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The Minister as a Steward

By General Superintendent Coulter

WHILE IT IS TRUE that all Christians are stewards, there is a special sense in which this term applies to ministers of the gospel. We are more familiar with the idea of the minister being called pastor or prophet or shepherd of the flock. But the idea of the stewardship of the ministry is both scriptural and practical.

The Apostle Paul spoke of this special responsibility, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4:1). In writing to Titus he said, "For a bishop must be blameless, as the steward of God" (Titus 1:7a).

Stewardship, in the context of the Christian ministry, is everything the natural meaning of the word suggests. The minister must be unimpeachable in character. He must be completely trustworthy. He must be faithful. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

In New Testament times a steward was a manager, or a superintendent of a business or an estate. He was charged with the responsibility of the affairs of the owner. As a steward he had authority but it was a delegated authority. He had authority over people as well as things. Nothing he had was his own. He had a very real degree of independence. He was able to exercise initiative. Yet he must always hold a strict sense of accountability. He had to be ready always to give an account of his stewardship. The steward had to maintain a dual relationship; with those over him and with those under him.

All of these characteristics of a steward apply to the minister of the gospel. While he is set in a place of leadership over others; he must ever recognize that his authority is not personal but comes from the Lord and the Church. He must guard against an "ownership" complex which is contrary to the highest concept of what a steward should be. While a pastor may harmlessly refer to his parishioners as "my people," in the true sense they are really God's people, not his. Their welfare is the task God has assigned to him. One of the delightful aspects of the ministry is that the man of God has freedom to exercise all the individual initiative necessary to advance the interests of the Kingdom in harmony with the will and purpose of God. Contrary to what some believe, there is a proper degree of independence in the performance of the tasks of the ministry.

But the minister must constantly maintain this dual relationship with those over him and, at the same time, with those under him.

(Continued on page 16)

.....From the.....EDITOR

To the Pastor Who Does Work

THE APRIL EDITORIAL of last year, "Should Pastors or Their Wives Work?" may have left some hard-pressed home mission pastors with the feeling that this editor had no sympathy at all for their plight. This is not true, as the following personal letter, written before the April editorial, will show.

Before quoting the letter a pause for station identification should be made, to keep the record clear. First, the church owes an incalculable debt of gratitude to our heroic, sacrificial pioneers who in order to get a new work started, or to nurse a sick church back to health, are willing to tax themselves to the limit in the dual role of secular work and pastorate. This is an admirable and commendable devotion. Furthermore we are bound to acknowledge that some men are called of God to such pioneer work as their special form of ministry. They stand high in the estimation of all of us.

But when the practise becomes a deliberately chosen pattern of life because of material advantage, it ceases to be either heroic or praiseworthy, but thoroughly reprehensible. One pastor said, "I always want small churches. They will furnish us a house to live in and a modest salary, and the work is not too demanding. My wife can work full time, and I can work part time, so that between us we do quite well." This is the speech of a hireling. He is making merchandise out of the church, passing off a minimum service for maximum personal gain. This frame of mind needs to be hit hard by every gun available, editorial and otherwise, until these men who have chosen mediocrity as a way of life will either be shamed out of the practice or out of their free parsonages.

Then, it must be remembered that the Apostle Paul "made tents" strictly as a pioneer evangelist. Many things are necessary in pioneering a field which are not intended as established norms. And it was Paul who most vigorously enunciated the principle: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

But back to the brother's letter. When it seems necessary to follow Paul temporarily in "making tents," what then?

The frustrated pastor describes his predicament in trying to accomplish all he is expected to do and still work twenty to forty hours a week, then pleads:

"I would like to see an article . . . in the *Nazarene Preacher* giving suggestions of proportionately how much is expected of us. If this cannot be done, I would like at least a personal reply with some suggestions."

After challenging the young pastor (serving his second church) to reexamine rigorously the basis of his conclusion that secular employment was a necessity, the answer continues about as follows: "Your next step is to devise a plan for the utilization of your remaining strength and time in such a way as to assure that this undesirable state of affairs shall be temporary rather than permanent. Toward this end possibly the following suggestions are in order:

"First, take as much time as is necessary for rest, prayer, Bible reading, and meditation to keep blessed spiritually. God cannot use any man, either 'full-time' or 'part-time,' who is dry and stale and edgy in his soul."

"Second, keep a happy home life, and use your home to entertain. This will compensate for your limited time for calling. Your effectiveness here will have nothing to do with the costliness of your furnishings, but will be altogether dependent on the spirit manifested in the home."

"Third, take as many Saturdays as necessary, with lay help, to get the church property in the most attractive and appealing condition possible, inside and out."

"Fourth, find a text very early in the week, memorize it, and mull it over in your mind during your working hours. Every night spend a little time with commentaries, developing it. Strive to give the people on Sunday something worth returning for. Let the Wednesday service be a people's meeting—which is what it is supposed to be anyway."

"Fifth, pay your budgets, and send in your monthly reports."

"Sixth, in what administrative work you can do, push the Sunday school and world missions. Get all your people enlisted in these projects, young and old."

"Seventh, keep praying and holding carefully planned and prepared-for revival campaigns until real revival comes. The fire will strike sooner or later."

"Eighth, be patient, with your wife, with your self, with your people, with the district superintendent, the whole church, and God. Don't worry about what you can't get done, as long as you know you're not hiding behind alibis. When you go to bed at night, commit the day and the work to the Lord—whose it is in the first place—and go sound asleep."

Organizing for the New Assembly Year

We are pleased to present in this issue a grouping of articles dealing with the problems of church organization which may help the more inexperienced pastors to know better how to get the new assembly year off on the right foot. This group begins with "Tips for the Annual Meeting," by Vernon Wilcox, page 7. We make no pretense that here is a depth coverage, but perhaps the articles will at least be pointers in the right direction.

The Theologian's Responsibility to His Church

By Bernard Ramm*

It is interesting that much of higher criticism started among those who had no vital connections with the life of the church; namely, philosophers such as Spinoza, Hobbes, Locke, Hume, Kant, and Hegel, and the German scholars in state universities. Apparently, their interests were mainly academic and they had little regard for the influence of their views on the church. Truth is truth, and "let the devil take the hindmost" was evidently their attitude. That truth is truth and never should be suppressed, every intellectually honest person would affirm with his last breath.

But we radically disagree with those who believe that anything should be published in the name of free scholarship, no matter how freethinking, or skeptical, or antichristian it is. (We are speaking here of opinions propagated within the confessing church.) If hundreds of thousands were to lose faith by free circulation of such material, and then if the material were found to be premature and wrong, the tragedy would be unspeakable. Every critic, every theologian, every interpreter should have a tremendous sense of responsibility to the church. The issues are not about the relative merits of political or economic systems, nor the relationships of Shakespeare to Bacon, nor the correctness of idealism or pragmatism. On such matters in state universities academic freedom is axiomatic. The issues in Christianity are life and death, heaven and hell, Christ as God or Christ as merely religious genius. The sobriety of the problems of eternity ought to sober every theologian, so that he feels an overwhelming responsibility to the church.

This rule is applicable not only for the theological liberal or radical critic, but also for those who would make serious changes within the confines of orthodoxy. James tells us that there should be few teachers because the condemnation is greater (3:1). There are the ambition and thrill to be different, to innovate, to be the founder of some new and thrilling movement. All such must be submitted humbly and sacrificially to this rule: *What will the effect of this be on the church? Will it confuse? will it divide? will it weaken? will it spoil the church's testimony or enervate it?* This is no plea for any type of ecclesiastical lordship; but it is a plea that preachers, evangelists, theologians, Bible teachers stretch every nerve to keep what doctrinal unity, organizational unity, and spiritual unity there is left that the scandal of a fragmented witness of the truth be not furthered.

*Taken from *Protestant Biblical Interpretation*, pp. 112-13 (Boston: W. A. Wilde Company, 1950). Used by permission.

This year the National Holiness Association is observing its centennial, under the leadership of its president, Dr. Paul L. Kindschi, with Dr. Robert W. McIntyre serving as executive secretary of the Centennial Committee. The following is one of several articles which have been prepared to mark the event for widespread publication. This survey of the place of the camp meeting in the holiness movement is of special significance. Dr. Taylor is professor of church history, Nazarene Theological Seminary, Kansas City, Missouri.

The Place of the Camp Meeting in the Holiness Movement

By Mendell L. Taylor

THE CAMP MEETING has been a vital factor in shaping the religious life of America. Since its inception in 1801, its evangelistic thrust has been based on a "whosoever will" gospel. The first planned camp meeting was sponsored by Rev. Barton W. Stone, a pastor of a Presbyterian church at Cane Ridge, Kentucky. The key to the effectiveness of this type of evangelistic outreach was an appeal that everybody who heard the gospel message was eligible to receive a transforming experience. This proposition that every person could be saved from the guilt and dominion of sin was contradictory to the Presbyterian theology, which affirmed that salvation came only by divine election and decrees.

Because of his departure from the established lines of Presbyterian orthodoxy, Barton Stone soon became the target of caustic criticism. He and his followers were forced to leave the Presbyterian church because their ideas were judged to be essentially different from Calvinism, and strictly Arminian. These early pro-

motors of the camp meeting methods of evangelism took the theological stance that the gates of heaven were open to everyone who believed and received the truth of the Lord.

Camp meeting revivalism was Arminian in doctrinal emphasis, and it also was characterized by an emphasis on the reality of religious experience and the dynamic of the Holy Spirit. Often the manifestation of the power of the Holy Spirit would reach such high tides of spiritual intensity that there would be weeping, and shouting, and unbounded rejoicing in the Lord.

This type of spiritual exercise engendered divisions in some of the established churches. The withdrawal of Barton Stone from the Presbyterian church to form the Christian Association was the first of a series of schismatic movements. Another was the formation of the Cumberland Presbyterian church in 1810. Another was the separation of John Winebrenner from the German Reformed Church to launch a new group called the General Eldership of the

Church of God in North America. This movement became the forerunner of a much more successful evangelistic order called the Church of God, Anderson, Indiana.

While these divisions were taking place, there was one denomination that wholeheartedly sanctioned all of the positive features of the camp meeting. The doctrine of a universal gospel, the value of religious experience, and necessity of the power of the Holy Spirit were accepted and emphasized as the basic tenets of its existence. The group that was in a position to capitalize on and amplify all of these points of emphasis was the Methodist church.

The dominant leader of American Methodism at the time was Bishop Francis Asbury (1745-1816). He was also a staunch advocate of camp meetings. As early as 1802 he preached at a camp meeting. Immediately he recognized the significant contribution this type of evangelism could make to the spread of the gospel. His *Journal* abounds in glowing references to camp meetings. By 1804 he observed that camp meetings were as common as quarterly meetings had been twenty years previously. The multiplying of camp meetings in Methodist circles continued at such a pace until by 1820 no less than 1,000 such meetings were conducted annually. At this juncture, camp meeting revivalism became predominantly a Methodist institution. This take-over by the Methodists meant that this type of evangelistic activity would be intimately associated with the holiness message.

In reality, from 1820 until the present, camp meetings have been the distinctive feature of holiness groups. Those who believe in "salvation for all men and salvation from all sin" have discovered that one of

the most effective methods of protecting and propagating this theological position is through the spiritual intensity generated in the atmosphere of camp meetings. The schedule which includes hour-after-hour and day-after-day exposure to the presence, power, and Word of the Lord creates a spiritual climate which makes a special appeal to those who are totally dedicated to the Lord.

As decades passed, the program of camp meetings became more formal. The spiritual atmosphere was replaced by an accent on intellectual studies, and the preaching was more polished but less positive. At the same time there was a decline of the holiness witness in the traditionally oriented churches. However there were some voices crying in the "wilderness of spiritual decline" for a revival of holiness emphasis. These Spirit-filled leaders recognized that the camp meeting could be the most effective tool for holiness evangelism.

Accordingly, Rev. J. A. Wood, Rev. W. B. Osborn, Rev. John Inskip, and others took the initiative in organizing the National Camp-Meeting Association for the Promotion of Christian Holiness. Their agitation in this behalf resulted in the conducting of the first camp meeting under the sponsorship of the new organization in July 1867, at Vineland, New Jersey. This restored the camp meeting to its original purpose and gave it a distinctive holiness accent.

During the century between 1867 and 1967 the National Holiness Association has been responsible for starting and promoting hundreds of camp meetings. No less than 160 camp meetings are currently sponsored annually under its auspices.

Also during this past century most of the denominations in the holiness tradition have given top

priority to camp meeting evangelism in their outreach program. A partial list of the holiness denominations indicates an excellent record in the sponsorship of camp meetings, so that in a given summer no less than 500 camp meetings are conducted under the sponsorship of N.H.A. or its affiliates.

The camp meeting has become a symbol of edification for Spirit-empowered Christians, commitment to

Christian service for young people, and decision time for those needing definite spiritual help. The inspiration generated by the mass singing, the illumination imparted by the anointed declaration of the Word, and the insights gained during periods of Spirit guidance have made the camp meeting a vital part of the thrust and the challenge which the holiness movement is making in the religious world.

Why not begin the new year
with an interesting annual meeting?

Tips for the Annual Meeting

By Vernon L. Wilcox*

WHETHER originated the idea that an annual business meeting had to be dull? When we are doing the Lord's work it is always interesting, if we realize what we are doing. Dullness comes either from lack of information or from the lack of inspiration. It is the pastor's job to keep his people informed and inspired. A little planning will go a long way toward this goal.

The business of the church should not be divorced from the "spiritual" activity. We should look upon the various board meetings as a definite part of our service to God. There is even a factor of worship that should enter a board or church business meeting.

But, taking it for granted that there will be a devotional emphasis, there are some things we can do to

make the annual meeting interesting to our people. Some that have been tried and found successful by some of our pastors will be given here.

1. *Keep it moving.* Announce ahead that the meeting will begin on time and last for, say two hours, or an hour and a half. Then, unless unfortunate tie votes happen to come, hold to it. Intersperse reports of officers and departments between times of voting. Use two or three boards of tellers simultaneously. (I have almost always found women to be faster counters than men.)

2. *Ask for, and insist upon, written reports from all officers.* Writing it out makes it more concise, eliminates repetition, and insures that the important things are not forgotten.

3. *Write the membership a letter, informing them of the business to be transacted, showing its importance to*

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every member of the church. If it seems wise to the board, send along sample ballots (using a different color paper than will be used at the meeting), so that the people can have time to think and pray intelligently. Some may say that this lends itself to political maneuvering—but it may be worth this risk to have your people informed.

4. *Some churches have had the voting following a Sunday morning service*, with the report session held during the following week. This may be objectionable to some, but if you use this method, be sure to seal the results of the voting until the week-night meeting when the various reports, including that of the ballot, will be given.

5. An intriguing idea used by some

is to *highlight the activities of the year* by throwing pictures and charts on a screen, thus dramatizing the church's work for all to see.

There are doubtless other good methods used by pastors to keep the annual meeting interesting—these are just a few to stimulate your thinking. But the main point is that, with a little forethought and planning, this can be one of the most enjoyable services of the entire year. I can truthfully say that, almost without exception, it has been true in my own experience over the years. Let's make God's work interesting. It's almost unforgivable ever to present this thrilling and challenging enterprise of the Kingdom in a dull and lifeless manner, especially when we don't need to do it in this way.

How one church distributed
the committee responsibilities

Specification of Committee Duties

Adopted by the Church of the Nazarene, Ontario, Oregon
Pastor, Danny L. Pyles

Membership

"The church board shall provide a membership committee of not fewer than three persons, whose duty it shall be to act in the capacity of an advisory committee, with the pastor as chairman, and it shall be the duty of this committee to conserve the fruits of our evangelism by the following means" (Manual, par. 49):

1. To conduct membership training classes for prospective members in cooperation with the C.S.T. director at least twice annually. Suggested texts: *You and Your Church* and *The Rise of the Church of the Nazarene*.

2. To plan, with the pastor, special services for the reception of members at least once each quarter.

3. Review the church rolls annually, thereafter making recommendations for change to the church board.

4. "No person shall be received into full membership of the local church until the pastor first consults" with this committee (par. 49, sec. 4).

5. It is recommended that this committee be composed of the church secretary, and the heads of departments: Sunday school superintendent, N.Y.P.S. president, and missionary president.

Trustees

Manual, par. 109: No less than three or more than nine. Local board action, seven. In the state of Oregon trustees must be property owners (see par. 111).

1. This committee holds title to church property and manages it as trustees (par. 110).

2. The chairman of this committee shall give a report monthly to the church board.

3. This committee shall organize into subcommittees as follows: (a) staff and policy, (b) property and maintenance, (c) parsonage.

Staff and Policy*

This group shall formulate and annually review the definition of responsibilities for all committees appointed by the board.

It shall formulate the policy on the use of church buildings and equipment.

It shall recommend to the board action relative to paid church employees.

Property and Maintenance

Shall maintain church buildings, equipment, and rental property.

Request board action on any major changes and improvements in property.

Employ and supervise the work of the custodian.

Submit to the board a priority list for remodeling and improvements.

Conduct preliminary studies for church growth, including lay and professional counsel.

Parsonage

Shall maintain the parsonage in good repair.

Shall recommend to the board action requiring major expenditures, but shall be authorized to make expenditures not to exceed \$25.00 without board approval.

Shall make a study of the "Cash Allowance" program adopted by many churches which subsidizes ministerial ownership rather than church ownership of the parsonage.

Stewards

Manual, par. 104: No fewer than three or more than thirteen. Board action, seven.

Par. 108: "Shall constitute the local stewardship committee, whose duty it shall be to promote the cause of Christian stewardship in the local church in cooperation with the pastor" by:

Annual distribution of tithing envelopes to each church family.

Submitting a survey report annually depicting local church giving patterns.

*Some churches would prefer not to confine this committee to the trustees.

Organizing into subcommittees as follows: (a) Communion, (b) Social, (c) Flower, (d) Greeting, (e) Nursey, (f) Kitchen, (g) Showers.

Communion:

Shall assist the pastor in a quarterly serving of Communion by planning special services during the Thanksgiving, Christmas, Easter, and Mother's Day seasons.

Shall arrange for church elders and ushers to serve the elements.

Shall purchase adequate Communion ware and elements in order that all communicants may be served.

Shall provide a Communion table for the platform, which shall serve as a storage space for Communion ware and linens.

Social:

Shall plan receptions and farewells for church members as needed.

It shall not be the responsibility of this committee to do cleaning after such events, rather only to plan them.

Shall have the general oversight of all funeral dinners, these dinners to be determined by the pastor. It shall not be their duty to prepare the meal, but to designate the responsibility to some related group within the church—Sunday school class, missionary chapter, etc.

Shall clear all dates for building use with the church office.

Shall plan a monthly "Afterglow Hour" to follow the evening service the first Sunday of each month. This service to aim at assimilation of new church friends.

Flower:

Shall show the compassion of our church by sending flowers to the bereaved and hospitalized constituency of the church.

Shall tastefully decorate the sanctuary in harmony with the season and church-year calendar.

Is authorized to expend funds as provided in annual budget without board approval.

Greeting:

Shall arrange for a hostess at each service, including Sunday night and Wednesday, who shall register all guests' names in a registry of a permanent nature.

This hostess shall provide the pastor with these names for public acknowledgment.

Shall forward these names to various auxiliary departments of the church.

It shall be our custom to introduce each visitor we see to one other person.

Nurseries:

Shall be responsible for adequate nursery supervision for all services of the church.

including revivals and special services.

Shall endeavor to provide adequate equipment and facilities as recommended in church publications.

Shall closely work with the Cradle Roll director in the attempt to enroll all babies in the nursery class.

Kitchen:

Shall supervise and maintain our kitchen facilities in accord with rules established by the policy committee.

Is authorized to purchase necessary kitchen supplies.

Is required to provide cleaning agreement after each all-church function that requires use of the kitchen.

Shall qualify our church for child-care license by refusing to store non-kitchen items in the cabinets.

Showers:

Shall have the oversight of all wedding and baby showers involving the people of our church, in harmony with policies established by policy committee.

It is not the responsibility of this committee to give the showers, rather to see that some family member or close friend is alerted to the need.

Music

Shall be stewards over all church music literature and shall establish and add to a music library.

Shall provide special music for regular services and revival meetings and shall provide the church office with a list of the same at least four weeks in advance.

Shall plan in consultation with the pastor a Christmas and Easter cantata.

Shall make recommendations to the staff committee concerning directors of choir and congregational singing.

Shall begin a voice training program and an instrumental program by the founding of ensembles, junior choirs, teen choirs, and sanctuary choirs.

Shall plan an annual "All-Music Service" to be followed by a fellowship hour for choir members and directors.

Educational (Par. 133, Manual)

The chairman of this committee shall be the Sunday school superintendent.

The superintendent shall confer with the pastor weekly about church school work.

Sunday school departmental supervisors shall meet with the pastor monthly.

All Sunday school officers and teachers will meet quarterly.

Shall elect a Cradle Roll supervisor upon nomination by the pastor and superintendent.

Shall elect a Home Department supervisor upon nomination by pastor and superintendent.

Shall approve nominees for Sunday school teachers before their appointment by pastor.

Shall conduct and elect a supervisor for a vacation Bible school.

Shall elect a director of Christian Service Training.

Shall elect a director of Christian Family Life.

Shall elect a local director of Caravans.

Shall keep and report to district offices our attendance and enrollment.

Ushers

A head usher shall be appointed by the staff committee, who shall then appoint as many ushers as he shall wish to train to serve well. Shall provide ushers for every service.

Shall provide the church office with a count of attendance at each service.

Shall use the texts *The Ministry of Ushering* and *How to Ush* by Lush as training materials.

Shall provide some easily seen identification for themselves.

Pulpit Supply

Shall fill the pulpit with a speaker for those occasions when the pastor is not available.

Shall consult with the pastor concerning special services, missionary deputation services, evangelists, district tours, etc.

Finance

Shall present at the beginning of each fiscal year a proposed budget to be acted upon by the church board.

Shall present to the church board the recommended and adopted budget of the district Ways and Means Committee.

Shall present to the church board the recommendations of the district assembly Committee on Ministerial Support.

Shall formulate the financial policies of the local church subject to board action.

Shall arrange for an annual audit of the financial records of the church.

Shall annually review the salaries of all church employees.

Shall have the authority to borrow, without board approval, money not to exceed the amount of \$750.

Happy is the church whose pastor and board know how to get the Lord's viewpoint

Church Responsibilities

By N. E. Gustafson*

JIM AND HARRY walked on in silence towards home. They had just left the church board meeting and were deep in their thoughts. After some time Jim said quietly, "Harry, you don't run a church like you run a business."

Jim was seven years older than Harry, who was then in his early twenties. Both were in business, and Harry was in a very aggressive sales organization of national scope. Jim's work was administrative. Harry was a "newcomer," the recording secretary, and wanted to see things move. These older men didn't seem to be able to make up their minds; at least Harry thought they needed prodding. He did not discount their wisdom nor did he think himself their "equal" spiritually. He was just a neophyte, and both Jim and the others were patient with him. Harry didn't understand yet.

Sometimes it takes years to realize that a church and a business are not the same and that they do not operate on the same level.

"What do you mean?" asked Harry.

"Let me try to put it this way," replied Jim. "In your business you compare man with man. You have certain objectives and you watch your men to see that they work to that end. You keep them up in the

traces. If they begin lagging, you call them for it and if need be use the 'whip.' Everyone must pull if the team is to be successful. You measure men by physical standards—what they produce, their aggressiveness, their attentiveness to their work. And the way you do this is by comparing what one does against what others do. It is the same as looking at two men from the horizontal plane: one man is shorter than the other. Now if you were to look at these same men from the top of the Empire State Building, they would both look the same in height. Using another figure: If you drive across the country in a car, you see mountains and valleys and they can be formidable. But if you fly across in a jet at a great height, the mountains level out and the valleys rise up. In other words it is a matter of viewpoint.

"In the business world judgments are made and action is taken from the horizontal viewpoint. We judge men by what they produce. In the church we do not judge men by what they look like nor do we look at problems from the level of a purely business transaction. The Church is a spiritual organism, and the world is a human organization. The Church seeks God's glory; the world seeks man's. The Church's Head is Christ;

*Cleveland, Ohio.

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the world's is the elected head. The Church must get the Lord's viewpoint; the world gets its head's. The Church's viewpoint is always vertical; the world's, horizontal.

"The danger in the church comes when the board takes action from the horizontal observations and does not get God's viewpoint. That is secured by prayer and waiting upon the Lord. We bring these problems (these mountains and valleys) to God, and as we wait before Him we begin to see things from the vertical—His viewpoint. Differences that seem so glaring from the horizontal level out when we get His perspective. He has no problems; all He has is solutions. With Him nothing is impossible.

"A church board is just as vulnerable to mistakes as a business if they do not get the Lord's mind. Samuel, you will recall, guessed seven times that he had God's man before him, but the Lord vetoed every one until David came. The Lord's word to Samuel is still applicable today when we do God's work. 'Man looketh on the outward appearance, but the Lord looketh on the heart' (I Sam. 16:7).

"This is not to say that a church does not have to pay its bills, keep the plant in repair, and other sundry affairs, or that current business methods can be ignored. The Lord has provided for our meeting these needs by giving gifts to His children, one of which is administration. It is a fallacy to think that all the gifts are given to the clergy. Not all of them show that they were given more than the call to preach. Referring 'plant' problems to the pastor can rob a church of good management and the development of good 'business' leaders in the church. There is a need for better cooperation between the pastor and the

board, in which the pastor adheres to his work and the board assumes its responsibilities, each recognizing the other's domain. Refusal to accept responsibility by a board is as bad as a pastor refusing to accept his. Both should be made to realize that the church is God's work and each must give an account to God for his share in it. A board member is as chargeable to get the Lord's mind in prayer as the pastor; and when they differ, the problem should be dealt with in prayer until God's mind is ascertained—not pushed on, or assumed by the pastor without hearing from the Lord. A godly pastor should watch over the spiritual state of his people, the board's especially, and a godly board should make it possible for the pastor to specialize in the work that is pastoral. When both fulfill their positions faithfully as unto the Lord, there should be a smoothly working team. When they do not, the church becomes disturbed and God is not glorified but reproached.

