

1968 Vacation Bible School



1968 V.B.S. THEME

Discover ALL the wonderful things planned for boys and girls this year.

Find what you and your church need to do with VBS. Plan every step of the year with the handy "introductory packet" - the early planning help you estimate quantities of supplies.

TEACHERS' MANUALS and COPIES, BOOKS, *Primary Through Young Men* • SUPPLEMENTS, NOTES • THEME RECORDS • MUSIC, SCRIPTURES • PUBLICITY AIDS (Posters, Doorposters, etc.) • PROMOTIONAL THEMES • Buttons, Banners • Temple, Household • HANDY CRAFTS, Games, and Fun • PLANSBOOK CATALOG with complete VBS information. **VA-408** • **ONLY \$4.95**



ORDER RIGHT AWAY!



FREE RENTAL 16-mm. COLOR SOUND FILM FOR 1968...

Every age group will find this film entertaining. Its message emphasizing the value of VBS, will challenge members to enter their hearts and minds to duplicate the joy portrayed in full color in their local church showing time. In minutes.

NOTE: because of postage and handling charges, film is available only to churches in continental U.S.A. **IR-608** • **FREE RENTAL**



Other lesson-correlated visual aids and activities recommended for your Advance Planning Sessions:

VA-428 Kindergarten Teaching Packet	\$1.75
VA-438 Primary Teaching Packet	\$1.75
VA-448 Junior Teaching Packet	\$1.75
Vacation Bible School—WHY, WHAT, HOW? (VBS handbook), Latham	\$1.25

Prices slightly higher outside the continental United States.

NAZARENE PUBLISHING HOUSE • POST OFFICE BOX 527 KANSAS CITY, MO. 64141 • Washington at Brees, Pasadena, Calif. 91104 • IN CANADA: 1591 Bloor St., W. Toronto 9, Ontario

NOTE: All supplies should be ordered at least SIX WEEKS before your VBS begins.

MAY 1968

THE MISSING ELEMENT IN SOME PREACHING

General Superintendent Powers

WHAT'S RIGHT WITH THE CHURCH?

The Editor

WHAT A LAYMAN EXPECTS OF HIS PASTOR

Warren Lahue

THE BLITZ

Asa H. Sparks

SEVENTY-FIVE MINUTES—FOR WHAT?

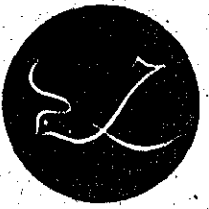
Wilson R. Lanpher

IMPROVING ACCOUNTING METHODS IN THE LOCAL CHURCH

Joe Franklin, C.P.A.

IRENAEUS ON CHRIST AND ADAM

Paul Merritt Bassett



RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Banner
V. H. Lewis
George Coulter

General Superintendents
Church of the Nazarene

MAY, 1968

Volume 43 Number 5

CONTENTS

The Missing Element in Some Preaching, <i>Hardy C. Powers</i>	1
What's Right with the Church? <i>Editorial</i>	2
What a Layman Expects of His Pastor, <i>Warren Lahue</i>	4
The Blitz, <i>Asa H. Sparks</i>	7
Seventy-five Minutes—for What? <i>Wilson R. Lanpher</i>	10
Improving Accounting Methods in the Local Church, <i>Joe Franklin</i>	11
Irenaeus on Christ and Adam, <i>Paul Merritt Bassett</i>	12
The Answer, <i>Mrs. B. Edgar Johnson</i>	14
Happiness Is Being a Minister's Wife, <i>Elaine Cunningham</i>	15
The Greatest Prayer of All (No. 7), <i>H. K. Bedwell</i>	16
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	34
The Creation of Woman, <i>W. E. McCumber</i>	36
Sermon Starters	37
Expository Outlines from II Peter (No. 4), <i>Ross Price</i>	38
Stewardship Outline, <i>W. J. Wicand</i>	39
My Seven Reasons (Poem), <i>Ruth Hoiem</i>	45

DEPARTMENTS

Queen of the Parsonage, p. 14 • Biblical Studies, p. 16 • The Pastor's Supplement, pp. 17-32 • Sermonic Studies, p. 36 • Ideas That Work, p. 40 • Hymn of the Month, p. 41 • My Problem, p. 41 • Bulletin Exchange, p. 43 • Here and There Among Books, p. 46 • Among Ourselves, Inside Back Cover.

The Missing Element in Some Preaching

By General Superintendent Powers

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

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

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

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

(Continued on page 3)

What's Right with the Church?

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

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

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

Just to keep the picture balanced, let's turn from the negative to

the positive. Financially and numerically we are operating in the black. Spiritually we are too. Maybe without as much margin as we would like, but still in the black; and we should acknowledge it, this General Assembly season, humbly and gratefully.

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

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

The Missing Element in Some Preaching

(Continued from page 1)

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

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

A pastor can no more ignore the opinions of laymen than business can ignore its customers

What a Layman Expects of His Pastor*

By Warren Lahue**

PASTOR AND PEOPLE are bound together by their mutual needs. As one partner improves, the other benefits.

It is expected that the pastor be:
A Leader—not a driver.

A Planner—that works at his goals.
A Dreamer—who creates new horizons.

A Pray-er—that gets answers.

A Parent—who is the head of his house.

A Husband—that picked the right wife.

His Mind

1. That he shun worry—it is a substitute for work and faith.

2. That he be hopeful—a positive attitude never scolds. Scolding indicates frustration and underlying hostility and lack of imagination to solve the problem some other way.

3. That he read widely—to gain world vision. Preoccupation with the provincial leads to sterile, uncreative, unproductive thinking. Reading unshackles the mind.

