard so much," urges Church Schools. (p. 20)... Yes, by all means meet them; then you'll know it isn't half true... They will emerge, either from the rogues' gallery or the saints' balcony, as quite normal people, saved and sanctified by the grace of God... They probably wear dentures—use the same hair oil; if there is any fire left to use it on—some are heroically and repeatedly trying to diet—altogether a human and lovable lot, with the same personality traits that most of us have... But move to Kansas City and stay here long enough to really know these people...

Then you will begin to discover the qualities of greatness in them which you cannot see watching them perform on the platform or in a momentary handshake... You will see the depths of their devotion, the warmth of their spirit, and the solid dependability of their service, and will begin to understand how and why they are in the positions of leadership they are; and thereafter you will be praying for them with Thanksgiving.

Until August.
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