"Selection of teachers, officers, and others is a temptation to look at human qualifications. A theological education does not mean that a person is spiritual. And a spiritual person may not be too bright on matters of theology. It is far more important that spiritual qualifications be given preference.

"I recall as a lad a teacher of our class of boys whose words I don't remember, but whose sweet Christian spirit melted our boyish hearts when we gave her a hard time. She loved us, we knew; and of all the teachers over the years, she stands out. It is the manifestation of the love of God which makes the difference, whether with stammering lips or with eloquent biblical knowledge. Only men spiritually in tune are in a position to handle these

matters, and they do it by seeking God's will and hearing His voice, as did Samuel when the Lord turned down seven likely prospects to reach the eighth. It takes the spiritual mind and heart to resist the temptation to do the selecting on 'looks'

and wait until the Lord's will is clear. "Business is business, and church is the church."

Joe had not yet learned all of this, Jim knew. How good it is to have on the board those who know the difference!

How one man solved the "unemployment" problem

Total Mobilization

By John E. Maybury*

A CURRENT PERIODICAL (*Christianity Today*, Dec. 23, 1966) observed "that more than 5,000 groups are meeting weekly for Bible study, prayer, and witnessing—a phenomenon that is both in the church and out of it." Dr. Vance Havner stated at an evangelism conference in Hobbs, New Mexico, that "God is calling the assembly of the anyones. We have done extensive work but we need to do it intensively. Small groups are coming to the front all over the world." Bishop Stephen Neill of the Church of England said, "The gospel must be brought back where people live, in simple forms, and in terms of small and manageable fellowships" (*Power Through Small Prayer Groups*, Helen Shoemaker, p. 57).

Another among many I would like to mention is a statement attributed to Billy Graham:

One of the definite movings of the Holy Spirit that can be discerned as one travels throughout the world is

little groups of "called-out ones" meeting here and there, dedicated, disciplined, and ready to sacrifice their very lives. I have noticed at various church conferences and retreats that the emphasis is increasing toward the "housechurch" in many parts of the world. Perhaps the Holy Spirit is getting His church ready for a trial and tribulation such as the world has never known" (*Under New Management*, Samuel Shoemaker).

In Jesus' day He attracted multitudes, but He ministered to individuals. New Testament plans called for careful instruction to the small core of disciples (learners, if you please) who walked with their Teacher and observed Him in His attitudes, prayer life, ministry of healing, authority over demons, humbleness of service, teaching concerning the Kingdom, and finally His sacrifice. His concentration on the few, though "ignorant and unlettered," developed the hard core of leaders to carry His message to the world after He left. They, in turn were to make leaders

*Pastor, First Church, Hobbs, New Mexico.

of the ones who would follow them as they followed Christ.

So many times our attempt to enlist our people for participation is geared to building the program around the minister. In reality we need to think of building leaders who will in turn build other leaders in spiritual interests.

Robert Coleman in his book, *The Master Plan of Evangelism*, observes:

If the pattern of Jesus at this point means anything at all it teaches that the first duty of a pastor as well as the first concern of an evangelist is to see to it that a foundation is laid in the beginning upon which can be built an effective and continuing evangelistic ministry to the multitudes. This will require more concentration of time and talents upon fewer men to the church while not neglecting the passion for the world. It will mean raising up trained leadership "for the work of ministering" with the pastor (Eph. 4:12). A few people so dedicated in time will shake the world for God. Victory is never won by the multitudes.

This is scriptural, as indicated in Eph. 4:12: "And these were His gifts: some to be apostles, some prophets, some evangelists, some pastors and preachers, to equip God's people for work in His service, and to the building up of the body of Christ" (NEB).

Through the years a great deal of my ministry has concentrated on training of leadership for carrying on spiritual services to extend the ministry of the pastor. I believe Moody is credited with the thought that it is better to give ten men the work of one than one man the work of ten in the church. But more than this, there must be an effort to lead them to deeper, more qualitative preparation. This past fall we initiated a class of six men into an *Exploring the Christian Faith* study.

This book is college-level doctrine. We call it our "preparation for automation" class because we believe that the time is already here when men have extra time which can be devoted to positive Christian service in jail, rest homes, home Bible study groups, and witnessing. Opportunities will come to the men who are prepared. We have concentrated on the men as the needed leaders for our churches. One man has driven forty-two miles one way every Monday night for three months to be better able to help his local pastor. Every class member has filled the pulpit at least twice in the past year. They have done personal soul winning, and we discuss our successes and failures in a clinical-type meeting along with our class study.

We will take up another area of spiritual study following this. These men in turn are the leaders in the church outreach and visitation. They take new ones out to train them. Over a period of three to five years we will have a strong nucleus of solid, doctrinally grounded, Nazarene laymen who will serve as core leaders for new classes and more leaders. One fellow has had just a fourth grade education, and only one has completed his high school.

The class may be only two or three or just one, but if you will lay groundwork deep enough by example and instruction this group will be doubled by the next year. Soon you will have a real core of qualified workers. Jesus worked with His core of twelve and often with the three—Peter, James, and John—but they became the leaders of a world wide movement. We pastors must go out and learn firsthand how to win a soul to Christ, then take another man from our congregation out with us to work on some project. Let him feel our concern, watch our approach,

even see our mistakes. Ask his advice. We don't know it all. I have learned more from these men who have gone out with me into the homes to deal with souls than I ever learned from books on evangelism alone.

Also, we have met for the last two years in different homes for cottage prayer groups each week with mostly women of the church. We have been laying groundwork for launching a Bible Study Cell group in three different areas of our city. We study the book of the Bible with the group leaders, who in turn go out with two or three other ladies into an area where one lives. They work the neighborhood for anyone who will attend, and share the Bible study and prayer meeting.

We foster a spirit of teamwork in our church, so that every member of the team is important. Plans and ideas are encouraged and carefully considered. Our laymen are told they are important and appreciated. Just recently a layman came and related that an elderly man that he and I had visited and helped to pray through in his home had passed away. It made him feel so good that he had had a part in leading him to Christ.

Another area of participation has been the visitation program. Our city is divided into eight areas with a captain and lieutenants in each. An office helper sees that the absentee cards are given to the captain by Sunday night, and they must be returned by Wednesday. At this time the personal evangelists take over, both after Wednesday night services and the rest of the week.

One of the earlier plans to arouse interest was a fifteen-man outreach program. Each of fifteen was assigned a prospect. A course of instruction was given, built around the idea of four basic scriptures: Rom. 3:23; 6:

23; Rev. 3:20; and John 1:12. Men were encouraged to get acquainted and work toward a decision time within fifteen weeks. If nothing else, the interest aroused stirred the men to more prayer, friendly outreach, and definite endeavor to win other men to Christ. I know of at least eight men who have been won through this outreach.

It does not matter the age. Elderly folk address the midweek reminder, help out on workday for missions, serve as prayer warriors, prepare food for families in sorrow, visit shut-ins and absentees, send out absentee and birthday cards, and are encouraged to help in the church in many ways. One lady is seventy-seven years old and she visits three rest homes every week as well as numbers of homes, makes and sells quilts for missionary money, and yet has a heart condition and cancer.

Teens have their own prayer time together under one of the fine, trained laymen. They help in ushering, the choir, house-to-house canvassing, visitation by groups, and painting the church. We are having a group of our teens hold a preaching service and talent time in a smaller church on our district next week. A teen will preach. They are taught to pray, lead in Bible study, and be responsible workers.

Junior and junior high teachers take their pupils out calling with them to keep them involved. It is really effective. The power behind this thrust is one of our key, trained, core workers.

Some principles one might keep in mind with this sort of endeavor are as follows:

1. Start small.
2. Share your ideas, but encourage their ideas. Tell them to tear your idea up if it does not measure up. Get them thinking.

3. Map out your plans on a calendar, so that all will know what is going on.

4. Avoid too many jobs on one person. Do without some activities until you can win, train, and enlist others. Emphasize quality, and quantity will come later.

5. Keep the program well oiled with prayer. Mentioning the activities specifically keeps interest up as well as helping the spirit.

6. Encourage the people to spend time with their families one or two nights a week.

7. Combine spiritual and social activities where possible. A little Coke time with visitation goes over great with teens and juniors. Coffee break at cottage prayer studies helps many lift their burdens by sharing them in prayer and fellowship.

8. Learn to delegate responsibilities to others, even if it does not turn out as well as you could do. Too many preachers run to their wives to do too many jobs in the church instead of taking time to make a list of church mem-

bers and determining where they might work in or be trained.

9. Don't feel badly if only two or three turn out for prayer times. Make the most of each time.

10. Develop a careful follow-up for new converts, and include how to pray, how to study the Bible, basic Christian beliefs, Manual study, and how to be a faithful steward. It will be time worthwhile.

11. Read some good books along these lines, such as:

The Master Plan of Evangelism, by Robert Coleman

Power Through Prayer Groups, by Helen Smith Shoemaker

The Taste of New Wine, by Keith Miller

Under New Management, by Samuel Shoemaker

The Church and the Older Person, by Robert Gray and David Moberg

Follow-up Made Easy, by C. S. Lovett

Pastor, let's lead the team in our churches and teach them to be participators instead of spectators.

The Minister as a Steward

(Continued from page 1)

Failure in either direction is disastrous. Some men have become slaves to their people until they lost their relationship with the Lord. Others have withdrawn from their people to spend the major portion of their time in study and contemplation, only to lose contact with the people they were responsible to serve.

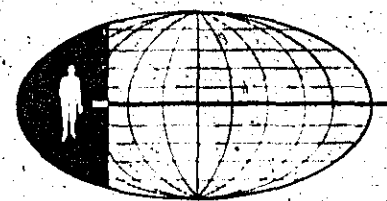
Being a good steward will involve the preacher in the practical affairs of the church. He bears responsibility for such down-to-earth things as buildings, properties, the payment of bills and budgets. While it would be easier for some to withdraw to the seclusion of the study, the preacher should be concerned with the house of worship, its location, its appearance, and its adequacy. He will have to give leadership

and challenge to his people in matters of financial responsibility for the worldwide commitments of the denomination of which he is a part. He will need courage to challenge reluctant laymen to assume and discharge denominational and local obligations.

Perhaps the most sacred of all the responsibilities of the minister as a steward relates to the proclamation of the sacred truths of God. "This is how men should think of us—we are Christ's servants, and stewards of God's secret truths" (1 Cor. 4:1, Weymouth). The preacher's message must be true to the revealed and recorded Word of God. His worthiness, in the final sense is determined by his faithfulness in passing on God's message as he has received

(Continued on page 46)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

Dean Wessels, Editor.

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Deadline for entry—midnight, May 1, 1968

12 Major Awards Amounting to \$230!

All Entrants Will Receive a Gift Book!

(See February PASTOR'S SUPPLEMENT for all details or write to the General Stewardship Committee for information)

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I am entering the enclosed manuscript in the Stewardship Article Writing Contest. I understand that my manuscript will become the property of the General Stewardship Committee and will not be returned.

Name _____ Division: _____

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Attach this entry blank to your manuscript and mail to:

STEWARDSHIP WRITING CONTEST
c/o Pastor's Supplement
6401 The Paseo
Kansas City, Missouri 64131

Is there a secular
college or university in your city?

Do you ask
What can I do to minister to students?

Our study gave us the impression that you were unfamiliar with the secular campus and probably a little timid about the whole situation. Still we all know that thousands of young people from fine homes are there and need a church home.

They also need a pastor. Young people on their own for the first time will be attracted to a man who understands as he listens, who will spend time to unravel their problems, who is himself genuine and authentic.

On the large campus it may be hard to make close friendships, to find a mature person with whom one can talk freely, to locate the proper office to adjust program or change majors, to find help to settle major choices.

The pastor who is aware and available can be more helpful than he realizes. He can also locate spiritual resources on the campus in the form of faculty, staff, or witnessing groups which the student might never locate.

Why not make a start? We are dealing with leaders of the future whom the church will need.

LET YOUR DEPARTMENT OF EDUCATION HELP YOU



To Help Make Your
**MOTHER
to MOTHER**
Campaign
April 21—May 5
A Big Success

For Planning Your Baby Days Program...

Baby Days in the Church No. 2

Compiled by BETTY HOWES and JOY LATHAM. Fresh, appealing material for services honoring babies and young children and their parents. Included are delightful ideas for Baby Day, many of which you will want to use for your May 5 program. 32 pages, paper.

MP-2

75c



Baby Days in the Church No. 1

Offers additional readings, dialogues, songs and suggestions for Baby Day planning. 32 pages, paper.

MP-1

50c

Baby Carriage Centerpiece Kit

Focus attention on your Cradle Roll program by placing this novel display in some conspicuous area of the church. Kit includes all items needed for assembling and instructions. Stands 10 1/2" tall. Additional ideas given in March Church School Builder.



CR-4844

\$1.50

Cradle Roll-Nursery Chart

Of interest to the entire church! Cradle Roll babies are represented by a colorful card mounted on the chart or a die-cut selfing. Upon transfer to the nursery, a church seal is added. Includes cards and seals. 17 x 24". Tin strap ends.

CR-200 \$1.95

Package 20 cards, seals

CR-200SC 75c

**First Steps
Toward God
Cradle Roll-
Nursery
Packet**



Provides every thing needed for keeping a systematic contact with babies from birth to two years of age.

CR-1100 \$1.50

12 or more, each \$1.25

"Train Up a Child" Calendar

For churches needing, offer Cradle Roll-nursery material. Designed with spiral binding for wall or table. Pages containing Frances Hook's pastel reproductions are flipped and seals added each time visits are made. Instructions included. 24 pages. 9 x 9".

CR-1200 \$1.95

10 or more, each \$1.75

NOTE: For selective gifts and awards suitable for honoring mothers and babies, see special "Mother to Mother" mailing sent to all pastors or your March Church School Builder, 1968.

Prices slightly higher outside the continental United States

An Important Outreach in the Total Program of Your Church
Start Your Plans NOW—Order These Supplies EARLY!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MO. 64141
Washington at Bresce, Pasadena, Calif. 91104
IN CANADA: 1592 Bloor St. West, Toronto 9, Ontario



Cradle Roll

AT 11:03 a.m. (EST), Monday, November 20, Robert Ken Woo was born in Atlanta, Georgia. What's so special about this tiny almond-eyed baby boy? Two things: First, his birth brought the United States population to 200,000,000 at that moment. Second, he's enrolled in the Cradle Roll Department of the Church of the Nazarene in Decatur, Ga.

Every eight seconds, somewhere in the United States, a woman gives birth to a baby. Many of these babies are being born in *your* town. How many of them will find their way to *your* Sunday school?

A good way to get them started is through the Cradle Roll. A good time to get them started is between April 21 and May 5 during the Cradle Roll campaign, "Mission: Mother to Mother." (See next page.)

ANOTHER BOOST

IN THE "MARCH TO A MILLION"

"Mission:

Mother to Mother"

BEGIN NOW

- Watch for the *Church School Builder!*
Make a poster from its cover. Read campaign details on its pages.
Check the Cradle Roll items in its sales ads.
- Order a copy of the new Cradle Roll filmstrip, "... of Such Is the Kingdom," for April 21 showing.
- Set a goal for the campaign. See *Church School Builder*, page 17, for suggestions.
- Support the campaign with your interest and encouragement.

APRIL 21—ON THE LAUNCH PAD

- Preach a message on outreach evangelism. Stress the importance of the Cradle Roll.
- Encourage every mother to help in the campaign.
- Show Part I of the Cradle Roll filmstrip.
- Urge a young adult class to sponsor the Cradle Roll.



APRIL 21—MAY 5—COUNTDOWN

- Allow time in public services for campaign reports.
- List names of new Cradle Roll babies in church bulletin.
- Send a special invitation to young parents to attend Sunday school on Baby Day.
- Call in as many Cradle Roll homes as possible before Baby Day.

MAY 5—MISSION ACCOMPLISHED

- Plan for a big BABY DAY!
- Encourage Cradle Roll and nursery workers to present a Baby Day program during Sunday school.
- Preach a morning message on the importance of a Christian home and the value of little children (see outline, "Heavenly Greatness," this issue).
- Follow up every new Cradle Roll family found during the campaign.

- Inspiration for your entire church.
- A MUST for ALL involved in the Cradle Roll program of your church.
- A valuable addition to your church film library.

...OF SUCH IS THE KINGDOM

presenting a delightful, true story of a family won to Christ through the Cradle Roll

A new 69-frame filmstrip in full color complete with a 33 1/3-rpm record and leader's guide showing:

- how to start a Cradle Roll
- how to select Cradle Roll workers
- how to improve your Cradle Roll
- how to use Cradle Roll materials
- how to reach new people through the Cradle Roll

ADDITIONAL FEATURE: "First Steps Toward God" Cradle Roll packet (CR-1100) for use as resource material by the leader included at no extra charge with each filmstrip.

Prices slightly higher outside the continental United States.

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ACT NOW!

Quadrennial Conference

on

CHURCH BUILDING AND ARCHITECTURE

for pastors and church building committee members
architects, designers, and builders

June 14 and 15

Hotel Continental, Kansas City, Missouri

*General sessions, five workshops, tour of church buildings,
symposium, panel discussion, church building slides

Keynote address by

Dr. W. T. Purkiser, editor, *Herald of Holiness*
on conference theme, "BEARING WITNESS TO THE TRUTH"

For program and registration form,
write to the Division of Church Extension:
6401 the Paseo, Kansas City, Missouri 64131

For hotel or motel reservation
write to Housing Department, Convention and Tourist
Council of Greater Kansas City
1212 Wyandotte St., Kansas City, Missouri 64105

(See Housing Request in January 17 *Herald of Holiness*.)

Include YOUR new church building in the GENERAL ASSEMBLY CHURCH ARCHITECTURE EXHIBIT

This will be one of the interesting displays in the
Home Missions-Church Extension exhibit in Exhibition Hall

Write to **CHURCH EXTENSION**
for specifications for display presentation and shipping

OUR MAIL IS PROOF



REACHES THE RICH AND POOR, THE WISE AND OTHERWISE. IT PENETRATES APARTMENTS, OFFICES, AUTOMOBILES, SECRET RETREATS, AND THE SOPHISTICATED VENEER.

There are 400 million radio sets in use.

The Gospel is good news only when it gets there in time.

Put "SHOWERS of BLESSING" on in your area.

We Can Reach the World with Radio

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director

Pre-Pentecost Evangelism Program

April 14-June 2, 1968

"Every Nazarene Home Invasion"

Climaxed by

"One Great Hour of Sharing"

on Pentecost Sunday

1

Every Nazarene home to be visited and prayed in by a pastor or appointed layman between Easter and Pentecost, stressing the need for family altars and deeper devotional lives.

2

Every Nazarene family to be enlisted to bring an unchurched family to the "One Great Hour of Sharing" service of evangelism on Pentecost Sunday morning.

3

Every Nazarene church to have special periods of prayer and fasting during this emphasis. (See information below on the final five Holy Watchnights.)

4

Every Nazarene church to endeavor to have a reception of new Nazarenes on Pentecost Sunday night.

5

A "Certificate of Participation" to be presented to every local church that returns the "Pledge of Participation" to the Department. (See the information packet which all pastors should have received by March 1.)

FINAL FIVE

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

46-April 1

48-May 1

47-April 17

◀ Extras ▶

49-May 15

50-June 1

PLAN NOW to observe these Holy Watchnights as times of tarrying and prayer for this emphasis and for the forthcoming General Assembly.

March, 1968



QUADRENNIAL SUNDAY SCHOOL ATTENDANCE DRIVE

EASTER SUNDAY—APRIL 14
GOAL—A NEW DENOMINATIONAL RECORD

4-SUNDAY BUILDUP

MARCH 24 — ON YOUR MARK
MARCH 31 — GET SET
APRIL 7 — GO
APRIL 14 — SET A RECORD



1968 General NYPS Convention

June 13-15

Featuring:

- **Teen Chorus and Brass Ensemble**
Rehearsal: Wednesday and Thursday evenings, June 12-13.
- **Junior Activities**
Junior Field Day—tickets available at the NYPS booth in Exhibition Hall
- **Teen Activities**
You thought Portland was a blast! Teen activities are scheduled for Monday, Tuesday, Wednesday (17, 18, 19). Tickets available at NYPS booth in Exhibition Hall
- **Young Adult Activities**
Hospitality Center for all college students, June 14-17. Information at the NYPS booth in Exhibition Hall.

TO GIVE US AN IDEA of the number of persons attending each function, please fill in the appropriate blanks and mail to the General NYPS Office, 6401 The Paseo, Kansas City, Mo. 64131. In each case indicate the approximate number attending from your church.

Teen Choir (List parts they sing _____)

Brass Ensemble (List instruments _____)

Junior Activities _____

Teen Activities _____

Young Adult Activities _____

The Still Open Door

IT IS AN ALL too common state for a pastor in an urban center, particularly, to withdraw his congregation and never to compete for church page space in the metropolitan press even when he might have a worthwhile church news story.

Granted this feeling of withdrawal may come from some of the church news we read today. It seems dominated in areas by the topic of ecumenism, and issues of the day engaging the social gospel.

A Trap for Unwary

Also it may be easy for some pastors in larger cities to fall into the trap of believing that the religious news editor of the daily paper has no interest in individual churches and the smaller denominations. But this is not so.

Pastors need only to read their local newspapers carefully and regularly to discover that news from small churches often gets into print—providing it is NEWS . . . or a feature story about something that is unusual in their church world.

News Is Hard to Find

The real news stories are usually hard to find for a church news editor. He never has too many stories of the kind that make readers sit up and read to the end.

Every pastor by reading his daily newspaper can answer to his own satisfaction this important question: "What does my church news editor consider to be church news?"

When the pastor has this knowledge, he can apply the answer to his own program and congregation and ask himself: "What are we doing this

week and next that might be considered a news story for our local church news page?"

One of the leading writers on religion for the secular press in the nation is Dr. Caspar Nannes, religious news editor of the Washington, D.C., *Star*. He taught English for 10 years at the University of Illinois before he became editor in Washington.

Cas Nannes declares that "proper coverage of religious news is one of the important duties of a newspaper."

He asks that pastors and church public relations officials among the more than 1,200 churches he serves observe a few suggestions in mailing in their church news. These are practical and have a wide application. Some of them are:

All material should be typed, double-spaced, and on the church letterhead. If not typed, please print proper names and place names.

Name and daytime telephone of person sending in the material should be given.

Be sure that hour, date, place, and complete identification of each person on the program appear in the notice.

Be sure material reaches the Religious News Editor by noon, Wednesday, before the Saturday of publication. Earlier receipt of material would be appreciated.

Add Two More Suggestions

We would add two more suggestions. Pastors should make a carbon copy of the material they send to the newspaper. This has several benefits. One is to learn what your editor considers to be the "essential facts," by comparing the published version with your carbon copy.

Another suggestion is to be sure to read over and correct the material before you place it in the mail.

O. JOE OLSON

WORLD DAY OF PRAYER

Friday, March 1, 1968



We urge every Church of the Nazarene to observe Friday, March 1, as a day of prayer AND FASTING. Millions of Christians around the world will be joining in prayer.

Traditionally held on the first Friday of Lent, the World Day of Prayer is a 24-hour period set apart for a globe-encircling demonstration of Christian unity through prayer. When March 1 dawns on the international dateline, Christians in the Tonga Islands will be among the first to observe this day of prayer. From continent to continent in hundreds of languages and dialects, prayers will ascend until the day draws to its close with Eskimos in the frigid Arctic and Samoans in the tropical southwest Pacific voicing the final "Amen."

WHAT CAN I DO?

- Contact your NWMS president and make plans well in advance to make March 1 a day of real prayer and fasting in your local church.
- Urge your members to use the special requests in the February issue of the *Other Sheep* as well as those in the Prayer Chart column.
- If it seems advisable cooperate with the other churches in your community in the public observance of the day and urge your people to attend.

Personal Evangelism and How I Go About It

By Richard Tombran, Guyana

Rev. Richard Tombran is an East Indian, an ordained Nazarene elder, pastor of No. 19 Warren Church, the third largest Nazarene Church in Guyana; and of two flourishing preaching points. His paper was read at the District Nazarene Preachers' Meeting. It will be printed in three parts.

I. How I Approach People in the Community

CUSTOMS: The majority of the people with whom I work are East Indians who have various customs which they follow at the time of weddings, funerals, religious worship, etc.

SUPERSTITIONS: They are superstitious in their beliefs about many things. In dealing with these people I do not criticize them, but rather give them a chance to talk over some of these things. Then I try, by the help of the Holy Spirit using some of my personal experiences, to show them how they are superstitious in their beliefs.

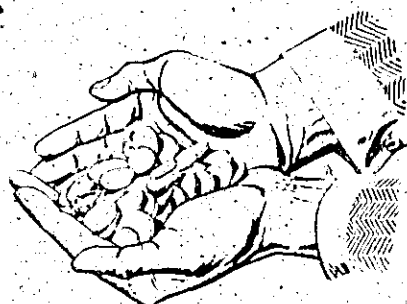
RELIGION: There are times when they may want to talk about their religious beliefs, such as reincarnation or good works. Or they may want to ask questions. I use illustrations, by the help of God, to show them how and where their teachings are erroneous. Then I try to show them the importance of Christianity, and how Christ died to save them from their sins. I pray with them, if permitted, and try to get them to confess their sins to the Lord. I never like to ask them just to "become a Christian," but rather, I ask them if they would like to have Christ save them from their sins. I know that when they are saved, they will turn away from their old religious practices.