4. That he study—so that his statements will challenge, and prevent the minds of his audience from wandering wildly away. Don't hunt big game with a popgun. Listen to

yourself on a tape recorder and see if you can keep awake.

5. That he think upward—rejecting doubt, misgivings, and discouragement. The world is already too full of negative thought.

6. That he be fair—with consideration for the opinions of others, counting personality the highest of all values. If you gain the plaudits of the whole world and lose the goodwill of your people, you have had it. Straining for new faces in the pew while losing the confidence of your burden bearers will leave you like the farmer with the mouse hole in the grain sack. When you arrive at the mill you will be holding the bag—empty.

7. That he learn to listen—with an understanding heart. A sincere, not superficial, interest in the problems and joys of his people.

8. That he practice poise—impulsiveness in youth is overlooked; in maturity it repels. Prepare for the unexpected by being alert and observant, not being taken unawares.

9. That he cultivate memory—the sound of a man's name (correctly pronounced) is the sweetest music this side of heaven. The appropriate recall of an event mutually shared opens the door to many a firm friendship.

10. That he talk judiciously—off-the-cuff statements are immediately beyond recall.

Cuteness in the pulpit often boomerangs.

11. That he give his people a change of pace. Even manna from heaven tastes better in a different package.

12. That he be flexible—not arbitrary—yet resilient, willing to learn from others.

His Character

1. That he live a clean life—one moment of "soul rapport" with the wrong person at the wrong time may sever your root structure and cause your fruit to blight.

2. That he abhor deception and exude integrity:

a. By not wresting scripture to make a point.

b. By not straining illustrations.

c. By keeping his promises to his congregation. Ninety-nine percent of such promises never need to be made in the first place.

d. By keeping confidences made to him. Repeat one statement made to you in trust and you have lost a friend and maybe made an enemy.

e. By being ethical in all his dealings—if you haven't integrity, pastor, you have nothing.

3. That he follow high standards—his laymen desperately need a model that exceeds in righteousness. "Sir, we would see Jesus."

4. That he be able to say NO—character is made by saying no to the right people, at the right time, with the right attitude. A yes man is a danger to all that he touches. Who can trust him?

5. That he be patient. Patience is the best remedy for every trouble.

6. That he cultivate a sense of humor. Laugh out loud at yourself.

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

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

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

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

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

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

*Submitted by District Superintendent Joshua C. Wagner, of Augusta, Me.

**Member, Church of the Nazarene, Lowell, Mass. President of First Bank and Trust Co., Chelmsford, Mass.

We can really get along without either class.

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

Finances

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

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

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

4. That he be prudent—is his church budget tailored to a sound estimate of receipts or is it a whimsical guessstimate leading to financial embarrassment? Don't confuse presumption (speculation) with faith and think that your church business is exempt from the rules of finance. Playing bingo with God's money by living beyond your means or spending before earning, and hoping

everything will turn out all right, is still gambling, and at times even borders on larceny. Remember, when unpayable bills come in the door, love (harmony) flies out the window. Many a church has been ineffective for years until someone came along who restored the confidence of the church members and the community in the financial integrity of the group. Then the tithes and offerings rolled in, the people closed ranks, and the church began to prosper.

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

Special Days

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

Civic Duty

That he carry his share of the community load—in constructive community projects and celebrations. If you fail, you are downgrading your church and its influence. The world understands religion in action. Be a mixer. Wake up, pastor. The world is not coming to your church anymore. Get out and rub shoulders

with people or they will never know that you exist. Don't run away to the suburbs. There are acres of diamonds under your feet.

Enthusiasm

That he show enthusiasm. Enthusiasm is inspiration's spark plug. Put all your energies, capabilities, imagination, determination, confidence, and that extra-something

enthusiasm into all you do. Smile freely; be good-natured, cheerful, cordial, considerate, cooperative, and courteous. And above all be filled with the compassion of the Holy Spirit! Compassion is the one thing you have a corner on and the world is in short supply of. Without it we have little excuse for carrying on our program. With it we are the salt of the earth—very necessary; very, very valuable.

A bold experiment that "paid off"

The Blitz

By Asa H. Sparks*

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

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

cated in the community. To do this we developed a campaign called "The Blitz."

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

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

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

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

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

Step two in The Blitz program was a mass mailing to the entire community. We spent \$100 and had an eight-page folder printed for advertising purposes. The booklet was entitled *Reintroducing Your Neighbor*. We had an architect's sketch of our new church, plus the address of the church on the front. The second page was entitled, "Let's Get Acquainted." We used Frank Mead's statement concerning the Church of the Nazarene from the *Handbook of*

Denominations in the United States to describe our church. Page 3 was a picture page including a group picture of the church board and Sunday school teachers of our church. Below the picture we listed all teachers, their addresses, and where they worked. Since 90 percent of those in the picture lived right in the community, it proved to be a very valuable advertising piece. The center fold included the new floor plan for the church and a description of the new facilities that we would have. On page 5 we gave the statistics of the Church of the Nazarene worldwide and at home for that year. These included the total number of churches, total membership, the value of church property, per capita giving, world mission fields, liberal arts colleges, and the Nazarene Publishing House. Page 7 was a statement of our wish for our community, what we wanted to do as a church, and finally, our wish that they would join us in attendance. The last page included a statement concerning the pastor.

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

"Something to chew for two weeks in a row. Last week, it was the booklet *Reintroducing Your New Neighbor*. This week, it is the kind we usually use.

"May we, once again, take the opportunity to invite you to try out our church just as we invite you to try this gum. You won't know whether you like it until you try. (The gum taped on was a new brand just being introduced.)

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

"The Sunday preaching services begin at 10:45 a.m. and 7 p.m.

"We'll be looking for you!

"Your Pastor for Him . . ."

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

"to the Riverside Church of the Nazarene, 2313 Riverside Drive.