EDUCATION: The majority of the people that I work among are uneducated, therefore simple language will be appreciated by them. Someone said, "It is impossible for a big ship to go through a narrow channel." The best teachers of public speaking today emphasize simplicity and naturalness. Joseph Parker quoted Lord Jeffries as saying "Simplicity is the last attainment of progressive literature, and men are very much afraid of being natural from the dread of being taken for ordinary."

OCCUPATION: To form a conversation I always like to talk to them about the work that they are interested in—perhaps shooting, fishing, carpentry, etc. Yet I would not try to go too far, so as to end the conversation without trying to get a loophole through which to bring in the gospel before I dismiss.

(Next Month: II. Ways to Be Helpful)

Do you know how
to care for it
properly?

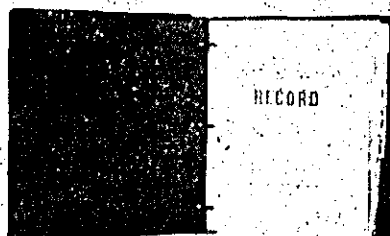


HANDLING FINANCES IN THE LOCAL CHURCH

Is an excellent book giving guidance in the use of the Unified Treasury System.

Helps included are:

- Planning the Church Budget
- Receiving the Money
- Disbursing the Funds
- Recording Transactions
- Reports and Audits



Unit 515a, Handling Finances in the Local Church

Text: Handling Finances in the Local Church



CHRISTIAN SERVICE TRAINING

6401 The Paseo

Kansas City, Missouri 64131

The Nazarene Preacher

Is Social Security Still a Bargain?

(reprinted from U.S. News & World Report)

How good a buy is your Social Security? In the long run, is the system worth what you put in?

Close scrutiny of the program, with all its ramifications, turns up some surprising answers for those awaiting pay-out day.

A new rise in Social Security pensions and payroll taxes has been drafted in Congress, and once more people are asking some old, familiar questions:

Is Social Security really a good buy for the typical American worker and his family?

Do people get their money's worth?

Could a man do better with a private annuity to provide for himself and his wife in old age?

The answers vary, of course, from one person to another—depending on age, family situation, and such circumstances as the number of years in active work and in retirement.

However, some broad conclusions can be stated—

- The vast majority of people now working on jobs covered by Social Security will draw benefits far in excess of what they have paid or will pay in taxes during working years.

- In most cases, the return will be larger than the combined tax payments of the worker and his employer.

Boon for retired. Social Security is a real bargain for people already retired, soon to retire, or well along in years.

The system also favors workers with low incomes.

Even the young man who starts out today on a working career of 40 years, paying the maximum payroll tax the whole time, has a good chance of getting more money back than he and his employer pay into the system.

This is especially true if allowance is made for the value of extra protections that Social Security offers against the hazards of life—pensions for disabled workers, benefits for the dependents of a worker who dies before retirement age, hospital and nursing-home care in old age, and so on.

How you will make out. The examples given in the chart on these pages show how people in various situations will make out on their investment in Social Security.

No allowance is made in these examples for the increases in taxes and benefits approved by the House Ways and Means Committee on August 2. However, those changes will not alter the general ratio of taxes to benefits, because both will go up proportionately. Thus, the broad conclusions stated here will apply under a new law just the same as under present law.

Note also that the benefits shown by the examples in the chart are retirement and survivors' payments only. No allowance is made for the value of disability insurance or medicare.

Disability insurance can be important. A worker is eligible at any age. Conceivably, a man starting in mid-twenties

WHAT SOCIAL SECURITY COSTS YOU, WHAT YOU GET BACK: 6 EXAMPLES

*Example 1:

An employee who paid the maximum Social Security tax from the time the program started in 1937 until he retired in 1948 at age 65. His wife is the same age.

Taxes paid by the employee	\$ 330
Taxes paid by the employer	\$ 330
Total taxes paid	\$ 660
Benefits paid to retired couple so far	\$29,342

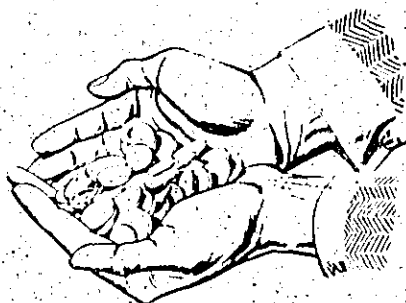
*While this is employee-employer example, it is more favorable to the minister because he pays only 70-75 percent of total, yet receives full salary benefit credit.

*Example 2:

An employee who paid the maximum tax for 30 years before retiring last January 1. Both the worker and his wife at retirement were 65 years old.

Taxes paid by the employee	\$ 2,383
Taxes paid by the employer	\$ 2,383
Total taxes paid	\$ 4,766
Benefits to be drawn by the couple, assuming both live out their normal life expectancy	\$37,316

Do you know how
to care for it
properly?

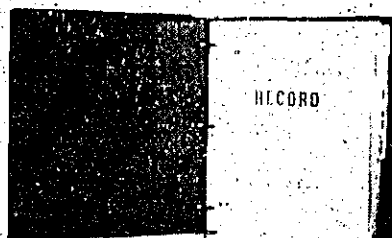


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BOARD OF PENSIONS

could draw a full family pension for the rest of his life.

Payments to children. Survivors' benefits over a period of years can run into big figures.

Payments to each child, in the event of the father's death, are made until he or she reaches age 18—or age 22 if still in school. When the children go off the rolls, their mother does too, but at age 60 she starts drawing a widow's pension for the rest of her life. All told, such a family might draw as much as \$75,000, \$80,000, even \$100,000 in return for a modest sum paid by the worker in payroll taxes during his lifetime. It is estimated that the aggregate value of survivors' insurance protection alone is 730 billion dollars.

Of every \$1.00 paid in taxes for Social Security, about 28 cents is for survivors' protection and disability insurance. As for hospital and nursing-home benefits, a person does not need to retire to qualify. People who are older than 65 are entitled to this coverage even if they continue working.

Importance of medicare. In case of severe or prolonged illness, medicare could be the most important part of the whole Social Security system.

Thus, there is a wide and growing range of coverage under the Social Security program. No private insurance company offers such benefits.

If Social Security is such a bargain—with valuable protection piled on top of the promise of benefits exceeding tax payments, for nearly every worker—how can the system make ends meet? Is it in danger of going broke?

To begin with, it should be understood that Social Security has other income besides the workers' payroll-tax payments. Those payments are matched by the employer. Then, too, the system

draws interest on the reserve fund, which is about \$22 billion.

This also is important: Social Security financing is arranged in such a way that each generation supports the benefits of the next older generation.

For past generations. In other words, people now working pay just enough in Social Security taxes each year to cover the cost of the year's benefits to those already retired and to the dependents of deceased workers.

If the system were to run into financial trouble some day there appears to be little if any doubt that Congress would come to the rescue. Pensions unquestionably would be paid, even if it became necessary to finance them out of the general revenue of the United States Treasury.

Congress has a history of increasing pensions and survivors' payments as living costs have risen over the years.

How revenues grow. Taxes have been increased, too, to help pay for higher pensions. But payroll-tax revenue at each step in the rising rate level of recent years has been higher than anticipated, because wages and salaries have kept going up. This has meant more pay to tax, and thus more revenue to support Social Security.

So far, Congress has shied away from any automatic escalator, but has voted five general raises in benefits since 1950. The increase now being voted will be No. 6.

In this 17-year period, benefits have increased faster than living costs, and important new benefits have been added to the program.

Congress keeps watch. There seems to be no doubt that, in the future, Congress will keep coming through as necessary to preserve the buying power of pensions.

*Example 4:

Another widower with no dependents, now age 52, who pays the maximum tax as an employee for 43 years before retiring in 1980.

Taxes to be paid by the employee	\$ 6,766
Taxes to be paid by the employer	\$ 6,766
Total taxes to be paid	\$13,532
Benefits to be drawn by the retired worker if he dies at age 70, five years after retirement	\$ 9,180

*While this is employee-employer example, it is more favorable to the minister because he pays only 70-75 percent of total, yet receives full salary benefit credit.

BOARD OF PENSIONS

The experts point to some advantages of Social Security over private investment. Prices of common stocks rise and fall with business activity, confidence, and profits. Bonds do not offer protection against inflation. Real estate investment is risky. Private insurance to offer the same kind of multiple benefits and protection as does Social Security cannot be had.

Thus, the experts on Social Security maintain that, while the program is no substitute for private investments or insurance, it does provide the assurance of a modest income and protection for mil-

lions at a cost lower than can be had in any other way.

Many people in years past have been able to retire on small pensions after paying as little as \$100 or less in Social Security taxes.

Large numbers of retired couples now draw more in retirement benefits each month than they paid in taxes during their working years.

For the great majority of people, even those who will pay the maximum taxes in years to come, Social Security turns out to be a good buy. This will continue to be the case under the new law to be enacted by Congress.

(Copyright 1967, U.S. News & World Report, Inc.)

*Example 5:

A young, salaried worker who paid the maximum tax from 1957 until his death last January at age 32. His wife, age 28, and two children, seven and three, survive him.

Taxes paid by the employee	\$ 1,546
Taxes paid by his employer	\$ 1,546
Total taxes paid	\$ 3,092
Benefits to be paid to the family:	
Death benefit, lump sum	\$ 255
Benefits payable to 1986, when children finish college	\$62,622
Benefits to widow starting at age 60, assuming she lives out her normal life expectancy	\$24,380
Total benefits	\$87,257

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**This also pertains to the minister.

**Example 6:

A young lawyer who starts practicing in 1967 at age 25, and pays the maximum tax until he retires in the year 2007. Both he and his wife will then be 65.

Taxes to be paid by the lawyer as a self-employed worker	\$20,074
Benefits to be drawn by the lawyer and his wife, assuming both live out their normal life expectancy	\$46,124

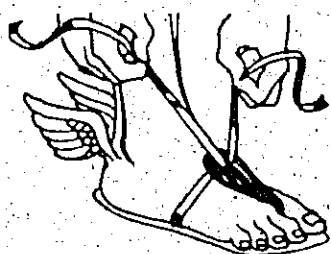
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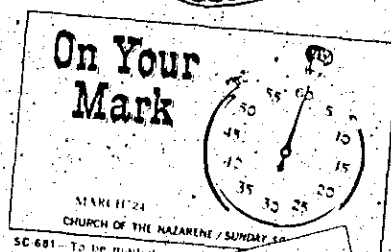
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Some time ago a questionnaire was sent by the Parsonettes (Nazarene Theological Seminary) to all district superintendents' wives asking for counsel appropriate for future parsonage "queens." Under the leadership of Mrs. Jane Snow, editor of *Parsonettes*, 1965-66, the answers were analyzed and summarized in two divisions: "The Minister's Wife in Relation to Her Family" and "The Minister's Wife in Relation to Her Church." Believing that these opinions would be of interest—and of help—to ministers' wives everywhere, we are publishing one installment this month and the second in April.—Editor.

The Minister's Wife in Relation to Her Family

"BE THOU AN EXAMPLE." Be dedicated to the proposition of being a minister's wife.

THE MINISTER IS CALLED of God, and since you are bound to him with the bond of marriage, the call also extends to you. A call to the ministry is a call to serve; and to serve means to sacrifice when necessary.

A MINISTER CARRIES a deep burden for the people to whom he ministers. He is never out from under this load. You should not feel neglected or jealous as he fulfills his calling. There can still be a beautiful harmony in playing "second fiddle." Your total commitment to the task of building God's kingdom will increase your husband's effectiveness.

BE YOUR HUSBAND'S BEST critic. You may have stars in your eyes in your admiration of him and his ministry, but if he has distracting mannerisms and/or errors in grammar and diction, don't do him the injustice of keeping silent. However, never criticize him in front of others or the family. (Or on Sunday!—Editor.)

MAKE YOUR WANTS IN keeping with your income. Too expensive a taste can make the family budget out of balance

and cause irritations which are entirely unnecessary. As level of income increases, make your increased wants moderate and within reason. Learn to be happy living on the economic level that the pastor's salary affords. You can learn how to do things within the parsonage that save on the finances and add to the beauty of the home.

STRIVE TO BE THE best possible homemaker. While you have obligations to the church as the minister's wife, your first responsibility is to make a pleasant and clean home for your husband and family. Let no member or friend have just cause to criticize your housekeeping. You may not have expensive furniture or fine fixtures, but you can keep what you have clean and neat. Every parsonage should be a *Harmony House*, attractive because of the people who dwell there and pleasing to all who enter.

YOUR HUSBAND IS THE PASTOR. He takes the leadership; you kindly and sweetly stand with him. Never let it be known should you disagree on any point. Esteem your husband. Cooperate with your husband's leadership, but never dominate it.

WHEN YOUR HUSBAND COMES in from services or calling, do not ply him

with questions; he is tired and wants to forget his problems. Sometimes he may talk them over with you—but until then ask God for grace to curb your questions. When he comes home he wants to turn his mind and attention to you. Appreciate the compliment by letting all outside interests remain outside for the present. Be looking for him with joy and anticipation.

WHEN HE SEEMS TO be discouraged, lend him a listening ear and try not to become discouraged; lift his spirits.

KEEP A WELL ORDERED schedule. Irregular and unplanned meals not only break down family morale but are not healthful. Serve your meals neatly and on time. To be slow and irresponsible is an emotional strain on your husband, who feels the responsibility of the church schedule. It will also help your attitude towards the church schedule as well as take away some of the pressures of being so rushed at the last minute.

PROTECT YOUR HUSBAND'S calling. This may include many things. For example it may include going calling with him where only one or two ladies would be present, or if they should come to him for counsel. It would also include protecting his name—never make a disparaging remark about your husband, even if just in joking!

BE SURE YOUR CHILDREN are well-disciplined. Many a minister has had his ministry ruined or seriously damaged because of rowdy and misbehaving children. Rather than punishing them in public, however, when misbehavior calls for disciplinary action, let it be known immediately after returning from church that such action is forthcoming. Children should be taught obedience, kindness, politeness, good manners, courtesy, and reverence.

INVEST TIME WITH YOUR children. They are worth it. Teach your children to rely on God, to enjoy the worship of their Lord, to respect the house of

God, to love the church. Bring them up "in the nurture and admonition of the Lord." Make them an active part of all your friendships, interests, and activities when possible. Have special days and plans for "family activities." Your children need the love and understanding that will prevent negative reaction toward the home and church.

DON'T DISCUSS THE FAULTS of the church people before your children. Discuss your personal problems with each other and God only. Have family discussions when your children are involved.

YOUR DRESS (manner of dress) is also of great importance to your husband and his position. Dress in moderation. "Be thou an example"! Don't try to set the style in your church. Above all, always appear neat and clean—even if your wardrobe isn't the best. Another important area in the matter of dress concerns "life in the Nazarene parsonage." Always be presentable! Don't ever appear in slacks, etc. A dress is appropriate even while cleaning and doing everyday duties around the home. This reflects upon your ministry as well as upon your husband's ministry. It is a rare occasion that calls for slacks—and then never for a church activity.

ANOTHER AREA OF MINISTRY is the telephone. The parsonage receives many important telephone calls. Often in the pastor's absence it is up to you to handle the call. Be cautious! The occasion may call for a listening ear or a return call from the pastor. Let people talk—they often find their own solution just in talking the matter over with someone. Answer the phone properly—not with a mere "yes" or "hello." One might say, "Nazarene parsonage," or state the pastor's name. Teach your children how to answer the phone, but only when you or your husband (or sitter) are not available to answer the phone. The minister is on twenty-four-hour phone duty. Don't resent phone calls.

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

(Meditations on John 17)

By H. K. Bedwell*

No. 5 Jesus and His Disciples

The relationship between Jesus and His disciples was close and affectionate. For three years He had shared life with them. He had taught them, rebuked them, encouraged them, and empowered them; now He earnestly prays for them. In His prayer He made three statements that crystallize His whole attitude towards them:

"I have given them" (v. 8).

"I have kept them" (v. 12).

"I have sent them" (v. 18).

In the first statement we have the gifts of Jesus to His disciples, in the second the protection of Jesus for His disciples, and in the third the commission of Jesus to His disciples.

1. *The gifts of Jesus to His disciples.* What had He given? We find the answer within the prayer itself.

He gave them *divine life*. "That he should give eternal life to as many as thou hast given him" (v. 2). This life is *eternal* in contrast to *mortal*; it is *spiritual* in contrast to *physical*; it is *divine* in contrast to *human*. It is life with a new quality—pure, happy, purposeful, useful, and satisfying, and glorious. It is a life which truly knows the Father and the Son. "This is life eternal, that they might know thee the only

*Nazarene missionary, Stegi, Swaziland, South Africa.

March, 1968

true God, and Jesus Christ, whom thou hast sent" (v. 3). What a priceless treasure this wonderful gift is!

He gave them a *divine message*. "I have given unto them the words which thou gavest me" (v. 8). Jesus reiterated often during His earthly ministry that the message He proclaimed was from the Father himself. He declared that His words were not His own, but were specially given to Him to speak by the Father himself. This invests all His sayings with the very highest authority, and it means that every word contains deep meaning. To His disciples He imparted this divine message, and to them He entrusted its perpetuation. In the New Testament we have that message preserved for all time in its original purity. This is our priceless heritage. The message of the Gospel in His precious gift to us.

He gave them *divine glory*. "The glory which thou gavest me I have given them" (v. 22). Glory means exaltation and honor. The Bible has a lot to say about glory. It speaks about the "spirit of glory," "fulness of glory," "the excellent glory," "the glory that excelleth," "the eternal weight of glory," "the glory of his grace," "the praise of his glory," "the riches of glory," "the hope of glory," "eternal glory," "the glory of his power,"

"the brightness of his glory," "the crown of glory," "the throne of his glory." God is the *Father of glory*; Jesus is the *Lord of glory*. The amazing thing is that this glory is given to His followers. It is the glory of sharing His nature as the children of God, of sharing in His work as the servants of God, of sitting on His throne as partners of God, and living with Him forever in a land of glory as the friends of God. These marvelous gifts are the expression of His love to His own. As He had loved those who were His own in the world, He loved them to the last and highest degree (John 13:1).

II. *The protection of Jesus for His disciples.* "I kept them." Allegiance to Jesus provokes the hostility of the world, and the malice of the forces of evil which dominate the world. Every follower of Jesus is in dire need of special protection, for the world hates him. (See v. 14.) "While I was with them in the world, I kept them in thy name" (v. 12). Protection is provided in three ways—by His presence with them, by His prayers for them, and by His promise to them.

There is safety in the presence of Jesus. "While I was with them . . . I kept them." Even when arrested, He protected them, for He said, "Let these go their way" (18:8). He would bear the brunt of His enemies' malice alone. We are perfectly safe when we keep close to Him.

We are also protected by His prayers. Jesus said to Simon Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31-32). In this prayer too He states, "I pray for them" (v. 9), and one of His main petitions is, "Father, keep them." His ministry in heaven is that of intercession for His people (Heb. 7:25). We are constantly preserved by the mighty power of His effective praying.

Then we too have a glorious promise of the abiding presence of the Holy Spirit, which affords inner protection—"That he may abide with you for ever

. . . for he dwelleth with you, and shall be in you" (John 14:16-17). If we couple these promises with the assurance in I John 4:4, "Greater is he that is in you, than he that is in the world," we are sure of adequate protection at all times.

III. *The commission of Jesus to His disciples.* "As thou hast sent me into the world, even so have I also sent them into the world" (v. 18). The "as" and "so" are deeply significant. In some respects the commission of Jesus was unique, but in other ways we have a share in it.

He was sent to *SACRIFICE*, and so are we. Jesus said we are to take up the cross and follow Him. It is a life of separation from the world, of renunciation of the world, and self-denying service on behalf of the world. If it eventually means persecution and even death, it is in the line of duty and loyalty to our divine orders.

He was sent to *PREACH*, and so are we. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel" (Luke 4:18). He gave them His words, not that they might selfishly cherish them for themselves, but that they might be His messengers to a needy world. Jesus came with a life-giving message, and we are sent forth with that same living Word to proclaim.

He was sent to *SERVE*, and so are we. Jesus said, "I am among you as he that serveth" (Luke 22:27). We are sent forth, not as masters, but as servants; not as dictators, but as ambassadors; not as tyrants, but as helpers. As Jesus served in true humility, so must we follow in His steps. When we are sent by Him, we truly become the servants of all. Our burning ambition should be to serve God faithfully to the very best of our ability, and to serve our generation by seizing every opportunity. It is a high privilege indeed to be sent by Him to serve Him in a needy world. As His disciples, we enjoy His gifts, we shelter under his protection, we go forth at His bidding.

(To be continued)

The Nazarene Preacher

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 4:7-18

"Your Estate" or "Our Circumstances"?

The King James Version says that Paul was sending Tychicus to the Colossian church "that he might know your estate" (v. 8). Why does the New American Standard Bible have, "that you may know about our circumstances"?

The answer is that the latter translation represents what scholars believe to be the best Greek text, though admittedly the manuscript evidence in this case is rather evenly balanced. But the reading adopted by most modern translators is parallel to that in Eph. 6:22, where Paul is apparently saying the same thing.

In any case, "estate" is an archaic rendering here. Today "estate" means property belonging to someone. Here the Greek literally says: "the things concerning us [or you]." The correct idea is: "that you may know how we are" (RSV).

"Comfort" or "Encourage"?

The verb *parakaleo* literally means "call alongside [to help]." It is variously translated as "beseech," "exhort," "comfort," or "encourage." Only the context can decide the choice. It would seem that "encourage" fits best here, as most translators have agreed. The correct thought is expressed by such a rendering as "put fresh heart into you" (NEB). Lightfoot feels that in this passage, as

in Eph. 6:22 and II Thess. 2:17, the real meaning is "encourage you to persevere."¹

"Sister's Son" or "Cousin"?

The King James Version presents Mark as the nephew of Barnabas (v. 10). But the Greek word *anepsios* (only here in NT) really meant "cousin" at the time. Lightfoot writes: "The term *anepsios* is applied to cousins german, the children whether of two brothers or of two sisters or of a brother and sister, as it is carefully defined in Pollux iii. 28."² Pollux wrote his famous Greek dictionary, entitled *Onomasticon*, in the second century after Christ. Abbott says of *anepsios*: "The use of it for 'nephew' is very late."³

"Receive" or "Welcome"?

Paul says that he had already given instructions that if Mark should come the Colossians were to "receive" him. The verb is *dechomai* (not the same word as "received" earlier in the verse). It means "accept" or "welcome." Most of the recent translations have adopted "welcome" or "make him welcome." The importance of this idea is underlined by T. K. Abbott. After calling attention to the correct term above, "cousin," he says: "The relationship explains why Barnabas was more ready than Paul to condone Mark's defection, Acts xv. 37-39. At the same time the passage throws light in turn on the rather remarkable form of commendation here, 'if he comes unto you, receive him.' The Pauline Churches, which were aware of the estrangement, might not be very ready

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

to give a very hearty welcome to Mark.¹⁴ So Paul is urging: "Give him a hearty welcome" (Phillips).

"Comfort" or "Encouragement"?

The Greek noun here (v. 11) is not from the same root as the verb for "comfort" in verse 8. There it was *parakaleo*. Here it is *paregoria* (only here in NT). Lightfoot notes that the latter has an even wider range of meaning than the former. He writes: "The verb *paregorein* denotes either (1) 'to exhort, encourage' . . . (2) 'to dissuade' . . . (3) 'to appease,' 'quiet' . . . or (4) 'to console, comfort.' The word however, and its derivatives . . . were used especially as medical terms, in the sense of 'assuaging,' 'alleviating' . . . and perhaps owing to this usage, the idea of consolation, comfort, is on the whole predominant in the word."¹⁵ The English word *paregoric* comes from this Greek term. The NASB has "encouragement," but almost all recent translations have adopted "comfort."

"Labouring Fervently" or "Wrestling"?

The verb *agonizo* (v. 12) has given us our English word *agonize*. As we have noted in previous studies, this was primarily an athletic term. Properly it meant "to contend for a prize,"¹⁶ or "engage in a contest."¹⁷ Here the thought is that of "wrestling in prayer." It would seem that "wrestling" is the best translation here (so Weymouth).

A Nazarene evangelist is self-reliant, but never self-sufficient. He is steadfast, but not stubborn. He is tactful, but not timid. He is serious, but not sullen. He is loyal, but not sectarian. He is tender-hearted, but not touchy. He is conscientious, but not a perfectionist. He is disciplined, but not demanding. He is generous, but not glib. He is humorous, but not hilarious. He is friendly, but not familiar. He is discerning, but not critical. He is progressive, but not pretentious.

From the Observer, Department of Evangelism

"Complete" or "Fully Assured"?

This is again a matter of variant readings. "Complete" is based on *pepleromenoi*, the perfect passive participle of *pleroo*, which means to fill, complete, or fulfill.¹⁸ "Fully assured" (RSV, NASB) is the rendering preferred by Lightfoot, Abbott, and the other best commentators. It is based on *peplerophoremenoi*, the perfect passive participle of *plerophoreo*. This verb means: "1. to bring in full measure . . . fulfill, accomplish . . . 2. to persuade, assure or satisfy fully."¹⁹ The latter is its meaning in the papyri, as Deissmann has demonstrated.

"Great Zeal" or "Deep Concern"?

The word "zeal" (v. 13) is the translation of *zelon*. But the oldest Greek manuscripts have *ponon*. The original meaning of this word was "labor" or "toil." Then it came to mean "great trouble, intense desire."²⁰ Aside from this passage the word *ponos* occurs only in Revelation (16:10-11; 21:4), where it means "pain" or "distress." Most recent translations have "worked hard," or something similar. But there is much to be said for "deep concern" (NASB; cf. Weymouth).

¹⁴Colossians, p. 235.

¹⁵Ibid., p. 236.

¹⁶Epistles to the Ephesians and to the Colossians (ICC), p. 300.

¹⁷Ibid.

¹⁸Op. cit., p. 239.

¹⁹Abbott-Smith, Lexicon, p. 8.

²⁰Arndt and Gingrich, Lexicon, p. 15.