"The new building is moving right along. There is room for you on board.

"While the steam is up, be a part of this moving, growing, active congregation.

"A full load of activities is provided: Sunday school each Sunday at 9:45 a.m.

Morning worship at 10:45 a.m.
Singing and preaching at 7 p.m.

Missionary meetings monthly.
Youth activities monthly, plus participation in several camps.
Revivals, twice yearly.

Even the dining car is hooked on occasionally.

"We'll be looking for you to uncouple your car and be with us next Sunday for a while.

"Join us as we go 'full steam ahead.'
"Your Pastor for Him . . ."

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

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

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

"Bring this card with you."

When the person arrived for Sunday school the next week, he was given a key chain which stated, "For the key to life, attend the Riverside Church of the Nazarene."

One week later the invitations to our dedication were made. The dedication brought the best immediate results as we packed out the church on a Sunday afternoon with Dr. V. H. Lewis.

A week after the dedication program, which included pictures of the building in progress, was mailed to all of our prospects.

At this time The Blitz program ended and the visitation program began. The pastor had already made his own direct contacts with the majority of these homes, and the members of the church were given families on a responsibility basis. The goal was for them to visit in every home on their list between Valentine's Day and Easter. In assigning these lists consideration was given to the age interest of the families involved and also the ability of each family in the church at carrying responsibilities assigned to them.

As was stated earlier, The Blitz did bring results. It greatly increased our stature in the community. From that time on whenever the pastor called on new prospects in the community in the area, the response was unusually good. In addition, several families visited our church, and over a period of time through The Blitz and other ministries of the church several families were won to the Lord. A final and surprising aspect of the entire program came as a result of the telephone canvass. The people of the church began to realize how white their harvest was and began to labor to bring in that harvest.

Seventy-five Minutes—for What?

By Wilson R. Lanpher*

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

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

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

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

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

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

*District Superintendent, Kansas City.

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

Improving Accounting Methods in the Local Church

By Joe Franklin, C.P.A.*

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

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

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

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

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

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

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

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

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

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

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

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

*Member, First Church, Kansas City, Mo.

May, 1968

compared, item by item, with entries in the disbursements record, and the bank account reconciled.

12. The treasurer should present the church board with a full report of the receipts and disbursements for

the month. The report should follow the format of the minister's annual report insofar as possible.

13. Once each year the treasurer's books should be audited and an audit report made to the church board.

LIGHT from the Church Fathers

Irenaeus on Christ and Adam

By Paul Merritt Bassett*

FOR NEARLY TWO THOUSAND YEARS now, the theological concept of recapitulation has proven valuable to Christians, both to preachers and to believers seeking fertile ways in which to express the Faith. It was Irenaeus (c. 140-c. 195), the great bishop of Lyons—who, in his youth in Asia Minor, knew Polycarp, a disciple of the Apostle John and a friend of other first-generation leaders—who developed the notion. Let us look at the idea in terms of our Easter preaching.

"So the Lord now manifestly came to his own, and, born by his own created order which he himself bears, he by his obedience on the tree renewed (and reversed) what was done by disobedi-

ence in (connection with) a tree . . . Then indeed the sin of the first-formed man was amended by the chastisement of the First-begotten, the wisdom of the serpent was conquered by the simplicity of the dove, and the chains were broken by which we were in bondage to death. . . .

"He therefore completely renewed all things, both taking up the battle against our enemy, and crushing him who at the beginning had led us captive in Adam . . . The enemy would not have been justly conquered unless it had been a man (made) of woman who conquered him. . . . Because of this the Lord also declares himself to be the Son of Man, so renewing in himself that primal man from whom the formation (of man) by woman began, that as our race went down to death by a man who was conquered we might ascend again to life by a man who over-

came; and as death won the palm of victory over us by a man, so we might by a man receive the palm of victory over death." (Irenaeus, *Against Heresies*, iii. 19 and 21. Ed. and tr. by Edward Rochie Hardy in *Early Christian Fathers: Vol. I, The Library of Christian Classics*. Philadelphia: Westminster, 1953. Pp. 389-91.)

You caught the obvious parallel between this passage and Rom. 5:14-19, of course. Irenaeus enriches the Pauline assertion by drawing pictures of it. In running the risk of being drawn out to excessive detail, he bestows a blessing of insight on the Church.

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

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

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

"[Christ] therefore completely renewed all things, both taking up the battle against our enemy, and crushing him who at the beginning had led

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

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

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

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

*Nazarene elder, North Carolina District; assistant professor of religious studies, West Virginia University.

Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

The Answer

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

Some time back a frustrated minister's wife wrote to Ann Landers complaining that she was sick of the demands made upon her and her family. She listed some of the many duties of her overworked husband, some of the criticisms she sustained. She confessed the bitter resentment she felt for the fact that they would never own a home and that she knew her brilliant

husband could have been a financial success in any other profession. A revealing sentence in her letter was "When I married my husband I wanted to help him serve God, but in our eighteen years in the ministry I haven't seen even one life changed because of our efforts." And she signed it, "Losing Heart."

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

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

THE HAND YOU HOLD

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

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

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

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

Clearview, Snohomish, Wash.
J. K. FRENCH

Happiness Is Being a Minister's Wife

By Elaine Cunningham*

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

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

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

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

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

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

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

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

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

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

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

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

*Pastor's wife, Granite Church of the Nazarene, Quincy, Mass.