²¹Ibid.

²²Abbott-Smith, op. cit., p. 365.

²³Thayer, op. cit., p. 531.

SERMONIC STUDIES

TOWARDS BETTER PREACHING

God's Lamb

By W. E. McCumber*

SCRIPTURE: Gen. 22:1-14; John 1:29-37 (RSV)

TEXT: God will provide himself a lamb (Gen. 22:8)

Behold the lamb of God (John 1:29).

INTRODUCTION: The word from Genesis could be rendered, "God himself will provide a lamb." The emphasis is upon the fact that God, at His sovereign initiative, will elect the lamb for sacrifice. Thus the place was named by Abraham "Jehovah-jireh"—"The Lord will choose." This same accent falls upon the word from John. Christ is "the Lamb of God," i.e., the Lamb which God has chosen. In the words of Luther's great hymn, Jesus is "the Man of God's own choosing." God himself provided Jesus Christ to bear the sins of the world. "The Father has sent his Son as the Savior of the world" (I John 4:14, RSV).

I. The purpose for which God's Lamb was provided

"Who takes away the sin of the world!" (RSV). The Lamb is given to atone for sin, to make possible the forgiveness of sins, the renewal of life, by which guilty men are brought into fellowship with God. The Lamb was for sacrifice.

In the Genesis story God intervenes to repudiate human sacrifice. No man, not even an Isaac, because of his own sin and guilt, can be a means of atonement for his or another's guilt. The lamb was a substitute for the man who could not offer himself to God.

But in Jesus Christ a human sacrifice is made and accepted. No intervention stays the hands that drive the nails and plunge the spear into His yielded flesh! God the Father is offering His only Son, who is sinless and righteous, as a Substitute for sinners. God spared Isaac, but God

"spared not his own Son." Here our forgiveness and life are divinely provided.

II. The power in which God's Lamb was provided

"Who takes away the sin of the world." The very Lamb who died centuries ago takes away our sin today! The figure relates not only to the Cross, but to the empty tomb. The Lamb was slain, but the Lamb was raised again to life. And in the power of endless life He saves from sin and death!

In the Genesis story Abraham expresses faith in God's power to raise Isaac from the dead: We "will go yonder and worship; and come again to you." In the gospel that power is exhibited in the resurrection of Jesus.

This Resurrection means that God has accepted the offered Lamb. He approves the Sacrifice. For the sake of its merit He will forgive all for whom Christ atones. And the Resurrection means that the Lamb has conquered the dragon—that sin, guilt, death, and all the forces of evil must yield to the greater might of the Lord Jesus Christ!

CONCLUSION: Once again John looked upon Jesus and cried, "Behold, the Lamb of God!" And "two disciples heard him say this, and they followed Jesus" (John 1:35-37, RSV). What happens to those who follow the Lamb? The answer is found in the final book of the Bible: "For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water" (Rev. 7:17, RSV). "Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads. . . . they sing a new song before the throne . . . it is these who follow the Lamb wherever he goes . . ." (Rev. 14:1, 3-4, RSV). Following the Lamb means full sal-

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vation and satisfaction—"springs of living water." And it means at last the joys of heaven—"a new song before the throne." Behold Him! Follow Him!

Operation Footwash

SCRIPTURE: John 13:1-17 (RSV)

TEXT: Verses 3-5

This text answers the biggest questions raised about life—the questions of origin, destiny, and purpose. Indeed, it gives the only answers satisfying alike to mind and heart.

I. Life comes from God.

"Jesus, knowing . . . that he had come from God . . ."

Of course Jesus came from God in a unique sense, being the eternal Son of God, who became incarnate in order to save us. But all lives have their origin in God, as a gift at once sacred and purposive. Gestation and birth are processes by which human life is formed and developed, but life itself is the Creator's gift. "In the beginning God created the heaven and the earth," and "God created man in his own image" (Gen. 1:1, 27). From the beginning He has continued His creative work, the Author of Life.

II. Life returns to God.

"He had come from God and was going to God . . ."

We are responsible and accountable persons. For the gift of life we must answer to God. History has its terminus at "the judgment seat of Christ," where "every one of us shall give account of himself to God" (Rom. 14:10-12). We are not lords but stewards, and for our days and deeds we must account. It is the inescapable judgment of God that invests our frail lives and fleeting years with awesome significance!

III. Life should be devoted to the will of God.

The origin and destiny decide the purpose. We are here to serve God, to achieve His purpose, to do His will.

What is His will for us? "Jesus, knowing . . . that he had come from God and was going to God . . . began to wash the disciples' feet." Jesus interpreted God's will in terms of service to human need. Humble service, for He "girded himself with a towel" and performed the role of menial slave, washing the travel-dusty feet of His dis-

ciples. Costly service, for it symbolized the approaching hour when He would gird himself with the Cross to wash in atoning Blood the dirty souls of men! Loving service, for the incident is bracketed by affirmations of His quenchless love for men (vv. 1, 34).

Humble, sacrificial, love-inspired service to human need—this is the purpose of life. This is the challenge God makes to us in Christ: "I have given you an example; that you should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master" (vv. 15-16). Wherever men are ragged with poverty, unclean with disease, blighted with ignorance, and smitten with evil—where men are at their worst—there we find our reason for living; there we are to bring the cleansing and healing and peace of His Calvary-love!

The servant's role is a satisfying one. The proud, greedy, ambitious, self-centered would-be-masters are forever wretched and unfulfilled. But to all who follow Him, the Lord promises joy: "If you know these things, blessed are you if you do them" (v. 17). Live for God! Live for others! Live for eternity! Join the Lord's "Operation Footwash!"

W. E. McCUMBER

Eternal Life in Christ

INTRODUCTION: The only real living (Rom. 8:13, Phillips) on earth is found in knowing Christ. The only pathway to eternal life is found in knowing Him.

I. CHRIST GIVES CONDEMNATION FOR SIN.

A. He condemns sin in the flesh (Rom. 8:3).

B. He condemns sin by becoming accursed (II Cor. 5:21; Gal. 3:13).

II. CHRIST GIVES LIBERTY FROM SIN

A. Those in Christ are not condemned (Rom. 8:1).

B. Those in Christ are made free (Rom. 6:18).

III. CHRIST GIVES LIFE FROM SIN

A. He gives life by slaying our sinful nature (Rom. 8:10).

B. He gives life through and by His Spirit (Rom. 8:6; Gal. 6:8).

C. He brings confirmation of this life (Rom. 8:16).

D. He shares His inheritance with His own (Rom. 8:17).

CONCLUSION: Since we are "joint-heirs" with Christ for this eternal life and other treasures, let us live so as to honor Him.

J. REX EATON

The Nazarene Preacher

Expository Outlines

from II Peter

By Ross Price*

No. 2. Insatiable for Sin

II Pet. 2:13b-14—

"Cannot cease from sin"

INTRODUCTION:

1. Peter has previously spoken of the insubordination and irreverence of the "false teachers." He now goes on to condemn their sensuality.

2. The utter impurity of their depraved natures found expression in licentiousness of attitude and practice.

3. The RSV more correctly translates Peter's most descriptive phrase: "Insatiable for sin."

I. DAYTIME REVELLERS (v. 13)

A. Carousing in broad daylight.

1. "Gormandizing during the day is their idea of enjoyment" (Berkeley Version).

2. The Greek term *truphe* indicates "voluptuous revelling," "luxurious living," hence not riot in our modern sense of physical violence and disturbing the peace. See also Adam Clarke.

B. They cannot wait for darkness.

1. They are thus worse than ordinary men of pleasure. Cf. Acts 2:15; Isa. 5:22.

2. "Pleasure for them is revelling in open daylight" (Moffatt).

C. The Gnostics were famous for such excesses.

1. Even though in the Near East it was a shame to be drunken in the daytime. Cf. I Thess. 5:7.

2. They were so lost to all sense of shame that they revelled at noonday.

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March, 1968

II. EXCESSIVE IN DISSIPATION

A. "Spots" and "blemishes"

1. Note the Greek terms here:

a) *Spiloi*, "spots," actually "a hidden reef on which to make shipwreck." Metaphorically, "a moral blemish."

b) *Momoi*, "mockers." Metaphorically, "a moral stain." Cf. an ink stain on a white garment.

2. Men like these at the Christian celebration of the Lord's Supper could only be thought of as "spots" and "blemishes" upon it. Such persons would turn even the sacrament into a wine-swilling.

3. Peter thinks of them, no doubt, in contrast with our Lord (I Pet. 1:19), who was "a lamb without blemish and without spot."

B. Deceptive dissipaters

1. "Foul blots and blemishes that stuff themselves at your tables by means of their deceptions" (Berkeley Version).

2. "Under pretense of Christian instruction these self-indulging spongers lived luxuriously on gullible church members" (footnote, Berkeley version).

3. Jude 12 seems to indicate that such deceivers turned the Christian "love feast" into a mockery of dissipation.

III. EYES FOR ADULTERY UNLIMITED

A. "Eyes full of adultery and incessant sin" (A. Clarke)

1. "Vivid picture of a man who cannot see a woman without lascivious thoughts toward her" (Mayor).

2. The Gnostic doctrine that spiritual natures could with impunity indulge in sexual excesses, and that these might even be practiced as expressions of mystical love, seems still to appeal to certain natures. Cf. Berkeley and Phillips versions.

B. Lustful gazing

1. "Adulterous looking perpetually engages them. Every woman is a potential adulteress to them" (A. E. Barnet, *Interpreter's Bible*).

2. The eye with the male of the human species may become the portal of lust. Witness the modern nude pinups in factory and barracks.

3. "The wanton glance is a principal occasion of exciting the sin; and there is often much in dress, and mien, and gesture, to charm the eye and deepen the debasing passion" (Barnes, Notes).

4. Because of this no godly woman ever majors on "sex appeal." Christian women should dress "as women professing godliness" and not as leud temptresses of the male species.

5. Christian men need sanctified eyesight.

IV. MASTERS OF SEDUCTION. (v. 4)

A. Beguiling unstable souls

1. The Greek term *deleadzo* indicates "to entice as with a fisherman's bait."

2. This metaphor from the life of a fisherman is characteristically Petrine. It is used twice in this Epistle (cf. v. 18), and only elsewhere in the New Testament at Jas. 1:14. Cf. Matt. 17:27.

3. Peter, whom Jesus had changed from a "reed" to a "rock," has a concern for others not yet established by Pentecost.

B. "Expert in all the arts of seduction" (A. Clarke)

1. "They lure unstable souls to their ruin" (New English Version).

2. Satan's traps are many for any who will not surrender fully to the Holy Spirit's leadership. Cf. II Tim. 3:6.

3. Unstable souls need the establishing grace of heart purity.

V. GREEDY TO THE CORE OF THEM

A. Trained in greed

1. The Greek suggests a heart "gymnastically perfected in covetousness," i.e., "schooled in greed—especially for honor and gain."

2. "Having a heart which has been made fat with covetousness" (Godbey).

3. "The idea here is that these persons had made this their study, and had learned the ways in which men could be induced to part with their money under religious pretenses" (Barnes, Notes). Cf. the modern religious "panhandlers."

B. "Past masters in mercenary greed" (New English Version)

1. Cf. the itinerant religious mercenaries whom Paul styles "false apostles." Satan likes to exchange the dollar sign for that of the Cross in any soul.

2. "Covetous practices" in the name of religion and learning. Beware of that prophet who demands all the latest luxuries. But of course the workman is worthy of his hire.

VI. AN ACCURSED RACE

A. "Cursed children"

1. This is a Hebrew idiom which expresses character by the idea of sonship; hence, "children of the curse."

2. Persons devoted to and deserving of a curse. Cf. the expressions: "sons of Belial," "children of disobedience," sons of perdition," etc. "Born under a curse" (Phillips). "They are devoted to execration; malediction has adopted them as its own" (A. Plummer).

B. Cursed by their own covetousness

1. What one purchases by moral failure proves to be a curse upon him.

2. Their unblushing greed and abominable licentiousness have brought them to where God's curse is abiding upon them "God's curse is on them" (New English Version).

C. Children of the devil

1. Jesus said, "The tares are the children of the wicked one" (Matt. 13:38).

2. Paul said, "O full of all subtilty thou child of the devil" (Acts 13:10).

3. Peter says, "Cursed children."

CONCLUSION:

1. If this situation existed in Peter's day, we may expect it in our day.

2. Let us beware of Satan's deluded ambassadors, full of self-confidence, lust, greed, and egotism; carnal creatures and devout servants of a fallen ecclesiasticism.

Don't Obstruct the View

SCRIPTURE: Luke 19:1-10

TEXT: v. 3

INTRODUCTION: Review the setting, give background.

I. WAYS IN WHICH THE CHURCH IS OBSTRUCTING THE VIEW OF JESUS

A. By being Pharisees, proud of piety, "holier than thou."

B. By professing to love God, then manifesting hatred toward others.

C. By being worldly-minded.

D. By exclusiveness. This can be unconscious, but just as deadly.

E. By putting Jesus on the fringe of things rather than at the center.

II. WAYS IN WHICH THE CHURCH CAN REVEAL JESUS

A. By sacrificial giving of time, money, talents, personality.

B. By making sure to remove the obstacles mentioned above.

C. By witnessing.

D. By cooperative efforts.

CONCLUSION: Zacchaeus found a way to get to Jesus. Let us find a way for those who are not so determined as he was.

WILLIAM C. SUMMERS

The Nazarene Preacher

A Cradle Roll Sermon

"Heavenly Greatness"

SCRIPTURE: Matt. 18:1-10

INTRODUCTION:

1. In this passage our Lord is teaching His disciples concerning greatness in the kingdom of Heaven. In this discourse the Master implies the great importance which He attaches to children.

2. Note how Jesus:

a. Points us to this great value (v. 2).

b. Prompts us in a great responsibility (vv. 5-6).

c. Promises us a great assistance (v. 10).

I. This Great Value—Our "Little Ones"

A. Describe this scene (vv. 1-2).

B. Jesus manifested an attitude toward children that is distinct from the average attitude of adults.

1. Adult attitude—"just a little child." We attach more value to an adult coming to Christ than we do a child.

2. Jesus' attitude—they are the greatest of the kingdom of Heaven.

C. Illustration: A child was shown two candles by his teacher. One was new and tall; the other was about half burned and short. The teacher said one represented an adult and one a child and then asked the pupil to identify which was which. The child pointed to the large candle as representing the adult and the little on the child. The teacher proceeded to show the child that it was just the opposite, as the adult has burned out half of his life, but the child has most of his ahead of him yet.

II. Our Great Responsibility—Our Influence upon These "Little Ones"

A. Jesus said woe to those who offend.

1. We can offend by the bad example of a sinful life or by the neglect of a positive example and influence in holy living.

2. Either is a serious offense (vv. 6-7).

B. Jesus equates receiving a child with receiving Him. (v. 5).

1. "To receive" is to care for, to love, and to nurture.

2. It involves instruction in righteousness as well as caring for material needs (Deut. 6:4-7).

III. Our Great Assistance—Heaven's Angelic Hosts

A. Jesus says that we have the assistance of angels to aid us in our spiritual task of leading our "little ones" to Christ (v. 10). (Also cf. Heb. 1:14.)

B. God will aid us in our task through the church.

1. Godly teachers

2. The care of a pastor

3. The fellowship of Christian friends

CONCLUSION: We spend great sums to insure that which we call temporal treasures. How much more we should be concerned about these treasures which are eternal! (This may be followed by a service of infant dedication.)

HERBERT L. ROGERS

Kansas City, Kans.

MY PROBLEM

PROBLEM: Should a pastor ever allow himself to be saddled with the job of church janitor?

AN ARMY CHAPLAIN ADVISES:

This is a very real problem among the smaller churches in our denomination that are not strong enough financially to hire a church custodian. I speak from experience because I pastored one for three years and learned my lesson the hard way. No pastor of any size church should allow himself to be saddled with this extra job—not because it is below his dignity (sanctification took care of that), but for the following reasons:

1. The people of the church will permit you to be the janitor if you let them—don't do it!

2. A small, growing church will demand all of your time and energy. Don't take on unnecessary jobs.

3. If and when you do get trapped into doing it, you will be so rushed for time that you'll likely do it in a very haphazard manner. Someone else could do a much better job.

4. You may have someone in your church who wants to do something for the Lord but doesn't feel qualified or

able to teach or sing or take a leadership position, but who could function admirably as the church custodian and do a good service for God and the church as well as for the pastor.

5. Finally, I discovered that when the members cleaned the church they also took better care of it than they did before.

AN OKLAHOMA PASTOR DIFFERS:

I have come to pastor several churches where the different church members had taken turns doing the janitor work. They were not satisfied with this method, and sometimes the church suffered because the work was not done well. Also it became expensive, as some would buy supplies and charge them to the church when someone else had already bought them, and cause a duplication.

The pastor should not be expected to do the work for nothing. He should be paid a fair amount for his time and effort. The money spent to keep the church clean and inviting is well spent. Those churches I have pastored have been happy to have me do the janitor work and have been glad to give a little extra to pay for it. This added income to a pastor's small salary is helpful and may keep him from having to take on part-time work that will take him away from his pastoral duties. The pastor can choose his hours for this work so that he will not be out of reach of his people when needed.

I have been the janitor of several churches I have pastored and it has worked out very well for both myself and the church. I like to do the work and do it right, and the people have been pleased with a clean, neat church building that is inviting to the people of the community.

AN OHIO PASTOR BELIEVES:

Every work responsibility connected with the house of God carries spiritual meaning. Thus the cleanliness of the church becomes an act of devotion. There is little doubt but that any service is as important as the person doing it.

Whether this is socially practical is, however, another approach. The publicizing of this phase of pastoral responsibility would be, in most areas, an embarrassment to the local congregation rather than to the pastor. Few laymen could with pleasure announce to their unchurched or "other-churched" friends that their pastor cares for the custodial concerns of the congregation.

It then is not a question of professional humiliation, but rather of congregational concern in the local witness, that would make such a relationship undesirable.

PROBLEM: How can a pastoral call be defined? What kind of personal contacts may legitimately be counted as such and what may not?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.



IDEAS THAT WORK

Breaking New Ground

Some time ago I sat in a missionary service and listened to Missionary Rich tell of his work in Haiti. He told of going out three miles in one direction and holding an open-air service, then out in another direction for another service. His church was the center from which he radiated the truth. My mind turned to my own church. Fourteen miles northwest is Union City. Ten miles is Tekonsha. Five miles east is Quincy. Seven miles south is Kinderhook. And ten miles west is Bronson. Why not reach out under the Spirit's leadership? Plans evolved for Bible studies in these places.

We asked a family of new Christians in Union City to let us hold a Bible study in their home. These would be held on five consecutive Tuesday evenings. There were some misgivings, but all we asked was that the family invite in some neighbors. We did not plan this as another church service, but rather a study of the Bible truths that might

The Nazarene Preacher

be helpful to people. We were very informal. The results we left in the hands of God.

The first night nine people came to the Bible study, but by the fifth night there were twenty-six. One family never missed a night, and they lived seven miles further from the church. This family occasionally would drive the twenty miles to church for our evening service. They became more and more involved. Then they found other families living even farther away and led them to the Lord, and they began to attend. Finally this group—some twenty in number—formed the basis for our Penfield church, and the original family became pastor and wife.

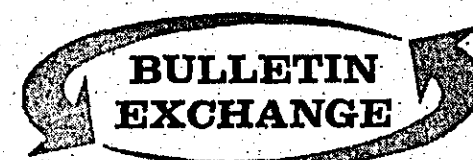
Do you see how God worked—a missionary giving a message, the Holy Spirit applying this old method to new, and the result a new church, a new point of radiation? I am told this group has won some eighty-three souls to the Lord.

I do not suggest that this is a method for others, but I do suggest that the Holy Spirit is anxious to lead us to those methods, old or new, that will make our churches effective in their outreach.

Our basic philosophy must be an all-consuming love for people stemming from our love for God and an unswerving belief that the only cure for man's ills is a real and personal knowledge of the Lord Jesus Christ as Saviour and Sanctifier. Throw away, then, your fears; especially throw away your fears of failure, which in reality are self-centered. Serve people at whatever the cost. Seek first the kingdom of God—it is better than your kingdom anyway. Yes, cast thy members on the waters, and you may find others swimming back to you. My apologies to Jeremiah.

Pastors and their wives are perhaps the happiest group of people on earth. Of course this is due to the fact that they know the Lord; but I think there is also another reason. They are giving of themselves to others.

J. A. WRIGHT
Olivet, Michigan



If you plan for one year, plant rice;
If you plan for ten years, plant trees;
If you plan for one hundred years, educate men.

The way some people find fault, you'd think there was a reward!

The mind is like the stomach. It is not how much can be put into it that counts, but how much it can digest.

Shouting to make children obey is like using your horn to steer the car—and you get about the same results.—
B. Hillis.

Santa Paula, Calif.
BERNARD P. HERTEL

THERE IS A WAY

*There is a way to work and rest,
To play and love and pray,
That turns the good into the best,
That speeds the coming day.*

*There is a way of meeting pain,
Of bearing hurt and wrong,
That lifts our losses into gains,
Our sorrows into song.*

*There is a way to walk with God,
To whom all souls belong,
That makes the narrow wondrous broad,
The feeble strangely strong.*

*There is a way—for me, and now—
To win new life divine;
Before the Lord of Life I bow,
And own that way as mine.*

—Author unknown
Valentine, Nebraska
D. L. RUNYON

The Acid Test—Your Heart

Man must have a firm grasp of religious truth with the heart as well as the understanding. You may have:

1. Seridusness of religious manner, but nothing more.
 2. Strict outward morality, but nothing more.
 3. Punctual observance of religious duties, but nothing more.
 4. Benevolent and amiable disposition, but nothing more.
 5. Great genius and high mental culture, but nothing more.
 6. Intellectual knowledge of the Scriptures, but nothing more.
 7. Frequent religious impressions, but nothing more.
- Is your's heart religion?

Indio, Calif., Informer
DON REDMOND

WAS IT YOU?

WAS IT YOU who spoke to a new couple in the parking lot one Sunday morning recently with a cheerful "So glad to see you"?

WAS IT YOU who were one of those at the doorway with a happy smile and a hearty handshake, who made them feel, in their words, "as if he really cared . . . ?"

WAS IT YOU, Mr. Usher, who not only recognized their presence but did not let them flounder for a place to be seated immediately?

WAS IT YOU, church member seated nearby, who was alert as they signed the visitor's card and got to them after the service with a genuine welcome?

WAS IT YOU, interested church member, who called them in the afternoon and offered to pick them up for the evening service?

WAS IT YOU who brought them as your guests to the midweek prayer meeting?

WAS IT YOU who, after they joined the church, gathered friends in your home to meet this new couple?

The church says, "Thank you, alert church member, whoever you are!"

H. M. DANIELS

Hymn of the month

When Morning Gilds the Skies

(No. 91, Praise and Worship Hymnal)

In 1828, Edward Caswall found the words of this hymn of adoration and praise in a German hymnbook without the author's name. At first he translated only six of the twenty-eight stanzas; but as the hymn became more popular, he continued translating until all the verses were translated. This gifted Englishman, born in 1814, translated other songs from German and Latin. "Jesus, the Very Thought of Thee" is his translation of an early Latin hymn.

The composer, Sir Joseph Barnby, began as a choirboy in the great York Minster at the age of seven. In 1892 he was knighted by Queen Victoria for his accomplishments in music. He wrote the tune for "When Morning Gilds the Skies" in 1868. He also composed the melody for "Now the Day Is Over" and for the well-known secular song "Sweet and Low." He died in 1896.

This hymn is excellent for worship services, appropriate for the pre-Easter season, and suitable as a choir number.

(Continued from page 16)

it. Paul was able to say, "First and foremost, I handed on to you the facts which had been imparted to me" (1 Cor. 15:3, *New English Bible*).

A beautiful illustration of stewardship is recorded in the story of Abraham's servant seeking a wife for Isaac. He was entrusted with a great task. It called for skill and tact in some of the most delicate relationships. He undertook the task in humble dependence on God's guidance. He spoke constantly, not of himself, but of his master. He watched over the welfare of the bride, providing for her safety and direction. His final joy came when he presented her to her master!

"Stewards of the mysteries of God." What a sacred responsibility! What a glorious privilege!



HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor*

The Adventure of the Christian Ministry

By Milo L. Arnold (Kansas City: Beacon Hill Press of Kansas City, 1967. 138 pp., cloth, \$2.25.)

One hardly knows where to begin his comments on this utterly delightful and inspirational book. It is not a theology of the pastoral ministry and yet it is profoundly theological. Only a man who sees the great sweep of divine truth can write so penetratingly and simply of the sacred calling. It is not biographical and yet the reader feels the author's own life unfolding with all its commitments, sensitivities, and heart concerns. Indeed, this book is an adventure itself.

One brief sentence from the Preface summarizes this fact: "The adventure of being a minister has been too exciting to go unshared."

Milo Arnold, longtime pastor in the Church of the Nazarene, and now professor of practices at Nazarene Bible College, Colorado Springs, Colo., probes the many areas of the ministry with keen perception and deft illustration. He emphasizes the need of "sharing oneself" if there are to be any "inner rewards." He cautions against professionalism, disorganization, and disillusionment. He pleads for the wise use of one's time and a sense of teamwork in one's relationship to the denomination to which he belongs. Several other important dimensions of the ministry are explored also.

Two portions of this perceptive and practical study of the ministry call for special comment because they take us into the heart of the writer. First, looking back over his years of pastoral service, Mr. Arnold concluded that he learned five essential lessons: (1) "That faith in God, the Father; in His Son, our Saviour Jesus Christ; and in the personal presence of

the Holy Spirit should be a larger factor in living. Our greatest ministry to people is in helping them find the place where this faith becomes dominant." (2) "There are no insignificant people." (3) "The Christian concept of success—'He that findeth his life shall lose it; and he that loseth his life for my sake shall find it' (Matt. 10:39); 'It is more blessed to give than to receive' (Acts 20:35)." (4) "Life is made full by what we become rather than by what we get." (5) "The unvarying dependability of the plan of God. God knows where He is going."