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 7 The Petition for Purity

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

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

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

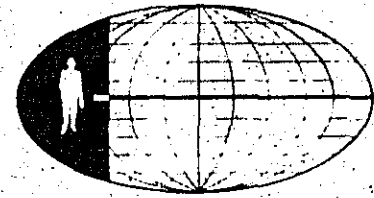
*Nazarene missionary, Stegl, Swaziland, South Africa

I. Purify Them.

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

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

(Continued on page 33)



The
PASTOR'S
 SUPPLEMENT

Compiled by The General Stewardship Committee Dean Wessels, Editor
 Marilyn Siemmer, Office Editor

GENERAL STEWARDSHIP COMMITTEE
 V. H. Lewis, Sponsor
 M. A. Lunn, Chairman
 Deyville Jenkins, Vice-chairman
 Dean Wessels, Secretary

Members
 Wilson Lampher
 Albert F. Harper
 B. Edgar Johnson
 Edward Lawlor

M. Lunn
 Everett S. Phillips
 W. T. Paikiser
 Kenneth S. Rice

Mary Scott
 Paul Skiles
 John Stockton
 Willis Snowberger
 T. W. Willingham

NAZARENE YOUNG PEOPLE'S SOCIETY

General NYPS Convention

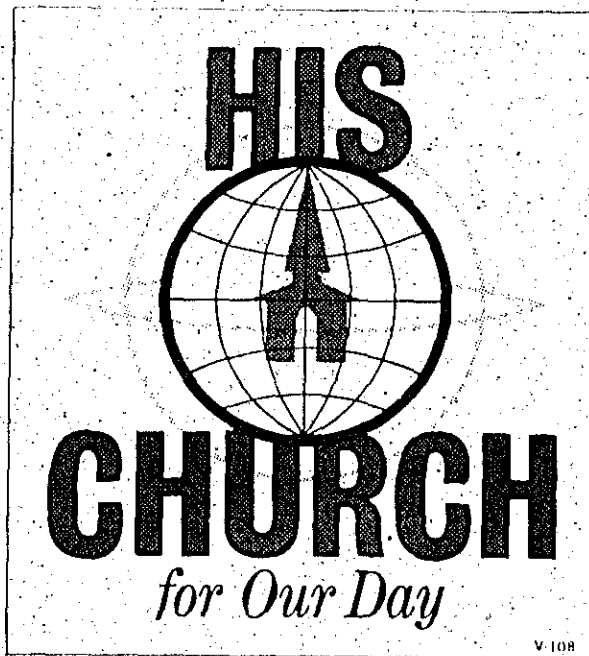
June 13-15, 1968

Best way yet

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

Dependable

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



1968 V. B. S. THEME

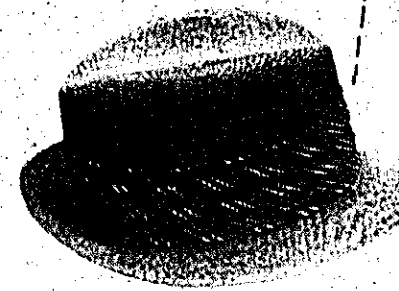
V B S

Melton Wienecke
Director

The Nazarene Preacher

Do you have any boys or girls going to camp from your church?

Yes, sir! And I'm going as a counselor too!



Support Your District Summer Camps

ONE MOMENT, PASTOR!

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

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

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

Write to: **A. C. McKenzie**, Director
Christian Family Life
6401 The Paseo
Kansas City, Mo. 64131



**NOW
EVERY
WEEK**

Hear

DR. WILLIAM FISHER

on

"SHOWERS of BLESSING"

(BEGINNING JUNE 2)

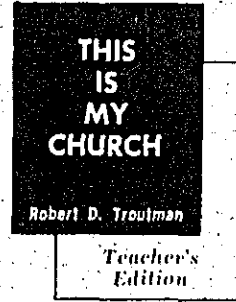
The Radio Voice of the Church of the Nazarene

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

Write or Call Us

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director



*This Is My Church**

By Robert D. Troutman

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

Areas of study include:

- (1) What Is the Church?
- (2) The Work of My Church
- (3) The Rules of the Church
- (4) What the Church Believes
- (5) Requirements for Church Membership

Available after June 1

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

GENERAL CHURCH SCHOOLS CONVENTION

2 CST Workshops

New Materials

Quadrennial Plans

Meet the other directors

Thursday, June 13—3 to 5 p.m.

DISTRICT CST DIRECTORS

*Get
Acquainted
with the
Office
Staff*

Friday, June 14—4 to 5 p.m.