Second, the last chapter of this brief monograph is a majestic soliloquy on the minister and his calling. Every genuine servant of the Lord will immediately find himself caught up in the words of the author and strangely compelled to read it aloud to himself. Arnold has captured the true meaning of what it means to be a minister of our Lord Jesus Christ.

WILLARD H. TAYLOR

On Tiptoe with Joy

By John T. Seamands (Kansas City: Beacon Hill Press of Kansas City, 1967. 133 pp., cloth, \$2.95.)

Dr. Seamands presents eight messages on the indwelling presence of the Holy Spirit, and they are rich in depth of thought and spiritual insight. The book challenges the Christian to the experience of Joy that accompanies the indwelling presence of the Spirit.

The titles give an idea of the emphasis of these messages: "The Divine Ambassador," "Resident and President," "The Baptism with Fire," "Purity in the Deep Mind," "Power in the Inner Man," "Rivers of Living Water," "Fanning the Flame," and "A Modern Pentecost."

An example of the way a thought is organized and developed is found in the chapter on "Fanning the Flame." The text is 1 Thess. 5:19, "Quench not the Spirit." The author speaks of (1) The Witness

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March, 1968

Flame, (2) The Prayer Flame, and (3) The Love Flame.

There are many references to the Scriptures to support each message, and each chapter is full of apt and interesting illustrations all serving the purpose of making the message clear and meaningful.

Bishop Pickett of the Methodist church says of this book that it is "spiritually helpful, intellectually challenging, and interesting" and this reader would be in wholehearted agreement with that evaluation with one added observation. It is also a welcome addition to that growing list of works honoring the Holy Spirit and His ministry.

JAMES P. MCGRAW

Daily Readings from W. E. Sangster

Edited by Frank Cumbers (Westwood, N.J.: Fleming H. Revell Co., 1966. 368 pp., cloth, \$3.95.)

The name Sangster needs no introduction to preachers of the holiness tradition because of this outstanding Methodist preacher's studies in perfection and purity of heart. The pastor par excellence, Sangster wrote on many subjects pertinent to the Christian life and the work of the Christian community. In this volume, Cumbers has brought together brief readings, two to five paragraphs in length, from the many books of Sangster, as well as his prayers and letters.

Though selected from some materials written at an earlier time, these gems from the pen of this masterful preacher are amazingly contemporary. Perhaps this is simply because they touch upon the common problems of life, such as the knowledge and following of the will of God, faith in the midst of the storms of life, effective prayer, just to mention a few.

Samples from the more than 300 selections will whet the appetite for them.

"The best way for a man to approach the study of holiness is not first to seek a definition . . . but to gaze steadily and long at those in whom, by general consent, this quality appears, then to consult his own heart and mind on the reaction which he feels. Let him gaze most of all at Jesus Christ . . . And he will find that, so far from holiness repelling him, it will fascinate and awe and subdue him" (p. 13).

"An ever-open mind, like an ever-open drain, can become the receptacle of much rubbish. If any real progress is to be made

in the life of the individual, or the life of the race, there must be some clear measure of value; and some definite body of belief; some fixed standard of behavior" (p. 8).

On the subject of emotion Sangster speaks curtly: "The man who screams at a football or baseball match, but is distressed when he hears of a sinner weeping at the Cross, and murmurs something about 'the dangers of emotionalism,' hardly merits intelligent respect" (p. 205).

Not every passage will suit the mind of the holiness man. Sangster does not come out clearly for the crisis experience of holiness.

One finds the best of Sangster here. Also a host of homiletical suggestions come crowding into the mind as one moves through these selections, and this is doubtless due to the fact that they originated in a highly talented sermonic mind. Preachers and laymen alike will appreciate this Sangster anthology.

WILLARD H. TAYLOR

Isaiah, "The Salvation of Jehovah"

By Alfred Martin (Chicago: Moody Press, 1956. 127 pp., paper, 95c.)

Martin's Isaiah is intended to be a "brief elementary survey" of the Book of Isaiah. Thus it has been written to give the reader assistance in obtaining a grasp of the "broad general teachings" of Isaiah. It can be stated that this book is an example of the author achieving as far as his intentions are concerned.

There is consideration given to the place of Isaiah among the prophets of the Bible and to the place of the events described in their broader historical setting. There is stress on the unity of authorship for the entire Book of Isaiah, Isaiah of Jerusalem of the eighth century B.C. as the prophet of the entire book.

There are clear outlines given for the Book of Isaiah too. Special emphasis is given to the relationship between Messianic prophecies in Isaiah and their fulfillment in Christ; herein is the greatest value of this little book. It is recommended for those who find the Book of Isaiah unmanageable and who would be helped by a general orientation to Isaiah, especially at the point of the predictive prophecies of the book and their New Testament fulfillment.

HARVEY E. FINLEY

The Nazarene Preacher



AMONG OURSELVES

Statistics always seem more impressive when they are big . . . Far be it from me to discount the fruitfulness of the Billy Graham meetings . . . But in the Mid-America Crusade here in Kansas City last year the public inquirers averaged only 3 percent, according to Dean Mendell Taylor of NTS . . . Many a Nazarene evangelist is running that well in seekers . . . But since this would mean only 3 seekers out of an audience of 100 people, the casual observer would say, "What meager results!" . . . But when the newspaper reports 1,000 in the big Crusade on a given night, the same observer will exclaim: "Look at that! Now we see who is really doing the job!"

No, the big Crusade would never happen were it not for the hundreds of unknown pastors and evangelists who are the ones really doing the job . . . But our own church figures are intriguing also . . . According to General Secretary B. Edgar Johnson, for every two Nazarenes gained by profession of faith or from other denominations, we lost one by removal . . . A total, and too often, permanent loss . . . If, he says, our losses by removal could be cut in half, our net gain (2.07 percent in 1967) would be pushed over the 4 percent mark, which would be keeping up with the national population growth . . . The question he raises is—Does our loss figure (12,374 by removal in 1967) "reflect an inadequacy in pastoral care?" . . . Naturally we cannot conserve all our harvest . . . The best of pastors will lose some, no matter how good is his preaching, pastoral ministry, or tearful intercession . . . Jesus did; so did the apostles . . . But could we keep more, not only on the rolls but in the way, if we were more painstaking in pastoral care? . . . I'm just wondering . . . A pastor should not panic over every loss, but neither should he be lackadaisical . . . If he has a shepherd's heart, he will at least grieve . . . "Total Mobilization" (p. 13) will help the pastor stop the leaks . . . And if he wants people in the church all their lives, he should begin with the Cradle Roll (p. 20) . . . We keep harping on this; but after all, babies keep being born, so we always have a ready-to-work field of pastoral ministry, in a way that will create instant rapport with the infant's whole family . . . Why not work this field?

Until next month

BT

APRIL 1968

Easter

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CROSSWINDS

General Superintendent Lewis

TIME FOR REASSESSMENT?

The Editor

THE OLD CROSS AND THE NEW CROSS

A. W. Tozer

THE ADVANTAGES OF AN ORGANIZED HOLINESS CHURCH

Harley Duncan

AVERAGITIS

David E. Sparks

WORSHIP FOLDER OR CHURCH BULLETIN, WHICH?

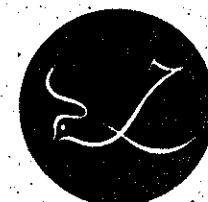
G. Franklin Allee

THE COLLEGE AND THE CHURCH

William M. Greathouse

TAKE THAT NEXT STEP!

T. Crichton Mitchell



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APRIL, 1968

Volume 43 Number 4

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Crosswinds

By General Superintendent Lewis

A PILOT the other day was showing me the instruments by which he navigates his plane. He has one by which he can determine the drift that occurs when he is flying in a crosswind.

By "drift" he meant the tendency of his plane to be blown off course by the pressure of the side wind. Knowing the angle and speed of the wind, he can make corrections in his flying and thus maintain his course in spite of the wind.

Crosswinds are a common occurrence in flying. Not always does the wind blow favorably.

In this principle of maintaining course in a crosswind we find an important truth for the minister. There are crosswinds in the great spiritual and moral realms of life, too. These are the areas of responsibility for the minister.

The winds of influence blow steadily. The push of these steady and often deadly influences is ever present. As the pilot cannot ignore them without peril, no more can we who proclaim the gospel and "navigate" a church towards the bright destination of the soul.

I am distressed at the deadly philosophy that preaches a nice gospel, but ignores the evidences of "drift" that occur in a congregation. The most evident one, at least in our country, is the affluence of our society. The way of the world in gratifying flesh by costly, immodest display and attire is a crosswind that must be reckoned with. The push of fashion and fad is ever pushing at God's people as they seek the necessities of life.

The Church of the Nazarene has an ethical standard of Christian modesty and simplicity. It is a good, sensible, biblical standard. Let us use it to offset the modifying, course-changing crosswinds that blow.

We must clearly and forcefully proclaim the dangers of the conforming domination of society when it threatens the course of the soul. Silence in the pulpit is not the way—even though we preach a correct gospel. This attention to crosswinds is a vital part of the assignment of our ministers.

(Continued on page 12)

"The faith of Christ does not parallel the world, it intersects it"

The Old Cross and the New Cross*

By A. W. Tozer

ALL UNANNOUNCED and mostly undetected there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different. The likenesses are superficial; the differences, fundamental.

From this new cross has sprung a new philosophy of the Christian life, and from that new philosophy has come a new evangelical technique—a new type of meeting and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai. The new cross is not opposed to the human race; rather, it is a friendly pal and, if understood aright, it is the source of oceans of good, clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally if not intellectually.

The new cross encourages a new and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before a new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing the world does, only on a higher level. Whatever the sin-mad world happens to be clamoring after at the moment is cleverly shown to be the very thing the gospel offers, only the religious product is better.

The new cross does not slay the sinner; it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says, "Come and assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill-seeker it says, "Come and enjoy the thrill of Christian fellowship." The Christian message is slanted in the direction of the current vogue in order to make it acceptable to the public.

The philosophy back of this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely the whole meaning of the cross.

The old cross is a symbol of death. It stands for the abrupt, violent end

of a human being. The man in Roman times who took up his cross and started down the road had already said good-by to his friends. He was not coming back. He was not going out to have his life redirected; he was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more.

The race of Adam is under death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him and then raising him again to newness of life.

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers. The faith of Christ does not parallel the world; it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public-relations agents sent to establish goodwill between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, or the world of sports, or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life he offers is life out of death. It stands always on the far side of the cross. Whoever would

possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure and acknowledge himself worthy to die.

Having done this, let him gaze with simple trust upon the risen Saviour, and from Him will come life and rebirth and cleansing and power. The cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a new life along with Christ.

To any who may object to this or count it merely a narrow and private view of truth, let me say God has set His hallmark of approval upon this message from Paul's day to the present. Whether stated in these exact words or not, this has been the content of all preaching that has brought life and power to the world through the centuries. The mystics, the reformers, the revivalists have put their emphasis here, and signs and wonders and mighty operations of the Holy Ghost gave witness to God's approval.

Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we with our stubby pencils erase the lines of the blueprint or alter the pattern shown us in the mount? May God forbid. Let us preach the old cross and we will know the old power.

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Are we as quick to count church blessings as church problems?

The Advantages Of an Organized Holiness Church

By Harley Duncan*

FIFTY TO SEVENTY-FIVE years ago there was question of great concern among those Christians who believed in the Wesleyan tradition and who were generally known as the holiness people. Should there be an organized holiness church or should these Christians stay in their "old line" denominations and seek to bring about a revival of holiness emphasis there?

The question was largely answered with the organization of the holiness churches as we know them today. Some sought to answer the question by organizing independent local congregations and missions. It has always been my conviction that the organized holiness church was the right answer. I pastor in a community of less than 2,500 people adjacent to a town of 15,000. In this small community where I live there are and have been through the years two or three very small holiness missions or tabernacles, and they seem to be characterized by fuss and split. In such a situation I have paused with thanksgiving for an organized holiness church. The following are among the reasons for this conclusion.

*Pastor, Elyria, Ohio.

1. It has a capable and Christlike leadership (local, district, and general). This leadership is effective in government in both office and personnel. It has a government that helps to protect the sheep of my fold from the hireling. It has provision to care for those who would bring reproach on the cause of holiness, whether indiscreet laymen or careless and overly ambitious preachers. (My district took proper action concerning the evangelist who went astray; he surrendered his credentials. An elder now appears in my local community to do independent work. I am confident the church government and respective leaders will properly care for this.) The church government helps the pastor deal with those black sheep which appear from time to time, when love and compassion have failed.

2. Thank God for the organized holiness church because it has a district and world program with which I can challenge my people to give to take Christ to others and develop Christian stewardship in broad perspective. When they give to home or foreign missions I know the program is both sound and honest.

3. Thank God for the organized church because we now have schools

and colleges of our own to which we can send our youth and expect them to return not only prepared educationally for life's calling, but with a deeper love for Christ and His Church.

4. The organized churches and their preachers have a common denominator. When my sheep move across state or nation, I can wholeheartedly commend them to a Church of the Nazarene where they go, though I've never seen the pastor or people.

5. I am thankful for the organized holiness church, my church, for it offers a broader fellowship for my sheep and my family. The zone meetings are good. It offers a wider circle for youth in courtship and marriage, which is a mighty factor indeed. Not only are our young people marrying those they meet at

colleges but also those they meet at institutes, camps, and assemblies. Thank God for this.

6. My organized church has a host of evangelists whom I can trust. With discreet and intelligent calling of Nazarene evangelists, I expect and have received, almost without exception through the years, a ministry that is godly, wise, and fruitful.

7. My organized church provides Christian literature, correct and biblical in doctrine, of high calibre and pointed to the same task I'm seeking to accomplish in my personal ministry.

8. My church assists me and serves me in training my people in stewardship, leadership, and churchmanship.

Thank God for the organized holiness church! Our fathers and grandfathers made the right choice.

A good diagnosis of a chronic ministerial ailment

Averagitis

By David E. Sparks*

THERE IS A KIND of sickness whose symptoms become all too apparent in some of us ministers. I sometimes found myself, during my thirteen years as a pastor, plagued with it. I see it in many of my pastor friends in my travels. It seems to be more pronounced as assembly time approaches. For want of a

better name for this illness I shall call it "averagitis."

From a psychological point of view, the word "healthy" can carry more than one meaning. The first definition is poor. The second is much better. First, a man may sometimes be considered healthy if he fits into his environment, generally filling his position as well as the average in whatever kind of work he does. This definition sows the seed of

*Elder, New York District; Protestant chaplain, Harlem Valley State Hospital, Wingdale, New York.

averagitis, as we shall see. The second definition identifies "healthy" as that state where a man reaches out to achieve the best of which he is realistically capable.

Now consider averagitis. Suppose that a man is the pastor of a church located on a district of small churches. He may be extremely happy, and his fellow pastors may be happy for him (or a bit envious) if his Sunday school averages 110, his midweek prayer meeting about 30, his Sunday night attendance 60, and his number of members received on profession of faith about 5 per year. This man is seriously ill with averagitis.

Take that same man and his same church, and put them on a district that includes many large churches. He again begins to show the symptoms of averagitis. His emotional fever runs high. He is afraid for his position on the district. He develops ulcers—spiritual and physical. He is generally upset, with himself, with his church, and with his district superintendent. His report is below that of the district average.

On the small church district, the disease is dangerous in that it puts too low a ceiling on a man's (and a church's) goals and endeavors. Too easily satisfied, he expends his energies on trifles. On the large church district, averagitis is as dangerous. Here, for the large church pastor, he also is too easily satisfied, and will curtail his endeavors, if he is not very careful. The small church pastor on that district finds himself discouraged, easily despondent. A violation of the "take no anxious thought" commandment occurs. This man and his church place themselves in a position of self-defeat, feeling that here nothing can be done, not nearly so easily as in Othertown

First Church. Pastor and people, suffering from averagitis, expend their energies on self-pity and self-punishment (masochism, if you will), finally finding glaring faults in each other. This of course necessitates frequent pastoral changes. A chain reaction takes place. Averagitis with its symptoms of defeatism follows the pastor to his new church, and infects the congregation that he leaves, passing the disease on to their new pastor.

Fellow ministers, as a psychiatric chaplain in a large state hospital, I see hundreds of people daily whose feelings have been swamped by a combination of high waves and too little ballast. My concern is twofold. I am concerned over the large church pastor who can harm himself spiritually and psychologically by the tendency to be too satisfied with too little accomplishment. I am also bothered over the small church pastor who hurts himself spiritually and emotionally by his attitude toward what he considers failure. Now there is success and there is failure in the ministry. Yet neither must be identified on the basis of district averages. Falling into this trap sometimes puts the label of success on failure and the label of failure on success. These must be identified on the basis of whether or not we are reaching our personally highest realistic level of achievement in God's work, made possible by that with which God has endowed us.

"O Lord, deliver us from averagitis. Help us to see our roles as ministers in the church in the light of our best for Thy best. We are not in competition against each other. We are colleagues in the greatest work in the world. Deliver us from that disease that can wreck and ruin our ministry. Amen."

"Trifles make perfection, but perfection is no trifle"

Worship Folder or Church Bulletin, Which?

By G. Franklin Allee*

IT IS A RECOGNIZED FACT that the Sunday morning worship service has assumed a place of much greater importance in the overall program of our church than it once held. The contribution it makes to the welfare of our people in lifting them out of the mundane and into the spiritual is becoming greater as the pressure of daily living becomes heavier. It has become the service in which our pastors minister to the largest group of the week, and the one where the evangelist has his greatest opportunity to reach the spiritually needy.

Here troubled people come to find peace—if only for an hour in too many cases—the perplexed to seek direction, the weary to find rest, the earnest Christian to hear from God, and all to join in a community of worship. Everything that can be done to help make this hour worshipful, to bring to it a realization of the divine presence, makes a contribution to needy hearts and glorifies the Saviour.

Loud, discordant noises do not add to reverence; they only annoy. Blundering confusion brings no peace to a troubled soul. Haphazard planning is an evidence of laziness, and by it God is not honored.

On the other hand, sanctimoniousness is a poor substitute for genuine piety. Solemnity is not necessarily

sublimity. Too much quietness may only lull a congregation to sleep. Form may be so obvious and stilted it invites criticism more than it induces worship.

But somewhere in between the rambling aimlessness too obvious in some services and the stiff formality in others there is a type of service that is most desirable, the one earnest pastors seek—a worship service that is restful, yet inspiring; worshipful, and at the same time pregnant with conviction; one that creates faith while it reminds of duty.

It is possible, and perhaps quite likely, that some pastors, while searching earnestly and diligently for means and methods to make the worship service more helpful to their people, do not actually realize how large a contribution the *worship folder* (carelessly called the "church bulletin" in too many cases) could make to the most important hour of the church week, were time and thought consistent with its potential value given to its preparation.

To spend hours preparing a message for Sunday morning and other hours in prayer about it, as most pastors do, then hastily assemble a program containing a certain number of hymns, a responsive reading, Scripture reading, prayers, etc., and line them up in the "church bulletin" with the stiff alignment of soldiers on dress parade, is to take away from that important service much it might

*Evangelist, Moses Lake, Washington.

have if a properly planned *worship folder* were placed in the hands of those assembled.

Is an hour—two if necessary—too much time to use in planning the order of the worship service, in arranging a folder that will assist men in worshipping God? If anyone thinks it is, he should remember that for each person present in the service one man-hour of precious time is represented. Multiply this by the number of worshippers present, and the total time used in an average service is staggering. We owe it to those who present themselves for worship in our services to make the time spent there as profitable as possible. And the *worship folder*,

prayerfully planned and carefully mimeographed, or printed, can be of more assistance in this than anyone may realize until it is tried.

Every portion of the service can and should be planned and arranged to accent and point up the most important part, the sermon. Thoughtful arranging of the worship hour, together with original planning of the worship folder, has the effect of making the worshipper aware of the service's importance. Careless arranging of it is likely to have the opposite effect.

Note: Author Allee kindly submitted several samples, but space permits the display of only one.—Editor.

Easter Sunday

April 18, 1965

SCRIPTURE THOUGHT FOR TODAY: "Because I live, ye shall live also."—Jesus.

ORDER OF WORSHIP SERVICE

The organ calls us to worship. the lilies speak to us of His presence.

*SCRIPTURE CALL TO WORSHIP John 24:49

*THE INVOCATION

*CHORAL INTROIT "He Lives" 453

Congregation singing third stanza

"THIS IS THE DAY THE LORD HATH MADE"

Together We Read of Immortality.—Responsive 31

We Sing the Happy News, "Christ Arose" 457

*And Unite in Prayer.—Choral Response

"LET US REJOICE IN IT, AND BE GLAD"

Hymn, "Crown Him with Many Crowns" 458

The Sanctuary Choir, "Come, Christians, Join to Sing"

AND MAY THIS DAY ADD TO HIS GLORY

We Bring in Our Tithes

Joyfully We Welcome Our Guests

Planning for the Kingdom Is Worship

WONDERFUL IS THE STORY OF THIS DAY

Solo, "The Unveiled Christ"

Sermon, "The Question of Power"

Mrs. Linda Dunbar

Pastor

TODAY IS THE TIME TO SHOW OUR LOVE

Offering for Worldwide Evangelism

Hymn, "Lead Me to Calvary"

*The Benediction

*Organ Meditation

(*Congregation Standing)

The Nazarene Preacher

Inattention to correspondence is the first sign of inefficiency

Heart Sickness from "Hope Deferred"

Prov. 13:12

By E. Wayne Stahl*

A FRIEND OF MY WIFE and myself, living in a distant state, let us know that she was much dissatisfied with the denomination to which she belonged and was considering putting her membership in one that was truly spiritual. Worldliness and modernism were making inroads in the organization with which she had been connected for many years.

Eager for this lady to get into a church that would be a blessing to her, I wrote to a minister who lived in her state, very well acquainted with the preachers in her area, asking him to give me the name and address of a preacher nearest her city or in it who belonged to a church that stood for the "whole counsel of God."

My plan was to write this second pastor, telling him of her plan to change churches, and asking him to call on the lady and see if he could not influence her to join his denomination. The prospects were excellent, I believed, that she would respond favorably. I enclosed, of course, a stamped, addressed envelope for the reply.

The days went by, but I had no word from him. I wrote a second time. Still no answer. Then I tried a third time. "At long last" the re-

sponse arrived, but it was too late. We had had word from the lady that she had already joined a church that was far from emphasizing complete Bible truth. To me it was a little less than tragic, that delayed information!

On another occasion I had learned of an exceptionally interesting incident in which a certain preacher figured. I felt I could write it up for some church paper, with the likelihood that the editor would accept it. So I sent a letter in regard to the matter to this minister, asking for full details.

To save his time in giving me these particulars I sent also a list of questions about the happening, with blank spaces opposite each one, for his filling in. He could have done this in a very few minutes.

After some days I had no reply. I renewed my request. Still no response. Then I "tried, tried again," mailing at the same time a valuable book from my library, a gift to this preacher, as a token in advance of my appreciation for his being my informant.

"Believe it or not," I never had any reply whatever! Nor any acknowledgment of the book! My astonishment could have been written in capital letters.

Then in recent months I have had

*Retired elder, Lowell, Massachusetts.

April, 1968

a similarly disappointing experience. I had written an appreciative poem in honor of a certain brother who is doing a remarkable work for the kingdom of God. I like to call him a kind of lay Barnabas.

I sent these verses to his pastor, thinking it would be a pleasant surprise to this lay brother if, unknown to him, the lines were printed in the church bulletin of the local organization to which he belonged. This layman is doing a wonderful work for God.

Of course, in writing the pastor I enclosed a stamped, addressed envelope for his reply. Though weeks have elapsed, there has been no response, even though I have written again asking for a return of the verses.

"Truly herein is a marvellous thing," this vast silence on his part. It is really beyond my comprehension, even my imagination, the treatment I have received from this trilogy of ministers.

There is no bitterness in my heart toward them. Only a stupendous surprise! They are wonderful men, and are doing a great work for the Kingdom. God bless every one of them! I have brotherly affection for them all. But I do not think I am uncharitable in being reminded of Eccles. 10:1.

It has seemed to me that a book might be written with a title something like this, "Epistolary Etiquette and Ethics for Pastors," with the subtitle, *Be Courteous in Using the Typewriter* (I Pet. 3:1e).

Crosswinds

(Continued from page 1)

Our church rightly proclaims a stand against the destructive social evils of our day. The church wisely placed a statement in our *Manual* warning our people against the evils of television and urged them to Christian selectivity. This "manual instrument" should be proclaimed and explained, lest many become careless and lose their value concepts, and as a consequence their eternal souls.

Let us guide our people with a clear gospel of repentance and the new birth; of consecration and sanctification; of clean, simple, Christian ethics.

We cannot hesitate, for the winds ever blow and the journey of life continues.

We must maintain our course and reach our destiny in full faith. This is essential for the rescue of society, for the salvation of souls, for the upbuilding of the saints, for the sake of the church, and for the approval of the God who called us to preach.

Don't forget National Christian
College Day—April 28

The College and the Church

By William M. Greathouse*

SCRIPTURE: Matt. 22:34-40

TEXT: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind (Matt. 22:37).

Introduction

- A. It is striking that in quoting the Jewish "creed," the Shema (cf. Deut. 6:4-5), our Lord (according to Matthew here) inserted the significant phrase, "with all thy Mind."
- B. Moreover, in His Upper Room discourse with the apostles Jesus promised to send to His own the Comforter, who should guide us into all Truth (John 16:13). When the Spirit comes to abide, He makes possible the fulfillment of the Great Commandment. He comes not only to cleanse the affections and align the will of man with the will of God; He also comes as the Light of truth to the mind. Every true conversion is an intellectual as well as a moral and spiritual awakening.
- C. It is no accident, therefore, that the Church at her best has always fostered learning as well as piety. The educational institutions of the Church of the Nazarene are integral to our central mission—viz., to bring men to love the Lord their God with their total personalities. For Christianity must effect the intellectual as well as the moral and spiritual conquest of the world. At their best, Christians not only out-live the world; they out-think the world. In our day of competing ideologies the demand for Christian thinkers is greater than ever before.
- D. Traditionally, therefore, the Church of the Nazarene has fostered Christian liberal arts colleges. What are the characteristics of these institutions? What is their role? How do they differ from other institutions of higher learning? In seeking to answer these questions we will discover why we owe them our financial support, our prayers, and—most important of all—our youth.

I. The Perspective in Christian Higher Education

- A. A Nazarene college is not a Christian college because it offers a different curriculum. Except for required courses in Bible and doctrine, its curriculum is roughly the same as the student would take in most colleges of our size and general nature.
- B. A Nazarene college is not a Christian college because there religion is made a substitute for learning:

*President, Trevecca Nazarene College, Nashville, Tennessee.

1. Financially, such is not feasible. A church of 1,000 members can operate on an annual budget of \$150,000 to \$200,000; it requires a budget of at least ten times that amount to operate a college of 1,000 students.
 2. Academically, this substitution would be fatal. The primary objective of a college is to provide quality education. No sacrifice must be willingly made at this point in the name of religion.
 3. Religiously, such substitution is unchristian. A Christian college must not only not permit "sloppy" academic work; it must be passionately committed to the pursuit of truth in the name of Christ, who is Truth.
- C. In reality our Nazarene colleges offer quality education in the liberal arts where our youth may begin their formal preparation for life's vocations.
1. Well-trained faculties, with a high percentage of teachers with the earned doctorate in their field of specialization.
 2. Balanced curricula to enrich life and enhance understanding of today's world.
 3. Preprofessional courses.
 4. Teacher-education programs.
 5. General and specialized courses in Bible, theology, missions, Christian education, to prepare for the varied ministries of the Church.

II. The Christian "Plus" in Higher Education

On the positive side your Nazarene college sets itself the following ideals:

- A. To have administrators and teachers who are committed Christians, saved from sin's dominion and made perfect in love by the sanctifying presence of the Holy Spirit.
- B. To offer person-centered education, viewing each person with his needs and dreams as sacred and worthy of highest respect in view of his creation in the divine image.
- C. To teach from the fullest Christian perspective. For the Nazarene teacher Christ is the clue to ultimate reality—what we find in Him is not only the most high but also the most real. Therefore Christ is the Touchstone of truth in every discipline.
- D. To foster an attitude of reverence and humility in the pursuit of knowledge and truth. "The fear of the Lord is the beginning of knowledge."
- E. To maintain an atmosphere of worship on the campus. Prayer is the handmaiden of learning on a Nazarene campus, for we believe the Spirit is the Guide into all truth. In a Christian college, adoration is united with study; evangelism is suffused into the endeavor to bring human personality into an encounter with the fullness of life and truth. Chapel services, prayer in classes, evangelistic meetings, missionary conventions—these and many other specifically spiritual services must always accompany the learning enterprise of a genuinely Christian college.
- F. The total enterprise is church-related in the following ways:
 1. As a technical extension of the church, going beyond the range of congregational ministry and preparing all vocations for a more effective Christian witness, but giving special emphasis to the education of ministers and missionaries;
 2. As initiating and carrying on a dialogue with the church designed to help the church understand and clarify its message as well as perfect its methods of witness; and
 3. As conducting both these roles in sincere and intelligent loyalty to the church—its theology, its standards, its practices, its mission.

Conclusion

The future of Christian colleges is in the balance. Recent articles in leading magazines have reminded the public that, unless our private colleges are able to secure much larger support than is now forthcoming, their future is indeed in jeopardy.

What do we owe our Nazarene colleges?

Prayer—in the faith that God himself has a stake in their continued existence.

Financial support—not only the educational budget but also our private contributions.

Our best youth—to prepare for an enhanced life of service to the Church and mankind.

Take That Next Step!

By T. Crichton Mitchell*

It's scarcely credible, but it's true, that four of the most crucial decisions of the Wesley revival were matters of "touch and go." The dawn of May 24, 1738, meant to John Wesley another day of quest for soul peace. In the morning he attended worship in the imposing and splendid cathedral of St. Paul's. There he heard the choir sing, and as they sang, the Word of the Lord found more than an echo in his seeking soul:

Out of the depths have I cried unto Thee, O Lord!

But he did not find peace with God.

That evening he worshipped in a vastly different sort of place and in a totally different kind of service. Now it was just a little room with probably a few hard-backed forms. Nothing of the soaring lines that reach for heaven as in St. Paul's—nothing of the robed and gifted choir. Not a very desirable place or service so far as Wesley was concerned. He says, "I went very unwillingly." But he went, thank God! And for him life was

never the same again, so in that humble place to which he had come so reluctantly, God gave him a new heart filled with peace. And he almost hadn't gone!

It was not very long after that when his friend, George Whitefield, without consulting him, announced that Wesley would preach in the open air. Again Wesley was most reluctant. He had almost convinced himself that in order to meet God men must come into God's house, and that if he (Wesley) were to preach God's Word to men, he must have the sounding board and pulpit. It was another crisis, but at last Wesley yielded with a great reluctance.

As his first reluctant yielding had resulted in his own salvation, so the second was to result in the salvation of multitudes of his countrymen. For in that hour Wesley saw where his constituency lay—it lay beyond the comfortable churches, out in the thousands of towns and villages with their green fields, sooty squares, and marketplaces smelling of sin and vegetables! And there he found his "people." And almost he hadn't gone!

*Professor of practical theology, European Nazarene Bible College, Schaffhausen, Switzerland.

A third reluctant yielding launched onto the world that "noblest body of men who ever bestrode beasts."

Wesley was out of town when someone brought him word that Thomas Maxwell was preaching. Wesley didn't like that! If once he had thought that men had to get saved, if at all, in church, now he seems to have reasoned that the agent of salvation would have to be an ordained preacher. So back home he hurried. However he met his mother before he met Maxwell, and that little piece of pious dynamite insisted that he hear Maxwell preach before doing anything to silence him. And to John's everlasting credit be it said that after hearing Maxwell his reluctance went, and the Methodist lay preachers were launched—without whom, I venture to assert, half of the wonderful work would have remained undone. And he almost hadn't listened!

Another major force in the revival were the hymns of his brother Charles. Converted on May 21, three days before his big brother John, Charles reached almost immediately for his pen and began to write a song of praise to God. He had written but one verse before he heard the voice of the tempter at his elbow assuring him that the Almighty really did not need the service of his doggerel. Therefore did he dry his pen and roll

up his manuscript. And only the good advice of a good friend persuaded him to begin again. And so there began to flow to the world the river of Wesleyan hymnody. And it almost didn't happen! Into the devil's teeth Charles Wesley threw that day a magnificent reply to temptation—one we would do well to emulate:

And shall I slight my Father's love?

Or basely fear His gifts to own?

Unmindful of His favors prove?

Shall I, the hallowed Cross to shun,

Refuse His righteousness to impart

By hiding it within my heart?

No! No! No!

Come, O my guilty brethren, come,

Groaning beneath your weight of sin!

His bleeding hands will make you room;

His open side will take you in!

He calls you now! Invites you home!

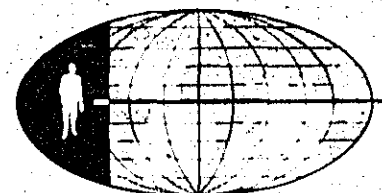
Come, O my guilty brethren, come!

And he almost didn't write it!

Which all adds up to this: that it's probably the next step, contested as it is by the devil, that will be the big stride into victory.

Put it down as a principle that we are never in earnest about prayer for God to do something for us unless and until we are ready to do that thing for ourselves to the measure of our power.

—J. B. Chapman



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

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Deadline for entry—midnight, May 1, 1968

12 Major Awards Amounting to \$230!

All Entrants Will Receive a Gift Book!

(See February PASTOR'S SUPPLEMENT for all details or write to the General Stewardship Committee for information)

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I am entering the enclosed manuscript in the Stewardship Article Writing Contest. I understand that my manuscript will become the property of the General Stewardship Committee and will not be returned.

Name _____ Division _____

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STEWARDSHIP WRITING CONTEST
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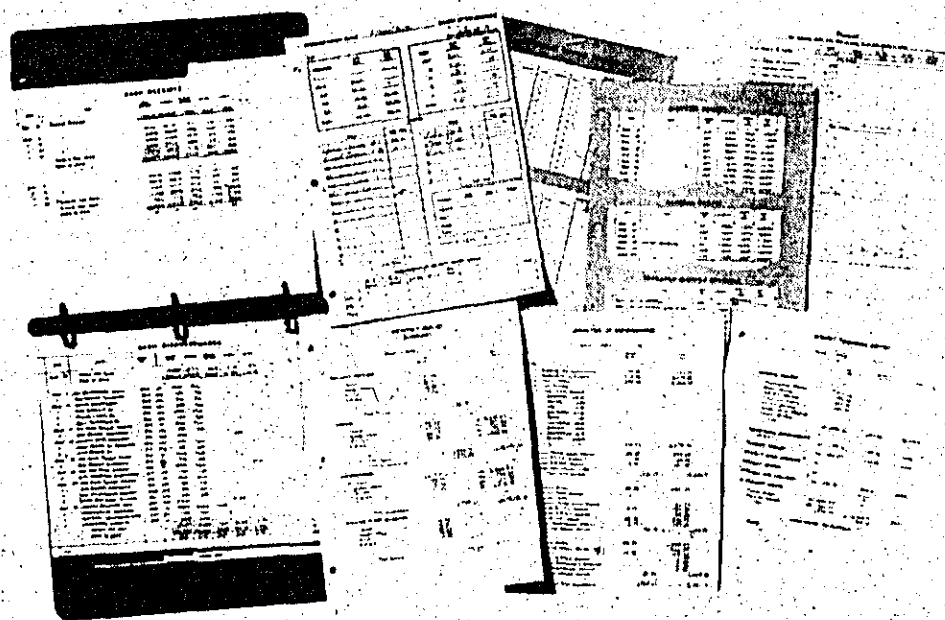
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A Self-contained Record Book for Maintaining the Unified Treasury System

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Prices slightly higher outside the continental United States

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The Nazarene Preacher

GENERAL ASSEMBLY JUNE 16-21, 1968

CONVENTIONS—CHURCH SCHOOLS, NWMS, NYPS—1 P.M., JUNE 13-15

HIGHLIGHTS

Fri. Night—June 14—Combined Service—NWMS & NYPS
 Sat. Night—June 15—Church Schools
 Sun. June 16—6-7 a.m.—International Prayer Meeting
 Sun. June 16—8-9:30 a.m.—1st Communion Service
 Sun. June 16—10:30 a.m.—12 Noon—2nd Communion Service
 Sun. June 16—2 p.m.—MISSIONARY
 Sun. June 16—7:30 p.m.—GOSPEL SERVICE
 Mon. June 17—7:30 p.m.—EDUCATION SERVICE
 Tue. June 18—7:30 p.m.—HOME MISSION RALLY
 Wed. June 19—7:30 p.m.—EVANGELISM SERVICE

TICKETS FOR COMMUNION SERVICE

Two duplicate communion services are planned for Sunday morning, June 16. Admission will be by ticket only. Group reservations will be accepted. All tickets must be picked up at the Municipal Auditorium June 13 through 7 p.m., June 15.

BUMPER STICKERS

Are you driving to the General Assembly? Attractive bumper stickers are available with the following imprint:

NAZARENE GENERAL ASSEMBLY
 MUNICIPAL AUDITORIUM
 KANSAS CITY, MISSOURI JUNE 13-21

See your Bookman at your District Assembly if it is prior to June 1; otherwise write:

BUMPER STICKER
 c/o NAZARENE PUBLISHING HOUSE
 Box 527
 KANSAS CITY, MO. 64141

HOTEL & MOTEL HOUSING REQUESTS

Kansas City hotels and motels are holding a block of rooms for the exclusive use of Nazarenes until May 15. If you need Housing Accommodations, write:

HOUSING DEPARTMENT
 CONVENTION & TOURIST COUNCIL
 OF GREATER KANSAS CITY, INC.
 1212 Wyandotte St.
 KANSAS CITY, MO. 64105

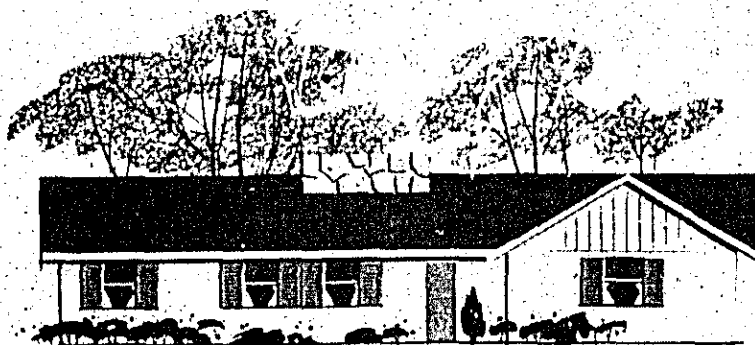
Pray for God's blessing and leadership on our conventions and General Assembly.

B. EDGAR JOHNSON, SECRETARY
 GENERAL ARRANGEMENTS COMMITTEE

NAZARENE HOME INVASION

"Shepherd Care for Every
Nazarene Home"

- * Praying around family altars
- * Pledging to reach unchurched families
- * Planning "One Great Hour of Sharing"—
Pentecost Sunday morning



Easter through Pentecost
April 14 -- June 2, 1968

Sponsored by the Department of Evangelism & Church Life, Nazarene

↓ **FINAL FOUR** ↓

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

47—April 17*

48—May 1

49—May 15*

50—June 1

*Extra nights of prayer for the forthcoming General Assembly.

The Nazarene Preacher

Personal Evangelism and How I Go About It

By Richard Tombran, Guyana

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

II. Ways to Be Helpful

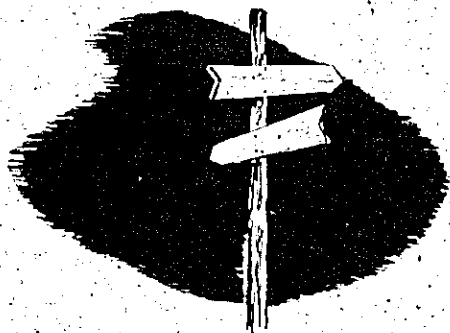
BE FRIENDLY. I try to be friendly to all, whether bad or good, rich or poor, educated or uneducated. I greet them with a warm shake hand, and a nice smile, and if possible, a hug around the neck (Guyanese custom). I am trying to practice the habit of greeting everyone with whom I come in contact, whether young or old. Some times it is necessary to sit where the people sit, even on the ground, or to shake their soiled hands at times, in order for them to feel that you are a part of them. This can be a blessing to your ministry. To approach people I think there should be some similarity to the way Jesus met the people in His day. We should follow His example.

BE AN EXAMPLE. I am trying to be an example in my living, in my talking, in my acting, and in my witnessing—all of which I want to glorify God and be for the promotion of His kingdom. If the preacher has the vision to be an example, the people will eventually follow on, and his ministry will be a blessing.

WHERE HELP IS NEEDED. In time of sickness, bereavement, troubles, etc., I like to be there to show my love and kindness. One has said, "A little act of kindness is valued above hundreds of sermons." I like to be helpful in giving the gospel in the same measure as I have received it. This is my bounden duty to Almighty God.

(Next Month: "III. Mistakes to Avoid")

SUMMER CAMP

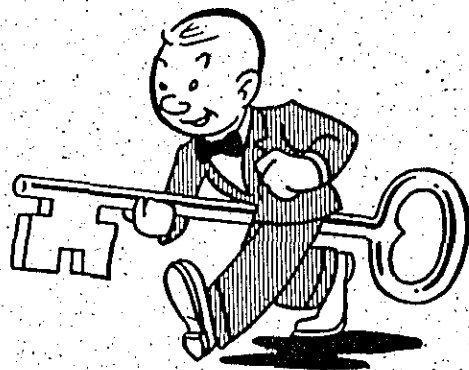


Another arm of the local church to help give boys and girls right directions.

Will your church use this opportunity?

PASTOR

You carry the key to a successful Cradle Roll campaign in your church.



It's not too late to plan for

"MISSION: Mother to Mother"

April 21 to May 5

See the March "Church School Builder" for complete instructions and a list of materials needed.

DO IT NOW!

The Nazarene Preacher

PREPARATION
OCCUPATION
CONSERVATION

WAR?

IF there IS a conflict for the minds and the morals of our children—AND there IS—

then use these for a successful VBS campaign:

PREPARATION Essential to preparation are providing the best possible materials and providing the best possible workers. Due to the fact that the Church of the Nazarene has accumulated nearly 20 years of foundational experience, and that then and now she has stood in the vanguard of vacation Bible school operations, you can order the most reliable materials from your own publishing house. Then, too, there is the added distinct advantage that this material is second-blessing-holiness-based. Again, staff preparation is available through Christian Service Training provisions, procedures, and materials of which all these things above are true. So—prepare.

OCCUPATION Use this material at the best time. In this life of ours, the opportunities for achieving the most worthwhile accomplishments seldom come at the most convenient times. A good vacation Bible school is still worth 10 days or nights of your most capable, dedicated church people who will sacrifice in order to achieve a top VBS, well-organized, well-planned, well-executed, blessed by the Holy Spirit, and fruitful in both learning and evangelism.

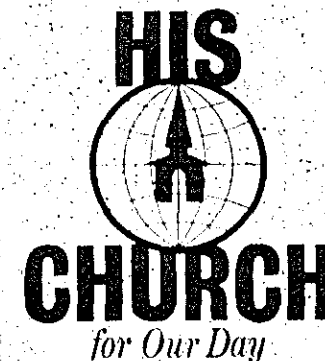
"Sacrifice" has taken on a sense of loss, unwilling misfortune, even tragedy in the English lan-

guage. In our sense it is joyful love-fulfillment. Nazarenes have always given in faith, even above their reasonable means, but now we must find ways to give an offering harder to acquire—time. So—occupy.

CONSERVATION Keep what you have won by:

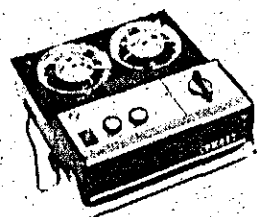
1. maintaining their newly learned truths and skills;
2. developing their newly begun disciplines;
3. incorporating the newly won converts;
4. extending the scope of contacts for outreach.

Melton Wienecke
VBS Director and Editor



1968 VBS THEME

USING THE TALENT IN YOUR CHURCH AUDIOVISUALLY



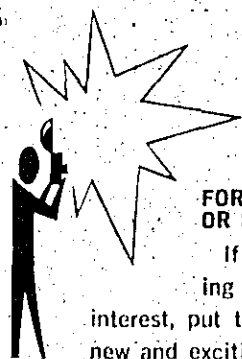
TAPE RECORDINGS

TO YOUR MISSIONARIES

Many missionaries have tape recorders for use in their work. What better way for you to express appreciation to these men and women than through a spoken letter on tape? The whole church can participate in song, greetings, words of encouragement, and prayer.

FOR YOUR SHUT-INS

For those of your congregation who are unable to attend regular services, a tape recording of the Sunday morning or evening hour can be a source of joy and blessing. A favorite song, a children's choir, piano, and organ music are just a few of the other "special" ways you can reach the shut-ins of your church with the contact they so need.

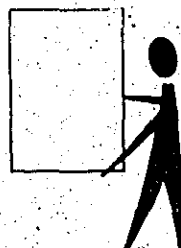


TEEN SLIDE PRESENTATIONS

FOR YOUTH GROUPS OR SPECIAL PROJECTS

If your teens have nothing to do, or are losing interest, put them to work creating new and exciting programs for their

own groups and others as well. Teens can easily snap pictures with the most elementary camera and make their own story with slide sets. Younger children love Bible stories with teen characters in the roles. They could even tape the sound for a full-size production. These are just suggestions—your teens can think of even more.



FLAT PICTURE DISPLAYS FOR SPECIAL EMPHASIS

Remember all of those posters you've been meaning to make—but you don't think you sketch well enough to do them? Use some of those black-and-white and color photos instead. Have them blown up to size or group them on a poster. Children's art can very often be effective on posters too. Fresh and original, they can sometimes say in pictures what we fail to express in words.

Materials to do all these—and more—may be found in your NAVCO catalog. If you have not received one, write to NAVCO, 6401 The Paseo, Kansas City, Mo. 64131.

ADVANCED

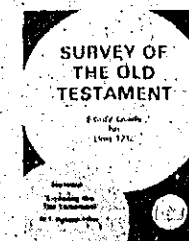
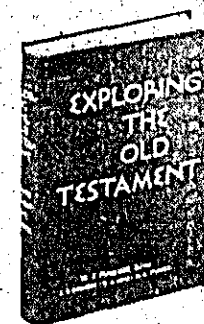


COURSES

Several new courses are being planned to provide a more detailed study in certain basic areas. The first of these is "Survey of the Old Testament" (Unit 121c), using the text *Exploring the Old Testament*, edited by W. T. Purkiser.

This course is designed for correspondence study, where one can work at his own speed and schedule. However it can be used in the local church by offering 18 fifty-minute sessions.

The Guide is designed as an aid to study and an evaluation of the mastery of the material. It is used as an open-book exam, which means you can use the textbook or other resources. Upon completion, send to the General CST Office for evaluation. Unit 121c may be substituted for Unit 121a and 121b.



Cost:

Textbook, Study Guide, Evaluation Fee

(Complete package) \$7.95 Textbook Only

Study Guide (72 pages) and Evaluation

4.00

4.50

To register write: Christian Service Training
6401 The Paseo
Kansas City, Mo. 64131

ON CONFORMITY.....AT COLLEGE

"Don't let the world press you into its mold," wrote Paul to the Romans (12:2, Phillips). But college freshmen want so much to be accepted as they start the new venture of life on a college campus. Girls want to be dated. Fellows want to be "right guys." All are fearful of rejection or ridicule.

Social psychologists write of "the press of the prevailing student culture." They claim that a student may learn as much from fellow students as he learns from teachers, or more. His attitudes and values are likely to be conditioned by "the press" of students around him. As he is assimilated into the student culture he gets feelings of warmth, comfort, and acceptance. But this may be the very mold Paul was writing about. What does the "student culture" teach?

The Nazarene college cannot claim a perfect student society, but the "prevailing culture"—the dominant values and norms of conduct—is far different from that found on the secular campus. Some few students may be strong enough to be a spiritual candle in the darkness, but many of the candles of undergraduates may be flickering at best. Even on a Nazarene campus, a freshman needs to select his close friends carefully and be able to detect an attitude that would pull him down. But the spiritual challenge and lift is there and a genuine Christian is accepted as a "right guy."

With all of the turmoil of college years and the uncertainty of the outcome, should not a parent and a pastor give every encouragement to get Nazarene young people into Nazarene colleges? "The press of the prevailing culture" in college years may steady a case of spiritual "wobbles." Eventually, each individual must stand on his own and resist the "press" of the world. Christian character should take form and become solid in the college years. At 18, it may still be quite fluid.

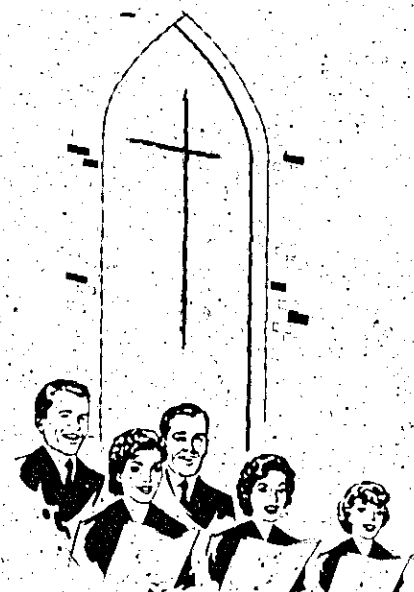
Urge parents, as well as students, to consider what the Christian college has to offer. Would either a parent or a pastor stand idly by while the choice of college is being made? *Tact and perseverance can make a difference in such a choice.*

WELL—

Let's do something about it!

- Display the Christian College Day Poster;
- Read the sermon outline in this issue of the *Nazarene Preacher*;
- Prepare a display of your college's materials (why not leave that yearbook where teens can use it?);
- Plan to use testimonies of college students or alumni;
- Have special prayer for your college and young people;
- Invite college representatives; go all out;
- Preach a sermon on Christian education!

CHRISTIAN COLLEGE DAY—APRIL 28



Let Your Choir Set the Atmosphere For One of the Great Anniversaries of the Christian Church PENTECOST SUNDAY

June 2, 1968

Choral Choir Arrangements

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this day?

Any of these 10 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

AN 2-224	HOLY GHOST, WITH EIGHT DIVINE	Arr. by Richard E. Gering	20c
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Examination copies are available to any choir leader requesting them. Send for them **RIGHT AWAY**, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both the morning and the evening services.

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April, 1968

29



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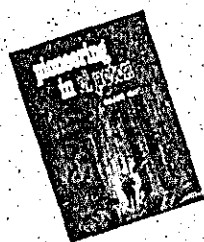
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The Nazarene Preacher

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THOSE WHO REALLY CARE
WILL BEAR THEIR SHARE!

OUR COMMISSION—"Go out into
the highways and hedges, and com-
pel them to come in, that my house
may be filled" (Luke 14:23).

OUR MESSAGE—"Neither is there
salvation in any other; for there is
none other name under heaven giv-
en among men, whereby we must
be saved" (Acts 4:12).

OUR POWER—"Ye shall receive
power, after that the Holy Ghost
is come upon you; and ye shall be
witnesses unto me" (Acts 1:8).