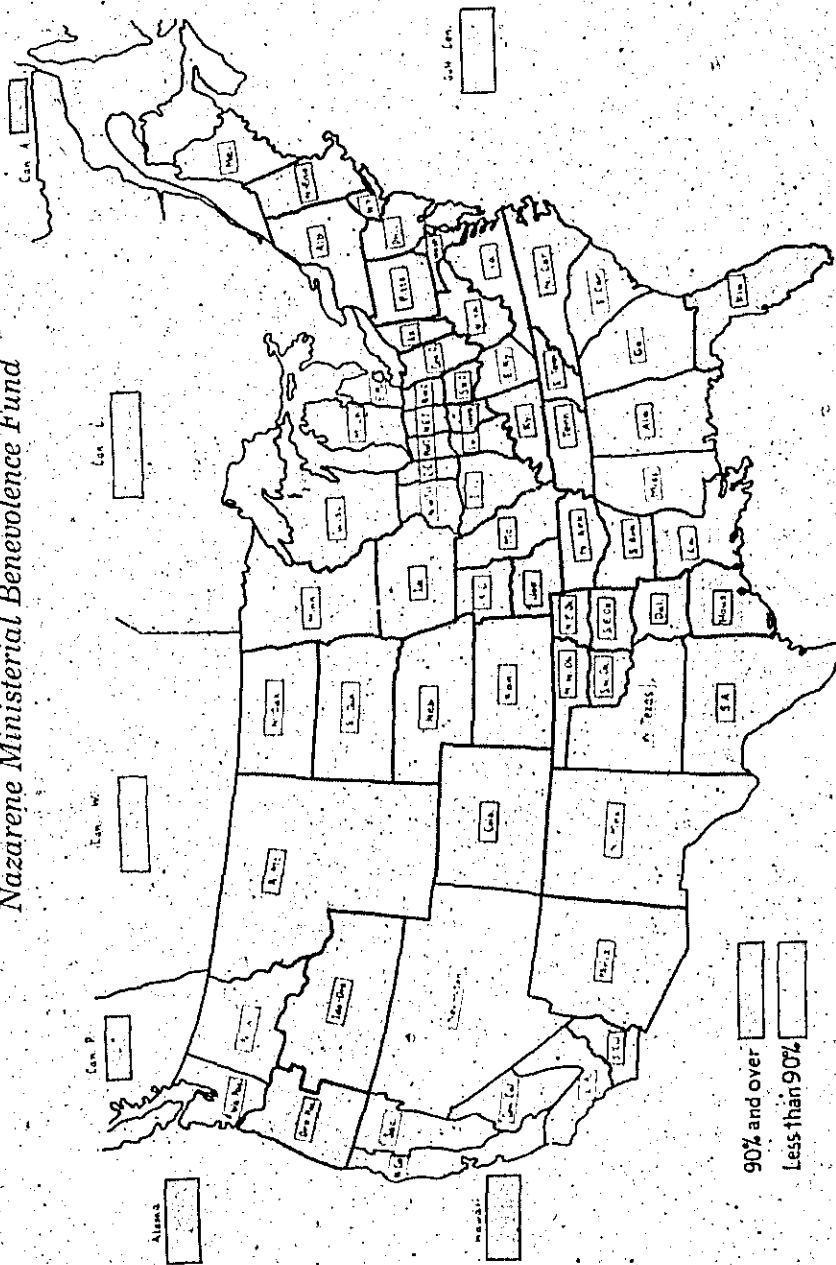
LOCAL CST DIRECTORS

Saturday, June 15—4 to 5 p.m.

SPANISH CST (Presentation of materials)

(District, Local Directors, and Pastors)

1967 Summary of 90% Districts*
Nazarene Ministerial Benevolence Fund



*Minimum amount of 2 percent of the 2 percent of the sum of Columns 1 and 2, in the pastor's annual church financial report, 1966.

PERCENT PAID ON THE 2 PERCENT NMBF PROGRAM*—1966-67

Listing by Percentage

District	Percent	District	Percent
1. Gulf Central	101.41	41. Indianapolis	90.74
2. Minnesota	100.78	42. Missouri	90.68
3. Hawaii	99.31	43. Florida	90.55
4. Washington	97.96	44. Arizona	90.52
5. Dallas	96.90	45. Houston	90.43
6. Oregon Pacific	96.78	46. San Antonio	90.32
7. Kansas	95.37	47. Northeastern Indiana	90.29
8. Southwestern Ohio	95.27	48. Chicago Central	90.18
9. Louisiana	94.98	49. Illinois	90.14
10. Pittsburgh	94.58	50. West Virginia	90.10
11. Nebraska	94.54	51. Alaska	90.00
12. Northwest Oklahoma	94.51	52. Canada Central	90.00
13. Southwest Oklahoma	94.33	53. Canada West	90.00
14. Philadelphia	93.86	54. North Carolina	90.00
15. North Arkansas	93.78	55. Southern California	90.00
16. Southeast Oklahoma	93.59	56. Tennessee	90.00
17. Akron	93.40	57. Virginia	90.00
18. New England	93.14	58. Wisconsin	90.00
19. New York	93.09	59. Washington Pacific	84.93
20. Canada Pacific	93.01	60. West Texas	83.25
21. New Mexico	92.89	61. Eastern Michigan	83.02
22. Idaho-Oregon	92.87	62. Mississippi	80.76
23. Northeast Oklahoma	92.78	63. South Carolina	80.07
24. Southwest Indiana	92.70	64. Maine	79.69
25. Michigan	92.67	65. Georgia	79.60
26. Northwestern Ohio	92.47	66. Northwest Indiana	79.37
27. Kentucky	92.29	67. Nevada-Utah	77.41
28. North Dakota	92.29	68. Los Angeles	77.39
29. Albany	92.24	69. Northwestern Illinois	77.22
30. Rocky Mountain	92.11	70. Northwest	76.95
31. Joplin	91.99	71. Eastern Kentucky	74.47
32. South Arkansas	91.79	72. Northern California	71.69
33. Colorado	91.74	73. Sacramento	64.21
34. East Tennessee	91.69	74. Central California	60.82
35. Canada Atlantic	91.60		
36. Kansas City	91.37		
37. Iowa	91.31		
38. South Dakota	91.17		
39. Central Ohio	91.15		
40. Alabama	90.91		
		Denominational Average, 89.32 percent of Apportionment Paid	

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

That 5 Percent Lifeline

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

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

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

It's More Important than Ever

College enrollments have increased by 2.106 in the last four years. The colleges have kept pace in providing new facilities and hiring teachers but they are growing at a faster rate than the church. Costs are climbing above the finance available to them.