OUR MOTIVATION—"The love of
Christ constraineth us" (II Corin-
thians 5:14).

April, 1968

CHURCHES ARE MADE TO GROW!



Every church, whether small or
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Missions, through the Growing
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to the church with 50 and more mem-
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year, and could possibly be selected as
one of the honor churches of the year.

- ★ Read carefully the Growing
Church Achievement Program
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- ★ With the cooperation of your
church board, develop plans for
growth in your church.
- ★ Plan some worthy home mission-
ary achievement goal for the
year.
Churches like yours are made
to grow!

Here's the Last Word About General NYPS Convention

- **Teen Chorus and Brass Ensemble**
Rehearsal—Wednesday, June 12, 7:30 p.m.
Rehearsal—Thursday, June 13, 9 a.m.
Performance—Thursday, June 13, 6 p.m.
Location—Music Hall
Rehearsal—Thursday, June 13, 9:30 p.m.
Location—Arena
Rehearsal—Friday, June 14, 6 p.m.
Location—Music Hall
Performance—Friday, June 14, 7:30 p.m.
Location—Arena
- **Junior Activities**
Junior Field Day—Tickets available at the NYPS booth in Exhibit Hall.
- **Teen Activities**
Very special activities on Monday, Tuesday, Wednesday (17, 18, 19). Tickets will be available at the NYPS booth in Exhibit Hall.
- **Young Adult Activities**
There will be a Hospitality Center for all college students, June 14-17.

Let us know how many will be attending from your church. Please fill in the coupon below and send to the General NYPS Office, 6401 The Paseo, Kansas City, Mo. 64131. In each case, indicate the approximate number attending from your church.

Teen Choir (List parts they sing. _____)
Brass Ensemble (List instruments. _____)
Junior Activities _____
Teen Activities _____
Young Adult Activities _____

N.I.S. Press Relations Notes

PASTORS KNOW EASTER as one season when news space is extra tight. Another is Christmas. Nearly every church has something going at these times and newspaper space scarcely reaches.

Some veteran pastors solve this by getting in their stories a week early. Others use paid display ads at Easter.

As pastors review their press-relations efforts at this time of the year, they should be aware that the so-called "Era of Personal Journalism" is coming to an end. This is most noticeable in metropolitan dailies. On small-city papers and on weeklies, personal journalism is on the wane.

By this we mean a trend away from smaller, personal items and incidents to news stories about the more unusual happenings. Above all there is emphasis on issues and conflicts

with more syndicated writing, interpretive writing, and reporting in depth.

For pastors this means a continuing trend toward less space for the church-bulletin type of item.

In a ceaseless search for news, editors appreciate those pastors who help to alert them to unusual church news stories.

ON THE PERSONAL side, starting our eleventh year as your Nazarene newsmen, we now have available copies of our personal testimony which was out of print 15 years. This is the story of God's dealing with a backslider who became an alcoholic. It is titled *It Was His Love*. Your copy is free for the asking. Write: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

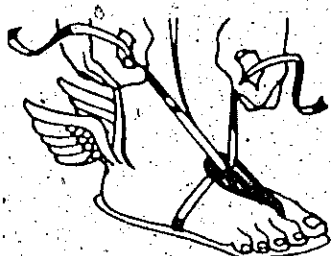
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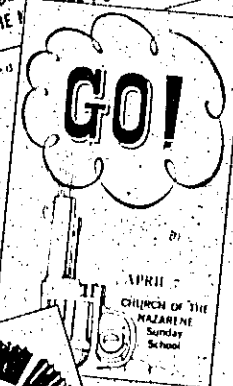
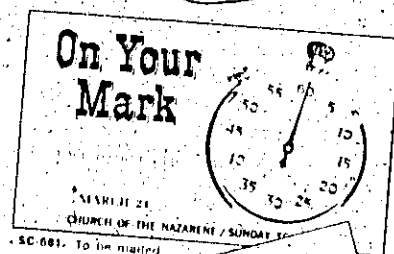
When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and periodicals checked below will be changed from this one notification.

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City _____ State _____ Zip _____
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New Position: Pastor _____ Evang. _____ Other _____
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quadrennial attendance
drive to **SET A RECORD** on
easter...april 14



With the great increase in enrollment resulting from our "MARCH TO A MILLION" we have the potential "SET A RECORD" far beyond any previous record. Our record attendance recorded the Easter before the last General Assembly was 625,337 for the denomination. Let's go all out to make it not less than 650,000 this Easter.

use these **ACTION-getting POSTCARDS**
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100 for \$1.50; 400 for \$5.00

IMPRINTING: * limited to 4 lines (minimum order of 400 cards) \$3.00 extra.

* All extra work for delivery

"Winged Foot" Stick-on Tag

Stimulate interest, create an atmosphere of excitement! Have everyone wear one of these novel tags the very first Sunday of this attendance drive. Imprinted: "Let us run the race. Run silver and die red as illustrated." 3" wide. Comes in packages of 48.

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IMPORTANT:

See February "Church School Builder" for full-page posters designed for displaying throughout your church.

Attendance Drive Begins Week of **MARCH 17**
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

The Minister's Wife In Relation to Her Church

Part 2. Continued from March

SUPPORT THE MINISTER with your time, abilities, and "self."

LEARN HOW TO DEAL with people. Many will come to the minister's wife for advice or counseling. Let them talk their problems over with you, but be careful about advising them what to do. Many times they will see their solution just by talking about their problem.

LEARN TO KEEP A confidence. Never repeat any information given you in confidence.

BE AN EXAMPLE in piety and devotion. Earnest prayers for the wayward and unlovely, genuine affection for all who come within the sphere of your church's influence, victorious and devout living—all of these will be a blessing to the church.

BE REGULAR IN ATTENDANCE to all services.

GUIDE OTHERS TO TAKE places of service in the church program. You may be able to do it better or more efficiently, but getting members involved in the church is better for them and also better for the church in the long run. One way to get a new convert active is to ask him to do something—even if it is minor.

ON THE OTHER HAND, you must be prepared to do efficiently any or all of the work of the church if necessary.

LOVE AND TRUST the people in the congregation. Cultivate a warm and sympathetic spirit of understanding. Respect the opinions of others. Be cheerful.

BE AT THE FRONT of the church to welcome visitors and greet the worshippers. Others can sing in the choir and perform duties behind the scenes. A pleasant greeting from the pastor's wife may make the difference between return visits or seeking more warmth elsewhere.

SIT IN THE FRONT of the church during the services—preferably in one of the first four rows.

BE IMPARTIAL. Don't show partiality to certain members of the congregation. Be friendly to everyone. Avoid cliques. Don't have an "inner circle" of friends.

BE GIVEN TO HOSPITALITY. Entertain Sunday school classes, missionary groups, young people, the boards, etc.

LEARN THE TRAITS of being a good hostess. You will undoubtedly be called

upon to entertain evangelists (who will stay at the parsonage during revival meetings), district leaders, etc. Incidentally, evangelists prefer a praying minister's wife to one who will spend valuable time cooking fancy meals. Be simple in your entertainment.

EXPRESS APPRECIATIONS!

NEVER FEEL HUMILIATED by receiving gifts of foodstuffs, clothes, etc. This is one way your congregation can express their love and appreciation. Learn to receive graciously and allow them the blessing of giving.

SHOW AN INTEREST in all of the activities and programs of the church—from tots to teens to elderly members.

IT MAY BE YOUR responsibility to head vacation Bible schools, banquets, weddings, etc., but try to encourage others to accept these positions. Try to guide them in new ideas and hints for programs, etc.

NEVER BE CRITICAL of others.

NEVER SEEK PROMINENCE or position.

LOYALLY UPHOLD THE standards of the Church of the Nazarene.

WHEN YOU MOVE TO another church—MOVE. Don't hold on to the old members of the former church. This can be a problem for them, for their new pastor, and for your new church.

ATTEND GENERAL AND DISTRICT gatherings as much as possible.

LEAVE ALL THE TIME possible for the duties of pastor's wife. You can't do everything, so under the direction of the Holy Spirit give first attention to those things you feel are most important.

ASSIST IN THE development of talent in your group. Do your best, though, to remain in the background.

DON'T DWELL UPON YOUR personal problems—health, finance, or home. Never discuss church problems either.

BE AVAILABLE. Be at the parsonage a reasonable amount of the time.

KEEP UP YOUR daily devotions. You can't be a good pastor's wife unless you keep up your own spiritual life—regularly.

I thank Thee, Lord, that I can pray,
Throughout the busy working day;
Between the tasks that crowd the hours,
I can commune with higher powers.

I thank Thee, too, that at the end
Of such a day my knee I bend,
Acknowledging Thy wondrous care
To all Thy children everywhere.

—Lily S. Thomas
(Source Unknown)

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 6 Jesus and the World

HAVING PREVIOUSLY CONSIDERED the relationship of Jesus to the Father; to himself, to His disciples, we now come to the fourth and final relationship—to the world. In reading through this remarkable prayer we come across the surprising statement, "I pray not for the world" (v. 9). Uttered under the very shadow of the Cross, this is all the more astonishing. Had He not come to die for the world? Is it not natural therefore that His main petitions should be expected to be for the world? He had come to redeem? The answer is that His immediate burden and preoccupation were with the disciples, for they were to be the key to reaching the world. That the world is never very far from His thoughts is revealed by the fact that throughout His prayer He mentions it no less than eighteen times. Breathing through all of it is the burning passion "that the world may know" and "that the world may believe" (vv. 21 and 23). His relationship to the world may be analyzed into four key statements:

1. *Jesus was sent into the world—*
"As thou hast sent me into the world" (v. 18).

*Nazarene missionary, Stegl, Swaziland, South Africa.

April, 1968

2. *Jesus accomplished in the world the work He was sent to do—*
"I have finished the work which thou gavest me to do" (v. 4).
3. *Jesus was hated and rejected by the world—*"The world hath hated them, because they are not of the world, even as I am not of the world" (v. 14).
4. *Jesus sends His disciples into the world—*"As thou hast sent me into the world, even so have I also sent them into the world" (v. 18).
1. *Jesus was sent into the world.*

It is true that from time to time God sent men with a special mission and message. We read in John 1:6, "There was a man sent from God, whose name was John." God has had His men in all generations whom He has sent with a divine message to the people in the world. However the sending of Jesus was unique in two ways: (1) As to the Person, and (2) As to the purpose. Those who came before Jesus were truly men of God, but when God sent Jesus into the world, it was God himself who came. "In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word [Jesus Christ] was God" (John 1:1). He is "Emmanuel . . . God with us" (Matt. 1:23). When

Jesus came, God came. "The Father sent the Son to be the Saviour of the world" (I John 4:14). These words proclaim both the Person who was sent—"the Son"—and the purpose of His sending—"to be the Saviour of the world." Before Him, men had been God's messengers, but Jesus is the Saviour. Others died for the truth, but Jesus died for sinners. "Christ Jesus came into the world to save sinners" (I Tim. 1:15). Holy men of God were used as a mouthpiece of God, but Jesus was "the Lamb of God, which taketh away the sin of the world" (John 1:29).

II. *Jesus accomplished in the world the work He was sent to do.*

On the Cross there went up the triumphant cry, "It is finished." In this prayer He could say, "I have finished the work which thou gavest me to do." The work of Jesus in the world was threefold. First, He lived a perfectly sinless life, overcoming all temptation and thwarting every subtle attack of Satan. For the first time in the history of man the world saw a truly holy life lived before them. Jesus, the last Adam, fulfilled all that the first Adam failed to do. The Father could testify of Him, "This is my beloved Son, in whom I am well pleased"; and Jesus witnessed, "I do always those things that please him." Second, He delivered the message which the Father entrusted to Him. He could say, "I have given unto them the words which thou gavest me" (v. 8). Third, He came to give His life as a sacrifice for sin. His body was broken on the Cross, but was an unblemished offering. He became the Lamb of God who took away the sin of the world.

III. *Jesus was hated and rejected by the world.*

John wrote, "He was in the world, and the world was made by him, and the world knew him not" (1:10). Just before this prayer was offered Jesus said to His disciples, "If the world hate

you, ye know that it hated me before it hated you" (15:18). He was in the world but not of the world. His life and His message condemned the world, and in retaliation the world crucified Him. He stood opposed to all that the world stands for, so He was "despised and rejected of men; a man of sorrows, and acquainted with grief." He stood for sacrifice; the world stands for selfishness. He stood for holiness; the world stands for sin. He stood for spiritual values; the world stands for sensual gratification. There could be no truce and no compromise. The world is the enemy of God and of Jesus Christ.

IV. *Jesus sends His disciples into the world.*

In spite of hatred and rejection, mocking and jeering, Jesus still loves the world and has plans for its redemption. Although the world rejected Him, He has not yet finally rejected the world. He will save all who will believe on Him; and in order to give the world its chance, He sent the Holy Spirit to fill and empower His disciples that they might become preachers of the good news of salvation. "As thou hast sent me into the world, even so have I also sent them into the world." His purpose in it all is shown in the words "that the world may know" and "that the world may believe."

*Oh, that the world might taste
and see
The riches of His grace!
The arms of love that compass
me
Would all mankind embrace.*

Into a hostile world He still sends His messengers with the great and glorious news of salvation from sin. Through a sanctified, united, joyful Church, He will win back to God those who are enemies and rebels. One day He will rule the world in righteousness.

(To be continued)

The greatest source of creative thinking is the awareness that there is a desperate need and you have the answer.—Hardy C. Powers.

Gleanings from the Greek New Testament

By Ralph Earle*

I Thess. 1:1-10

"Without Ceasing"

This is an adverb in the Greek, *adiakleptos* (v. 3). It comes from a (negative) and the verb *dialeipo*, "leave off (for a time)." So it means "not leaving off." Paul prayed for his converts "constantly" (RSV, NASB) or "continually" (NEB). His unremitting prayer life is a challenge to all of us in our day when busy activity too often takes the place of prayer.

It is interesting to note that this word occurs three times in this Epistle (1:3; 2:13; 5:17), and elsewhere in the New Testament only in Rom. 1:9. It underscores the faithful, unselfish character of the great apostle.

"Patience" or "Steadfastness"?

The Greek word *hypomene* is translated "patience" (KJV) in twenty-nine out of its thirty-two occurrences in the New Testament. In the other three places it is more correctly rendered "enduring" (II Cor. 1:6), "patient continuance" (Rom. 2:7), and "patient waiting" (II Thess. 3:5). The word "patience" is too passive a term to represent the Greek original. *Hypomene* means "endurance" or "patient endurance." It is more adequately translated "steadfastness" (RSV, NASB). Phillips brings out the full force of it in his paraphrase: "The hope that you have in our Lord Jesus Christ means sheer dogged endurance."

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

April, 1968

"Election" or "Choice"?

The word "election" (v. 4) is a powerful and polemical term in theological circles. Those who have heard it used frequently and expounded at great length may be surprised to learn that it occurs only six times in the entire Bible (Rom. 9:11; 11:5, 7, 28; I Thess. 1:4; II Pet. 1:10). The Greek word is found also in Acts 9:15, where it is translated "chosen."

The term is *ekloge*. It signifies a "choice" or "selection" and is used this way in the papyri of the period. Because of the sometimes unfortunate theological overtones of "election," it is better to translate *ekloge* as "choice" (NASB).

"Followers" or "Imitators"?

The Greek word *mimetai* (v. 6) is found seven times in the New Testament and always translated "followers" (KJV). It comes from *mimos*, "a mimic" or "an actor." Both the verb *mimeomai* and the noun *mimetes* are used always in the New Testament in a good sense. "Followers" is not an adequate translation. The word *mimetai* should be rendered "imitators" (RSV, NASB).

"Ensamples" or "Example"?

The Greek word is *typos* (v. 7), from which comes "type." It is used in this sense in Rom. 5:14. But in a majority of instances in the New Testament it carries the connotation of "example" (so

most translations here) or "pattern" (Weymouth). "Ensamples" is obviously an archaic form.

"Sounded Out"

The word *execho* (v. 8) is found only here in the New Testament. It comes from *ex*, "out," and *echos* (Eng. "echo"), "noise" or "sound." Abbott-Smith says the verb means "to sound forth (as a trumpet, or thunder . . .)." Milligan thinks of it here as "pointing to the clear, ringing nature of the report as of a trumpet." (Cf. "rang out," NEB).

"Spread Abroad" or "Gone Forth"?

The form here is *exelythen*, the perfect tense of *exerchomai*, which means "go out." So rather than "is spread abroad," the correct translation is: "has gone forth" (RSV, NASB).

"Shew" or "Report"?

The word *apangello* (v. 9) is used "of a messenger, speaker, or writer, to report, announce, declare."³ It is obvious that "shew" is hardly an exact

rendering. More accurate is "report" (RSV, NASB).

"Entering In" or "Welcome"?

The Greek word *eisodos* literally means "a way into." Here it signifies the act of entering. Probably the idea of the passage is well conveyed by "welcome" (RSV) or "reception" (NASB). However the same word is rendered "visit" (RSV) and "coming" (NASB) in 2:1.

"Wait" or "Await"?

The term *anameno* (v. 10) is found only here in the New Testament. It is a compound of *meno*, "remain," and *ana*, "up." Milligan comments: "The leading thought here seems to be to wait for one whose coming is expected . . . perhaps with the added idea of patience and confidence." Probably "await" (Weymouth) best conveys the meaning (so Abbott-Smith).

¹Lexicon, p. 160.
²Thessalonians, p. 12.
³Abbott-Smith, op. cit., p. 44.
⁴Op. cit., p. 14.

What does it mean to be crucified with Christ? This question was asked once of an old saint who answered, "Well, first of all, it means that one who is crucified is only facing one direction—that is, he is not looking back. Secondly, one who is crucified with Christ is not going back. Thirdly, one who is crucified with Christ has no further plans of his own."

—T. A. Hegre, *Message of the Cross*, July—August, 1965

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Good Shepherd

By W. E. McCumber*

SCRIPTURE: John 10:1-18

TEXT: *I am the good shepherd; the good shepherd giveth his life for the sheep.*

INTRODUCTION: "I am the good shepherd." These familiar words of Jesus have an Old Testament background, and they can best be understood in the light of what His Bible said on the subject. A survey of this Old Testament background and the New Testament fulfillment will serve to emphasize the unique person and mission of Jesus Christ.

I. The Good Shepherd's unique person
In the Old Testament three persons are called shepherds of Israel:

A. Moses (Isa. 63:11, LXX). "The shepherd of his flock"—i.e., of Israel—was "Moses his servant," who led them through the Red Sea and during the wilderness sojourn.

Yet Christ is more than a second Moses. John plainly pictures Moses as inferior to Christ (1:17-18), and as a witness to Christ (5:46-47). Christ is a greater Shepherd than Moses.

B. David (Ps. 78:70-72, RSV). God "chose David . . . his servant"—while tending flocks for his father—"to be the shepherd of Jacob his people," a role he fulfilled as king of Israel.

Yet Christ is more than another David. True, Christ is "the offspring of David" (Rev. 22:16) and the Throne-Heir of David (Mark 11:10), but He is also the Lord of David (Mark 12:35-37). Christ is a greater Shepherd-King than David!

C. Jehovah (Ps. 23:1; 80:1-2; Isa. 40:11; Jer. 31:10; Ezek. 34:15-16). As "Shepherd of Israel," God seeks and saves and

leads and feeds and keeps His people. Here is the perfect Old Testament parallel to the words of Christ, "I am the good shepherd." Christ is the Good Shepherd as none other than the Son of God, who is one with the Father (v. 30). He is Israel's Shepherd because He is Israel's God. Thus He is the "one shepherd" (v. 16)! He is the perfect Fulfillment of the shepherd's work which God declared that He would do himself!

II. The Good Shepherd's unique mission
This shepherd does for the sheep what neither Moses nor David could do—"I lay down my life for the sheep." The "good shepherd" is also "the Lamb of God, which taketh away the sin of the world" (1:29). He gives up His life in order that men might have life (v. 10).

This He alone could do, for He alone was sinless. He lived in perfect obedience—the obedience of love—to His Father's will (v. 17), whereas Moses and David, like all other men, were sinners. The one life that was not subject to death was offered up in death, that by its merit and power we might be saved!

The "good shepherd" is thus in contrast with "hirelings" who sacrifice the sheep for their own welfare, as did the false shepherds in the Old Testament passage (Ezek. 34:1-10). Others may be interested in you for what they can gain by exploiting you, but Jesus Christ is concerned for what you can gain by trusting Him, and that is nothing less than salvation from sin and death—eternal life!

CONCLUSION: The "one shepherd" has "one flock" (RSV). Are you in that flock? His sheep hear His voice, believe on Him, and follow after Him, and thus they

*Pastor, First Church, Atlanta, Georgia.

April, 1968

most translations here) or "pattern" rendering. More accurate is "report" (Weymouth). "Ensamples" is obviously an archaic form. (RSV, NASB).

"Sounded Out"

The word *execho* (v. 8) is found only here in the New Testament. It comes from *ex*, "out," and *echos* (Eng. "echo"), "noise" or "sound." Abbott-Smith says the verb means "to sound forth (as a trumpet, or thunder . . .)." Milligan thinks of it here as "pointing to the clear, ringing nature of the report as of a trumpet." (Cf. "rang out," NEB).

"Spread Abroad" or "Gone Forth"?

The form here is *exerchomai*, the perfect tense of *exerchomai*, which means "go out." So rather than "is spread abroad," the correct translation is: "has gone forth" (RSV, NASB).

"Shew" or "Report"?

The word *apangello* (v. 9) is used "of a messenger, speaker, or writer, to report, announce, declare."³ It is obvious that "shew" is hardly an exact

"Entering In" or "Welcome"?

The Greek word *eisodos* literally means "a way into." Here it signifies the act of entering. Probably the idea of the passage is well conveyed by "welcome" (RSV) or "reception" (NASB). However, the same word is rendered "visit" (RSV) and "coming" (NASB) in 2:1.

"Wait" or "Await"?

The term *anameno* (v. 10) is found only here in the New Testament. It is a compound of *meno*, "remain," and *ana*, "up." Milligan comments: "The leading thought here seems to be to wait for one whose coming is expected . . . perhaps with the added idea of patience and confidence."¹ Probably "await" (Weymouth) best conveys the meaning (so Abbott-Smith).

¹Lexicon, p. 160.

²Thessalonians, p. 12.

³Abbott-Smith, *op. cit.*, p. 44.

⁴*Op. cit.*, p. 14.

What does it mean to be crucified with Christ? This question was asked once of an old saint who answered, "Well, first of all, it means that one who is crucified is only facing one direction—that is, he is not looking back. Secondly, one who is crucified with Christ is not going back. Thirdly, one who is crucified with Christ has no further plans of his own."

—T. A. Hegre, *Message of the Cross*, July—August, 1965

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Good Shepherd

By W. E. McCumber*

Scripture: John 10:1-18.

Text: *I am the good shepherd: the good shepherd giveth his life for the sheep.*

Introduction: "I am the good shepherd." These familiar words of Jesus have an Old Testament background, and they can best be understood in the light of what His Bible said on the subject. A survey of this Old Testament background and the New Testament fulfillment will serve to emphasize the unique person and mission of Jesus Christ.

I. The Good Shepherd's unique person.

In the Old Testament three persons are called shepherds of Israel:

A. Moses (Isa. 63:11, LXX). "The shepherd of his flock"—i.e., of Israel—was "Moses his servant," who led them through the Red Sea and during the wilderness sojourn.

Yet Christ is more than a second Moses. John plainly pictures Moses as inferior to Christ (1:17-18); and as a witness to Christ (5:46-47). Christ is a greater Shepherd than Moses.

B. David (Ps. 78:70-72, RSV). God "chose David . . . his servant"—while tending flocks for his father—"to be the shepherd of Jacob his people," a role he fulfilled as king of Israel.

Yet Christ is more than another David. True, Christ is "the offspring of David" (Rev. 22:16) and the Throne-Heir of David (Mark 11:10), but He is also the Lord of David (Mark 12:35-37). Christ is a greater Shepherd-King than David!

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leads and feeds and keeps His people. Here is the perfect Old Testament parallel to the words of Christ, "I am the good shepherd." Christ is the Good Shepherd as none other than the Son of God, who is one with the Father (v. 30). He is Israel's Shepherd because He is Israel's God. Thus He is the "one shepherd" (v. 16)! He is the perfect fulfillment of the shepherd's work which God declared that He would do himself!

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Conclusion: The "one shepherd" has "one flock" (RSV). Are you in that flock? His sheep hear His voice, believe on Him, and follow after Him, and thus they

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have life (vv. 26-28). Do you believe? Are you following? Have you eternal life? He offers this life to you this day. Trust yourself to Him as He speaks to you saying, "I am the good shepherd. The good shepherd lays down his life for the sheep" (v. 11, RSV).

Our Access to God

SCRIPTURE: John 14:1-11

TEXT: *No man cometh unto the Father, but by me* (v. 6).

Here, as elsewhere, Jesus makes tremendous claims for himself. He claims unique sonship to God (vv. 7, 9, 11). He claims control of man's eternal destiny (vv. 3, 6). These claims amount to nothing less than equality with the Father, to personal deity. Either He was a deceiver, or demented, or He really is Deity! Christian faith joyfully affirms Him as "God and Saviour."

With His claim to be man's only Access to the Father we are now concerned.

I. Jesus Christ is our only Access to the Father's heart of forgiveness.

"God for Christ's sake hath forgiven you," wrote Paul to the Ephesians (4:32). Forgiveness is only for Christ's sake because the Father will not compromise His holiness and justice to His mercy. His love is not soft. But "Christ died for our sins" (I Cor. 15:3), and since He has borne our guilt and God's wrath, for His sake the Father can forgive, and in forgiving vindicate His justice and holiness.

From the Cross, Jesus prayed, "Father, forgive them" (Luke 23:34). Only from the Cross can that prayer be made and answered, for there He died, "The just for the unjust, that he might bring us to God" (I Pet. 3:18). Jesus is our Access to the Father's heart, where we may find a free and full forgiveness of our sins.

II. Jesus Christ is our Access to the Father's hands for security.

"My sheep," said Jesus, "hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish . . . no man is able to pluck them out of my Father's hand" (John 10:27-29).

Our generation is more security-minded, yet less secure, than previous ages. Men try to safeguard themselves physically and materially, but illness, death, and

economic reversals mock the attempt. And if they succeed in staying healthy and wealthy, they collapse spiritually and fill prisons, asylums, and cemeteries.

Security is found in one place only—in the hands of the Father, who is mightier than all forces of evil that war against men. And Jesus Christ is the only One who can unite us to God, give us eternal life, and thus make us truly secure!

III. Jesus Christ is our Access to the Father's home for eternity.

"In my Father's house are many mansions . . . I go to prepare a place for you . . . where I am, there ye may be also" (John 14:2-3). With these words He sets before His disciples the glorious prospect of eternity with God, beyond death, and pain, and sin. And precisely in connection with this promise He asserts His claim to be the exclusive Way to the Father. Without Christ, men are without future and hope.

About the Father's house few details are supplied in Scripture. But the Savior's words, "Where I am," tell us all we need to know. Where Jesus is, we shall be satisfied! In His presence there can be no loneliness, no heartache, no boredom, no defeat. Eternal joy, peace, freedom, usefulness are pledged in His promise of sharing with us forever the Father's house.

The way to the home of God begins at the Cross, where our sins are forgiven. Have you come to Him with your confession of sin and your prayer for pardon? Has He come to you with His forgiveness, peace, and life? This can be your decisive moment, your encounter with Christ, who is our Access to God!

W. E. McCUMBER

Expository Outlines from II Peter

By Ross Price*

No. 3 The Way of Balaam II Pet. 2:15-16

INTRODUCTION:

1. Balaam's history had impressed the thinking of early Christians: Cf. Num. 22-25; 31:16, 8; Mic. 6:5-8.

The Nazarene Preacher

He is pointed to in solemn warning by:

John in Rev. 2:14

Jude in Jude 11

Peter here in this passage

Paul indirectly in I Cor. 10:8; cf.

Num. 25:1-9

2. Balaam suddenly appears on the page of sacred history as a diviner whose fame had spread from the Euphrates to the Jordan.

But he stands forever there as an example of the fact that, in spite of the keenest prophetic insight and most valid understanding of true morality, man's only ruin is that self-destruction, which comes from an infatuation that will not see the true situation and will not heed the divine remonstrance.

3. It is little wonder, then, that Peter thinks of him as an example of these "false teachers" who brought such peril to the Christians of his day.
4. The "way of Balaam" indicates both his example and his advice.
 - a. Balaam had the gift of real spiritual insight.
 - b. Balaam allowed the greed of gain to become stronger in his soul than the prophetic impulse.
 - c. Conscious that he was tempting God, an evil conscience made him irritable.
 - d. The angel with the drawn sword is a symbol of his disobedience.
 - e. He who should have rebuked others in their folly is dumber than a donkey in his understanding of God's displeasure over his infatuation with fame and money.

I. A WAY OF APOSTASY

A. *The right way is forsaken.*

"They have abandoned the right road and wandered off to follow the old trail of Balaam . . . who had no objections to wickedness as long as he was paid for it" (J. B. Phillips).

Cf. Num. 22:32, "Thy way is perverse before me." Also Num. 22:34, "I have sinned."

B. *Man's way is substituted for God's way.*

It is an aggravation of wrongdoing when those who know the good willingly choose the evil.

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April, 1968

The man who could foretell Israel's glory conspired for Israel's shame. A compromise with evil can never be pleasing to God.

II. A WAY OF AVARICE

A. *The wages of iniquity*

"Who liked the profits of evil doing" (Moffatt). "The salary of iniquity" (French Bible).

"Although God gave him leave to go on condition that he would bless Israel, he went still cherishing the hope of being able to curse, and so win Balak's promised reward" (A. Plummer).

Cf. those who today use the gospel for the gratification of their greed.

- B. *For filthy lucre's sake*; cf. I Pet. 5:2. Balaam was one who tried to serve two masters. The maddening greed for Balak's gold was in his heart, and he must have it at any cost. He who uses his prophetic gifts for gain, and that against the known will of God, is the worst kind of prophet. False prophets usually fall prey to covetous practices.

III. A WAY OF INIQUITY

A. *A way of hypocrisy*

1. Blessing those whom he preferred to curse.
2. Prophesying a glorious future for Israel, while plotting how to cause them to bring God's curse upon themselves.
3. Preaching the highest standards of morality (cf. Mic. 6:5-8), and yet counseling the lowest methods of profligacy (Num. 31:16; 25:1-2).

B. *A way of evil counsel*

1. Balaam at last gave the hellish counsel that the way to curse Israel was to entice them to fleshly lust and idolatry.
2. Through his counsel the Moabites gave their most beautiful young women to the Israelite youth to entice them to idolatrous sexuality, a sin practiced in this century by modern fifth columnists. Either money or sex has ruined most of God's prophets whom Satan has succeeded in seducing.

IV. A WAY OF MADNESS

A. *A way of blindness*

1. Balaam in his blindness mistook the beneficence of an angel for the

stupidity and stubbornness of an ass.

2. Indirectly the angel, and directly the ass, rebuked Balaam's obstinacy. A voiceless beast of burden checked the madness of the prophet.

B. A way of wicked infatuation and carnal anger

1. "The prophet's wicked infatuation" (Phillips). So infatuated that neither reason nor conscience could persuade him.
2. "A dumb ass possessed a sounder prophetic vision than a religious official whose moral sense had been perverted by gain from wrong doing" (A. E. Barnett, *Interp. Bible*).
3. Note the arguments of Balaam's ass (Num. 22:30) in response to the prophet's fit of anger. The ass showed more reason than Balaam.
4. "Whom the gods would destroy they first make mad." But Balaam's madness was self-fabricated.
5. Whoso forsaketh God abandons wisdom. Just plain "horse-sense" should teach us fidelity to righteousness. "It was enough to have prevented his going onward, when the dumb animal on which he rode was gifted with speech to show him his madness" (Alford).

CONCLUSION:

1. Balaam wished to die the death of the righteous, but "Balaam . . . the son of Beor, they slew with the sword."
 2. "So on the blood stained turf, so amid the routed ranks, so by the pitiless swords of the men whom he had seduced to their ruin, so after the wasted life and desecrated gifts, his blows frustrated, his curses foiled, his name degraded into a by-word; died one, who had been faithful to his own best convictions, might have been almost as great as Moses himself.
- "For the hope of a handful of paltry dross he had sold his eternal jewel to the enemy of man and he had earned the dreadful two-fold epitaph which the New Testament inscribes with ceremonious reprobation upon his name.

"One epitaph is 'Balaam the son of Beor, who loved the wages of unrighteousness.' The other is 'Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication'" (Hastings, *Greater Men and Women of the Bible*, 2:356).

(Let the minister consult sermons on Balaam preached by Bishop Butler, Bishop Lightfoot, F. W. Robertson, and Alexander MacLaren.)

Conformed or Transformed?

SCRIPTURE: Rom. 11:33-12:2

INTRODUCTION: God formed man. Man deformed himself by sin. Sin conformed man to this world. God informed man of his plight and remedy. God transformed man who believed.

I. GOD FORMED MAN

A. The first man

1. Gen. 2:7 (formed—constitute)
2. Zech. 12:1 (Spirit—wind—breathing of Gen. 2:7 more than resurrection; cf. Jesus' conversation with Nicodemus)
3. The kind of man God made—physical, mental, spiritual

B. Every man since

1. Isa. 44:24; Ps. 100:3
2. We belong to God by right of creation—mentally, physically, spiritually.

II. MAN DEFORMED HIMSELF BY SIN.

A. Adam recognized the deforming difference.

1. Gen. 3:7 ff.—opened eyes, hid in shame, feared.
2. All fear stems from lack of perfection—deformation. Cf. "perfect love casteth out fear."
3. All men know when they are out of harmony with God.

B. Results of deformed man.

1. Cain killed (evidences deformed "image").
2. Hate is lack of "image" of "love."
3. Illustration: change in artist's model for picture of Jesus and Judas—same man.
4. Deforming effects on man's:
 - a. Mind—Adam's naming of species correctly as compared to

even best minds now (Einstein).

- b. Body—Shortening of life from Methuselah down to "three-score and ten."
- c. Soul—Deut. 32:18; Ps. 14:1; etc.

III. SIN CONFORMED MAN TO THIS WORLD.

A. Frustration of conformation

1. Uniqueness of personality, thumbprint, inner urge
2. Forced conformity—Isa. 43:6; Rom. 3:23

B. Universal bondage of sinners

1. "A law unto themselves" . . . own "way" is not freedom.
2. Illustration: Recent *Time Magazine* article on the problems of overabundance of prostitutes in N.Y. City. "Business is poor, but I can't get out," laments one.
3. Scores of men and women and young people are prostituting their God-given talents, energies, and lives, saying, "Business is poor, but I can't get out."
4. God urges us to be free from such bondage, Rom. 12:2.

IV. GOD INFORMED MAN OF HIS PLIGHT AND REMEDY.

A. Man's danger

1. Ps. 9:17; etc.
2. Illustration: David's hearing "Thou art the man."
3. God sent Holy Spirit to convict of sin and righteousness.
4. Holy Spirit is still pointing His finger at man saying, "Thou art the man needing forgiveness and cleansing."

B. A way of escape

1. Luke 13:3; John 3:3, 16; etc.
2. "Come unto me"; "The Spirit and the bride say, Come"; etc.

V. GOD TRANSFORMED MAN WHO BELIEVED.

A. Meaning of transformation

1. Rom. 12:2, transform—metamorphoo; cf. Webster on metamorphism.
2. Old things passed away—ALL things became new.

B. Example of changed heart and life

CONCLUSION: Are you conformed by sin? God's Holy Spirit is right now informing you that you must be transformed by the precious blood of Jesus Christ. Come.

ARDEN A. SICKENBERGER

April, 1968.

MY PROBLEM

PROBLEM: In the case of three of my church families, both husband and wife are on the board. As a result, some other church families are not represented at all. Is there any way to prevent this kind of situation?

AN ILLINOIS PASTOR REPORTS:

It has been my policy down across the years of my pastoral ministry to talk with my church board preceding the first annual election after I arrive as the new pastor, and point out the advantages of having as many families represented on the church board as possible. When this has been done, it becomes common knowledge by way of announcement or through the church bulletin that the board has taken such action, and when the nominating committee meets, this situation is cared for and one name from a family is placed on the nominating ballot.

Usually a church accepts the report of the nominating committee and a full board can be elected with only one member of the family serving. There can be a problem with a small church where one does not have enough families from which to choose and thus two might be elected. This can be handled usually by going to the minimum number that the *Manual* requires on the board.

Over my twenty-five years in the ministry I have followed this pattern and have had very little dissension over it.

A TEXAS PASTOR COUNSELS:

Yes, there is a way to prevent this kind of situation. However I would not do this until I had enough stable, faithful, consistent Nazarenes to replace the vacancies. The board was made up of three families and one teen-ager when

I came to this home mission church. I served with things as they were the remainder of the year, and in the meantime brought in a few new members. Before the annual elections I made a point to have a discussion with one of the board members and very casually mentioned that, with the new members in the church, it would be nice to have a broader representation on the board. This member agreed and asked, "How?" I simply suggested that a motion be made in the board that only one member of a family be considered for board membership in the new year. It passed unanimously when this board member made the motion. The new board has been good for the church.

AN OREGON PASTOR SUGGESTS:

There are two procedures which I have used. First, make a list of the people in the church and the jobs held.



IDEAS THAT WORK

Nampa First Church "Singing Teens"

The "Singing Teens Choral" is made up of teens who are in the ninth grade through nineteen years of age. As a rule most of the teens drop out of the choir program upon graduation from high school.

The "Singing Teens" were organized for the strict purpose of influencing other youth to Christ. This purpose still motivates and inspires the "Singing Teens."

This year the teens themselves set up and approved their own standards of involvement:

1. All "Singing Teens" must be reg-

Then, on the principle of spreading responsibility over a larger number of people, plan for the coming year to ask some if they wouldn't like to lighten their load. This helps the person to see the total picture.

Second, I have frankly talked to the board and later to the nominating committee about the problem. I have always found the board receptive to the solution of this problem when a fair and open discussion was held.

I have not had a church yet where couples wanted to be on the board in a power struggle, so am unable to comment on a solution to that type of problem.

PROBLEM: I would like to know how other ministers handle the funeral of a suicide. What procedures, and what type of message?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

ular church attendants (Sunday school absences must be cleared through the director).

2. All "Singing Teens" are to come to rehearsals dressed respectably.
3. "Required attendance" at all rehearsals and concerts is to be observed by all "Singing Teens."
 - A. Three unexcused absences will be allowed before tour.
 - B. Three unexcused tardies equal an absence.
4. All "Singing Teens" agree to live in such a way that actions, dress, and spirit will glorify Christ.

Each year our teens go on tour. Last summer the troupe toured the west coast and parts of the Midwest. At present plans are being made for an Atlantic coast tour.

JIM JONES, Director
Associate pastor, First Church
Nampa, Idaho

The Nazarene Proacher



WHAT IS CHARITY?

It's **SILENCE** when your words would hurt.
It's **PATIENCE** when your neighbor's curt.
It's **DEAFNESS** when scandal flows.
It's **THOUGHTFULNESS** for another's woes.

It's **PROMPTNESS** when stern duty calls.
It's **COURAGE** when misfortune falls.

No man is really praying until he is absolutely honest with himself.

*Not for one single day
Can I discern the way,
But this I surely know,
Who gives the day
Will show the way,
So I securely go.*

—Selected

No horse gets anywhere until he is harnessed.

No steam ever drives anything until it is confined.

No Niagara is ever turned into light and power until it is tunneled.

No life ever grows great until it is focused; dedicated, disciplined.

Selected

Ada, Oklahoma
W. E. CHANDLER

GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his 300 followers with their broken pitchers and lamps put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to

shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!

ONE PLUS GOD IS A MAJORITY!

From First Church, Hobart, Ind.
R. GOUTHEY JONES, pastor

Middle age is when your memory is shorter, your experience longer, your stamina lower, and your forehead high.

Whenever you feel neglected, remember Whistler's father.

A smile will go a long way, but sometimes it really would do a lot more good at home.

Every time I think of how humble I am, I feel so proud!

If a husband's words are sharp, maybe it's from trying to get them in edgewise.

Clearview, Oklahoma
J. K. French

ISN'T IT THE TRUTH!

It was the start of a holiday weekend, and the gas station was crowded. Finally the attendant hustled up to the local minister who had been waiting in line for some time. "Sorry about the delay," he apologized. "Seems like everybody waits until the last minute to get ready for a trip that they know they're going on." The pastor smiled. "I know what you mean," he said. "I have the same problem in my business."

Garden Grove, Calif.
C. EDWIN MURPHY

BEWARE OF HYPOCRITES!

Men have told me they don't go to church because there are hypocrites in the church. They say they are as good as a lot of people who go to church.

April, 1968

There are also hypocrites in the hospitals, people who are not sick at all—they are only putting on. But when I need the hospital, I go anyway.

There are shoplifters that go to the same stores I go to. They steal instead of buying. I have watched them. But I go to the store just the same.

When I was in college, I found cheaters there, those who copied exams or used material that belonged to others. But that did not keep me from getting my education.

Don't you agree it is silly to stay away from hospitals, stores, colleges, just because they have people who appear to be better than they really are?

And by now you feel the same way about the church. No hypocrite is going to keep me from feeding my soul on the Bread of Life! How about you?

No. Sacramento Nazarene News.
VERNON WILCOX

Hymn of the month

My Faith Looks Up to Thee

No. 16, Praise and Worship hymnal
A direct descendant of John and Priscilla Alden, Ray Palmer was born in 1808 in Rhode Island. He wrote "My

Faith Looks Up to Thee" at the age of twenty-two while teaching school in New York. At the time he had no idea the words would ever be published or become the hymn most translated and sung of any hymn by an American author. It is rated as America's finest Christian lyric. Palmer penned the words with deep feeling, copied them into a small notebook which he always carried, and kept them for two years.

Had it not been for the composer, Dr. Lowell Mason, we might never have heard of this hymn. Meeting Ray Palmer by chance, and knowing he wrote poetry, Dr. Mason asked him to furnish some words for a book he was preparing. Mr. Palmer took out his notebook and copied the words for him. Mason thanked him and put the paper in his pocket to be read later. When next the two met, he told him with enthusiasm, "You may live a good many years and do many good things, but I think you will be best known as the author of 'My Faith Looks Up to Thee.'" The words perfectly fitted his tune "Olivet," and his prediction was correct. After 138 years it is still one of the best loved and widely sung of our hymns. Lowell Mason also gave us "Blest be the Tie That Binds" and "Nearer, My God, to Thee."

How Much Should We Pay Our Evangelist?

Is \$300 for two Sundays enough?
(Two Sundays is one-half month for an evangelist.)

1. Earmark for his travel	\$50.00
2. Earmark for his house, and utilities	60.00
3. Earmark for his social security, hospitalization	25.00

TOTAL DEDUCTIONS FROM HIS PAY \$135.00

4. Deduct this from his \$300 and you are actually paying him \$165 per one-half month.
5. This means he earns \$330 per month if ALL churches pay what you pay.
6. BUT—evangelists are out of work for most of the summer, part of December and January. If they keep busy nine months per year, they hold only 18 such revivals per year.
7. Therefore, at this rate his annual salary is \$2,970—or \$57.27 per week. Is \$300 enough to pay an evangelist—or a singer—for a two-Sunday revival?

ARE WE PAYING OUR EVANGELISTS ENOUGH?

By Fletcher Spruce
Superintendent, New England District

The Nazarene Preacher

HERE AND THERE AMONG BOOKS

Conducted by Willard H. Taylor

Finding Meaning in the Beatitudes

By John A. Redhead (New York: Abingdon Press, 1968. Cloth, 109 pp., \$2.50.)

In this brief volume, the pastor of the First Presbyterian Church of Greensboro, N.C., offers his interpretation of the first eight beatitudes of Matthew 5.

These homilies are well-constructed. They deal directly with the individual verses, exploring the various words with the hope of making them explicit. Redhead has been at this business of preaching for a number of years and knows full well the value of illustrations from life. So with skill he applies each thought to life with the aid of numerous stories from history and contemporary life. As a matter of fact, occasionally the illustrations outnumber the explanatory paragraphs, a fault into which many preachers fall.

Several questions which are interrelated came to mind as I read these sermons. How are these beatitudes to be related to the whole of Jesus' teaching? Are they directed to the sinner or the converted? If to the former, I find little emphasis upon repentance and faith, which lay at the core of Jesus' message. If to the latter, I wonder what Jesus really meant in speaking, for example, of the blessedness of the pure in heart. What is the vision which is the gift to the pure in heart? A "preface" or brief introductory chapter would have aided the reviewer in understanding the author's perspective.

As a source book for some suggestive outlines of the Beatitudes and illustrations appropriate for other sermons, this is a worthwhile purchase. Personally, however, I find more real Gospel in Bonhoeffer's study of the Beatitudes in *The Cost of Discipleship*.

WILLARD H. TAYLOR

The New Testament From Twenty-six Translations

By Curtis Vaughan, Gen. Ed. (Grand Rapids: Zondervan Publishing House, 1967. Cloth, 1,237 pp., \$12.50.)

*Professor of Biblical Theology, Nazarene Theological Seminary.

April, 1968

It is rather trite to speak of a publication as a monumental work, but in this case the designation would seem to be deserved. Here is a new tool for the serious Bible student, either preacher or layman, which will probably be used almost daily. Its basic plan and idea is so simple that it is surprising it has not been done before. Stated simply, this work is an attempt to bring together in one volume the significant contributions of 26 versions of the New Testament. These versions range from the well-known modern translations such as the RSV and the NEB, to the less known such as the New Testament according to the Eastern Text (based on the Aramaic) and the Roman Catholic translation of Knox, based on the Vulgate.

The format is also simple. The base translation is the King James, each phrase printed in boldface type and assigned its regular verse number. Under the phrase is given a selection of variations in the other versions, sometimes as few as only one, and at other times as high as eight or nine. Naturally the selection is dependent partly upon the available richness of the nuances in the respective versions, and partly on the judgment of the particular editor.

This leads to the explanation that while Curtis Vaughan of Southwestern Baptist Seminary, Fort Worth, Tex., is general editor, there worked with him a board of editors of 14 other representative scholars from New Zealand, Scotland, Canada, and the United States, including Ralph Earle of the Nazarene Theological Seminary. The method of procedure and the distribution of responsibility among these men is not explained.

On the whole the selection of enriching and clarifying quotations from the various versions seems both conservative theologically and reasonably objective. However the work is not without fault, and it may be that in some points theological prejudices creep in. For instance, it is difficult to understand why only two versions should be quoted in support of the King James phrase "sanctify you wholly" (I Thess. 5:23), and those two exceedingly weak: "... hallow

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you completely"—RHN, and, "May the God of peace consecrate you through and through"—Moffatt. This seems the more glaring in the light of the fact that stronger renderings were so readily available such as Phillips, "May the God of peace make you holy through and through"; and NEB, "May God himself, the God of peace, make you holy in every part."

But in spite of this sort of weakness—of which this instance is a sample, yet an exception to the general rule—the work is exceedingly valuable, and every preacher, not to say layman, will want to own one. While the price seems high, it is much less than if the 25 supplementary versions were bought separately, and to this major advantage can be added also the immense saving in shelf space, and the great convenience of being able to make quick reference to significant differences at any point of scripture in the New Testament.

RST

The Modern Vision of Death

By Nathan A. Scott, Jr., editor (Richmond, Va.; John Knox Press, 1967. Paper, 125 pp., \$1.95.)

Modern existential philosophy has forced us to face the issue of death afresh and to evaluate its significance in the total understanding of life. To be sure, the atheistic existentialists view death as posing "no exit" and as throwing us finally into meaninglessness. Nevertheless, their focus upon death compels us to assert again with Heidegger that death is something "given" with the very nature of human consciousness and that man is indeed "the creature whose life has death as its 'capital' possibility." Frank admission of the fact that we live in the presence of death might enable us to slough off the trivializing aspects of life and to give ourselves to projects of some really high significance.

Scott, professor of theology and literature in the Divinity School of the University of Chicago and, in the opinion of many, the top theological interpreter of modern literature in America, in this symposium brings together six articles dealing with this strange, current interest in death. These brief studies, ranging the fields of litera-

ture, philosophy, politics, theology, and personal experience, come to a common conclusion according to Scott. They agree that "the issue of death does indeed lead very directly into the central issues of human experience."

Among the contributors are found the names of Amos N. Wilder of Harvard, Hans J. Morgenthau of Chicago, and the late Paul J. Tillich of Union and Chicago. Hans Morgenthau in his essay entitled "Death in the Nuclear Age," staggers us when he tells us that all the old notions of man with respect to mastering death are blasted (excuse the pun) with the realization that nuclear war will wipe out tens of millions of people, of whole families, generations, and societies, and nearly all the things that they have inherited and created. Any hope for honor or immortality through death will be obliterated, especially if those who would render honor are killed too and if immortality relates solely to that which is remembered of the work and life of the deceased, since it will all be destroyed.

A most moving account is given of the death of his father by Joseph W. Mathews, dean of the Ecumenical Institute of Chicago. By this autobiographical means Mathews pleads for the removal of the pretense with regard to death in our modern life. At the same time he calls for a return to integrity and dignity in the conduct of our funerals.

The reviewer seems to hear in the background of all this talk about death a note or two of the old-fashioned Christian preachments on death. We must so live today that we are somewhat prepared for death. Time is short; we must make the best of it. Tragically, however, the strong biblical notes of resurrection and judgment are lacking in this discussion. Surely Tillich with all his faith in "The Eternal Now" hardly speaks for all the modern theologians on this serious matter of death and its significance.

All this is interesting, indeed fascinating reading. It has to do with the thrust of our message to men in our time. How is death swallowed up in victory? What moral and spiritual obligations rest upon us in the face of the awesome fact of death?

WILLARD H. TAYLOR

Editor W. T. Purkiser's theme, "Bearing Witness to the Truth," may seem strange for a keynote address to church builders, at their quadrennial conference for pastors, church building committee members, architects, designers, and builders, to be held June 14 and 15 in Kansas City. . . . Maybe it is time to awaken to the fact that our buildings can bear witness well or poorly, as truly as our sermons. . . . Every church can be a silent testimony or a silent rebuttal. . . . In its cleanliness, paint, repair. . . . But also in its design and furnishings. . . . It can foster worship or chill it. . . . It can make formalism easy, or make sanctified freedom easy. . . . It can make going to the altar seem the right and natural thing to do, or the ridiculous thing. . . . It can draw people together, or apart. . . . It can make singing and speaking a delight, or a nightmare. . . . It can focus attention on the Word or on itself. . . . Not a bad theme after all. . . . Pentecost month!—why not at General Assembly? . . . The hilarity of good fellowship and excitement is not to be despised. . . . But soul searching is needed more than soul tickling. . . . True, the church is there for business. . . . But may God save us from uninspired business. . . . If God is going to be in our altar services, He must be in our board meetings. . . . If He is going to be in our revivals, He must be in our finance. . . . If He is going to be in the local church, He must be in the General Assembly. . . . Paul was sure that he would reach Rome in the "fulness of the blessing of the gospel of Christ." . . . If every delegate will reach Kansas City that way, the fusion of blessing will generate a heat so intense that every unworthy thing will be consumed, and the purified church be refined for a dynamic thrust into 1968-72, for our Saviour. . . . The world needs our Gospel—let us get on with the job!

Until August,

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