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

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

NAZARENE INSTITUTIONS
must operate primarily on
NAZARENE DOLLARS



PER CAPITA GIVING *in the* CHURCH OF THE NAZARENE

1967 Denominational Average—\$190.13

TOP TEN CHURCHES ON U.S. DISTRICTS

AKRON—\$182.25

1. Hubbard	\$513.19
2. Youngstown Boardman	441.31
3. Austintburg	431.67
4. Macedonia	389.80
5. Bedford	368.46
6. Kent	339.43
7. Cleveland Richmond	330.06
8. Tallmadge	316.91
9. Cortland	315.50
10. Geneva	296.07

ALBANY—\$228.23

1. Ithaca	\$483.08
2. Alfred	455.36
3. Owego	395.89
4. Schenectady	342.69
5. Vermontville	327.11
6. Rochester Calvary	313.18
7. Rochester Immanuel	280.30
8. Clifton Springs	275.22
9. Oswego	272.86
10. Lake Placid	265.95

ALABAMA—\$148.67

1. Mobile Riverside	\$374.00
2. Albertville	350.33
3. Fort Walton Beach	347.84
4. Anniston	306.64
5. Decatur Larkwood	253.30
6. Port Saint Joe	238.39
7. Prichard	236.68
8. Huntsville First	233.57
9. Millry	229.57
10. East Brewton	220.81

ARIZONA—\$198.22

1. Tucson Central	\$326.05
2. Yuma Grace	324.97
3. Willeox	312.49
4. Phoenix Maryvale	292.08
5. Tucson Northside	283.71
6. Tucson Mt. View	249.02
7. Scottsdale	248.98
8. Prescott	239.94
9. Somerton	232.30
10. Apache Junction	231.02

ALASKA—\$320.09

1. Soldotna	\$688.40
2. Fairbanks First	596.86
3. Juneau	404.23
4. Seward	362.80
5. Fairbanks Totem Park	323.09
6. Anchorage Minnesota	289.40
7. Silka	283.20
8. Anchorage First	247.00
9. Ketchikan	188.31
10. Nome	187.47

CANADA ATLANTIC—\$138.98

1. Truro	\$363.77
2. Stephenville	239.29
3. Middleton	231.78
4. Dartmouth	223.69
5. St. John, N.B.	178.49
6. Moncton First	168.18
7. O'Leary	157.14
8. Goose Bay	155.25
9. Lutes Mountain	154.67
10. Windsor	150.40

STEWARDSHIP

STEWARDSHIP

CANADA CENTRAL—\$214.70

1. Windsor	\$472.20
2. Preston	355.17
3. Brantford	322.60
4. Oakville	321.45
5. Montreal	282.53
6. Feversham	280.44
7. Toronto Kennedy	263.63
8. Barrie	258.05
9. Toronto Bethel	242.52
10. Franklin Centre	238.42

CHICAGO CENTRAL—\$236.86

1. Gilman	\$608.92
2. Kempton	528.50
3. Fox Lake	493.25
4. Rossville	464.25
5. St. Charles	393.15
6. Chicago Northside	372.12
7. Worth	367.71
8. Richton Park	357.97
9. Brookfield	357.77
10. Chicago Oak Lawn	353.91

EASTERN MICHIGAN—\$252.64

1. Port Huron Evangelical	\$393.13
2. Dearborn First	378.40
3. Berkley	351.61
4. Ann Arbor University	348.70
5. Pontiac First	346.48
6. Roseville	340.68
7. Flint Westgate	338.58
8. Elmwood	326.15
9. Ypsilanti	323.93
10. Imlay City	323.17

HOUSTON—\$194.34

1. Houston Spring Branch	\$175.93
2. Angleton	347.43
3. Baytown	337.33
4. Beaumont Westfield	331.43
5. Jasper Wesley Chapel	323.17
6. Beaumont North	312.92
7. Nasa	306.82
8. Crockett	294.53
9. Bellaire	259.87
10. Palacios	255.39

CANADA PACIFIC—\$188.20

1. New Westminster	\$292.85
2. Whalley	277.49
3. Como Lake	248.29
4. Esquimalt	239.90
5. Vancouver First	216.85
6. Victoria First	196.91
7. Richmond	195.77
8. Langley	193.77
9. Penticton	180.59
10. Port Alberni	176.70

COLORADO—198.28

1. Burlington	\$716.20
2. Denver Littleton	424.64
3. Boulder Martin Park	310.31
4. Gary	298.47
5. Pueblo Belmont	298.08
6. Glenwood Springs	273.26
7. Canon City Lincoln Park	253.87
8. Denver Golden	253.40
9. Karval	248.34
10. Denver Westminster	246.06

FLORIDA—\$183.95

1. Palmetto	\$335.61
2. Suwannee	323.35
3. Fort Lauderdale First	318.92
4. Fort Pierce	318.16
5. Pompano Beach	316.49
6. Lehigh Acres	282.00
7. Fort Lauderdale Manor	273.89
8. Eau Gallie	272.55
9. Clearwater Central	269.26
10. Orlando Pine Hills	267.22

IDAHO-OREGON—\$176.21

1. Burley	\$461.59
2. McCall	424.44
3. New Bridge	413.91
4. Pocatello	400.98
5. Harper	353.00
6. Burns	319.23
7. John Day	293.44
8. Idaho Falls	293.02
9. Baker	259.64
10. Kimberly	252.89

CANADA WEST—\$210.16

1. Westlock	\$637.86
2. Mantario	534.68
3. Yorkton	463.03
4. Fort Saskatchewan	424.44
5. Winnipeg First	381.24
6. Loughheed	373.38
7. Wapella	344.10
8. Fort Smith	341.43
9. Red Deer West Park	333.64
10. Regina Parkdale	295.50

DALLAS—\$161.11

1. Greenville Southside	\$658.61
2. Irving First	330.88
3. Dallas North	297.04
4. Tyler Westside	282.52
5. Richardson	273.05
6. Irving Faith	268.81
7. Marshall Fairview	254.22
8. Dallas Central	254.02
9. Henderson	233.38
10. Dallas South Oak Cliff	228.50

GEORGIA—\$179.29

1. Decatur	\$455.40
2. Thomasville	422.88
3. East Point	318.44
4. Atlanta Riverside	293.14
5. Donalsonville	274.23
6. Pine Mountain	273.47
7. Thomaston	254.17
8. Manchester	251.33
9. Fort Oglethorpe	251.31
10. Macon First	251.17

ILLINOIS—\$194.10

1. Casey	\$363.95
2. Salem Grace	341.63
3. Rosewood Heights	337.62
4. Chrisman	336.61
5. East St. Louis Maplewood	315.76
6. Mahomet	293.34
7. Mattoon First	291.55
8. Belleville Emmanuel	290.53
9. Bethel	285.03
10. Roxana	281.03

CENTRAL CALIFORNIA—\$201.35

1. Exeter	\$557.81
2. Sonora	438.30
3. Coalinga	402.80
4. McFarland	336.73
5. Auberry	336.00
6. Bakersfield First	331.45
7. Waterford	326.53
8. Lake Isabella	310.63
9. Bakersfield Brentwood	309.58
10. Delano	290.19

EAST TENNESSEE—\$157.48

1. Pine Haven	\$361.50
2. Estill Springs	333.19
3. Rockwood	325.46
4. Newport	315.29
5. Chattanooga East Ridge	298.21
6. Knoxville South	282.08
7. White Wing	275.31
8. Lebanon First	273.33
9. Maryville	247.86
10. Sparta	245.35

GULF CENTRAL—\$80.03

1. Nashville Community	\$254.50
2. Richmond Woodville, Va.	171.23
3. Lawton Grace, Okla.	152.55
4. Memphis Friendship	146.31
5. Oklahoma City Providence	118.75
6. Nashville Rogers Chapel	113.90
7. Meridian Fitkin Mem., Miss.	76.00
8. San Antonio Morning Glory	72.50
9. Columbus First, Tex.	45.58
10. Prentiss Johnson Mem., Miss.	44.06

INDIANAPOLIS—\$248.34

1. Greensburg	\$1,016.70
2. New Castle Northside	784.00
3. Willow Grove	622.50
4. Mohawk	563.20
5. Monrovia	544.62
6. Brownburg	539.19
7. Greenfield First	499.45
8. Spiceland	460.31
9. Lawrence	443.64
10. Plainfield Trinity	442.35

CENTRAL OHIO—\$175.81

1. Medina	\$413.84
2. Upper Sandusky	363.97
3. Union Ridge	300.29
4. Mansfield McPherson	292.41
5. Shawnee Hills	292.07
6. Racine	292.00
7. Columbus West Broad	277.65
8. Plymouth Heights	271.67
9. Sandusky	263.69
10. Lancaster	263.01

EASTERN KENTUCKY—\$136.85

1. Highland Heights	\$270.02
2. Winchester	264.67
3. Erlanger	223.99
4. Covington Eastside	220.28
5. Beattyville	212.27
6. Covington First	208.29
7. Dayton	206.93
8. North Middletown	206.26
9. Newport	197.12
10. Ashland First	188.53

HAWAII—\$221.88

1. Kailua	\$359.30
2. Hilo	342.03
3. Kaneohe	312.27
4. Ewa Beach	281.33
5. Honolulu First	236.86
6. Wahiawa	234.29
7. Honolulu Kaimuki	172.65
8. Hanapepe	140.45
9. Kahului	119.63
10. Aiea	17.44

IOWA—\$205.28

1. Red Oak	\$736.00
2. Storm Lake	652.43
3. Monticello	422.52
4. Algona	406.58
5. Harlan	364.00
6. Des Moines Highland Park	352.82
7. Sioux City Highland Park	327.71
8. West Des Moines	327.71
9. Deep River	313.63
10. Des Moines South Side	311.94

STEWARDSHIP

JOPLIN—\$153.61

1. Deepwater	\$427.40
2. Branson	325.50
3. Joplin Calvary	284.26
4. Clinton	273.97
5. Springfield Scenic Drive	242.86
6. Springfield East Grand	242.42
7. Girard	239.59
8. El Dorado Springs	231.11
9. Independence	223.28
10. Buffalo	220.89

LOUISIANA—\$194.13

1. Baton Rouge Trinity	373.53
2. Oil City	327.33
3. New Orleans Central	322.66
4. Bogalusa	319.29
5. De Ridder	314.88
6. Shreveport Queensbor.	313.20
7. Lake Charles College Plk.	293.46
8. Lake Charles Northside	290.50
9. Lake Charles First	281.70
10. New Orleans Downtown	262.14

MISSOURI—\$196.87

1. De Soto	\$623.56
2. Redford	533.83
3. Brunswick	438.09
4. Saline	396.00
5. St. Louis Lemay	387.74
6. St. Louis Bellefontaine Neighbors	359.18
7. Owensville	334.90
8. Mexico	324.01
9. Potosi	321.73
10. St. Louis Ferguson	319.73

NEW YORK—\$213.37

1. Yorktown	\$699.67
2. Patterson	371.63
3. Flushing	337.30
4. Poughkeepsie	329.79
5. Brentwood	324.73
6. East Rockaway	314.57
7. Butler	291.20
8. Bellmore	289.88
9. Danbury	285.76
10. Norwalk	274.08

KANSAS—\$184.97

1. Bethel	\$452.47
2. Pleasant Hill	439.21
3. Atwood	434.18
4. Sublette	400.71
5. Towanda	390.21
6. Manhattan	383.88
7. Wakeeney	336.15
8. Sterling	326.19
9. Hugoton	302.84
10. Clearwater	301.62

MAINE—\$169.67

1. Wells-Moody	\$553.19
2. Mechanic Falls	290.91
3. Jackman	272.14
4. North Waldoboro	254.29
5. Cindy's Harbor	249.41
6. Yarmouth	243.21
7. Portland	242.13
8. Lincoln	234.26
9. Livermore Falls	224.80
10. Union	216.09

NEBRASKA—\$202.80

1. Broken Bow	\$372.79
2. Superior	365.17
3. Curtis	321.73
4. Valentine	321.05
5. Newman Grove	314.50
6. Albion	303.50
7. McCook	297.18
8. York	287.66
9. Omaha Central	272.24
10. Fairbury	256.41

NORTH ARKANSAS—\$150.16

1. Goshen	\$357.22
2. Osceola	258.28
3. Heber Springs	256.79
4. Newport	255.43
5. Knobel	230.58
6. Fort Smith Trinity	227.53
7. Paragould	216.90
8. Conway College Ave.	209.47
9. Hiwasse	202.10
10. Lincoln	200.27

KANSAS CITY—\$231.36

1. Overland Park	\$670.09
2. Sunflower	462.00
3. K.C. Linden	388.18
4. Liberty	341.90
5. Grandview	293.38
6. K.C. Rainbow	293.08
7. K.C. Highland Crest	285.02
8. Lee's Summit	282.69
9. K.C. Bethel Glen	281.65
10. Warrensburg	281.65

MICHIGAN—\$232.23

1. Lansing Kinston Dr.	\$1,150.15
2. Jackson Grace	656.29
3. Three Rivers	644.65
4. Grand Rapids West	574.77
5. East Lansing	483.62
6. Big Rapids	428.53
7. Eaton Rapids	388.36
8. Okemos	377.20
9. Lansing South	342.60
10. Sault Ste. Marie	338.50

NEVADA-UTAH—\$229.66

1. East Ely	\$412.60
2. Salt Lake Central	340.20
3. Ogden	327.33
4. Salt Lake First	307.24
5. Las Vegas Charleston Hts.	285.49
6. Portola	253.55
7. Quincy	247.97
8. Provo	245.60
9. Carson City	238.09
10. Reno First	235.56

NORTH CAROLINA—\$170.17

1. Albemarle	\$853.09
2. Fayetteville	606.17
3. Jacksonville	355.50
4. Plymouth	281.22
5. Charlotte Calvary	272.71
6. Kinston	255.88
7. Charlotte First	240.96
8. Burlington West	237.89
9. Charleston Thomasboro	225.02
10. Gastonia	221.62

KENTUCKY—\$149.38

1. Campbellsville	\$968.36
2. Hopkinsville	550.95
3. Elizabethtown	346.68
4. Lexington Richmond Road	313.91
5. Bowling Green Immanuel	311.04
6. Benton	298.15
7. Louisville Hikes Point	293.58
8. Louisville Southside	291.25
9. Glens Fork	263.02
10. Louisville Buchel	261.51

MINNESOTA—\$199.19

1. Fergus Falls	\$386.11
2. Coryus	323.71
3. St. Paul First	313.43
4. Minneapolis Bloomington	305.29
5. Range Cities	300.00
6. St. Paul Grace	282.57
7. Rochester	248.34
8. North St. Paul	217.88
9. Dawson	240.87
10. Minneapolis First	218.91

NEW ENGLAND—\$229.19

1. Wallingford	\$392.36
2. Duxbury	346.61
3. Easton	343.29
4. Springfield	332.26
5. Wells River	329.88
6. Dennisport	322.47
7. Nashua	314.39
8. Walpole	306.29
9. Newport Road	300.53
10. Burlington	298.55

NORTH DAKOTA—\$244.00

1. Kenmare	\$588.00
2. Minot First	390.52
3. Regent	355.00
4. Grafton	353.50
5. Bismarek	311.44
6. Hillsboro	304.43
7. Fargo	258.58
8. New Rockford	251.97
9. Jamestown	249.27
10. Minot South	242.13

LOS ANGELES—\$221.54

1. Littlerock	\$545.00
2. Camarillo	459.06
3. Pasadena Bethel	410.50
4. Forrest Park	395.16
5. West Covina	379.61
6. Ridgecrest	339.60
7. Duarte	331.82
8. Arcadia	331.66
9. Ojai	331.64
10. Montrose	318.48

MISSISSIPPI—\$140.63

1. Jackson Magnolia Heights	\$350.91
2. Jackson Emmanuel	293.43
3. Moss Point	278.33
4. Jackson Grace	257.95
5. Jackson Northside	234.84
6. Vicksburg	233.28
7. Columbia	230.39
8. Long Beach	221.39
9. Canton	212.33
10. Greenville	211.26

NEW MEXICO—\$197.53

1. Tularosa	\$339.92
2. Van Horn	315.33
3. Capitan	295.57
4. Roswell Central	288.59
5. Farmington	287.83
6. Albuquerque Sandia	284.25
7. Alamogordo	281.71
8. Carlsbad First	276.86
9. Santa Fe	255.43
10. El Paso Grace	242.06

NORTHEAST OKLAHOMA—\$189.02

1. Fairfax	\$387.29
2. Bartlesville East	276.67
3. Tulsa Valley View	266.84
4. Tulsa Trinity	258.15
5. Tulsa First	248.71
6. Tulsa Central	244.53
7. Cushing	240.89
8. Tulsa University	235.62
9. Skiatook	225.40
10. Pryor	221.54

STEWARDSHIP

STEWARDSHIP

NORTHEASTERN INDIANA—\$195.93

1. Oakdale	535.67
2. Harris Chapel	407.65
3. Parker	383.50
4. Fort Wayne West Main	378.00
5. Elkhart First	358.19
6. Lynn	349.06
7. Fort Wayne Trinity	335.37
8. Warsaw	331.40
9. Muncie Wheeling	319.30
10. Cowan	314.06

NORTHWESTERN ILLINOIS—\$224.38

1. Peoria Golden Aeres	\$784.00
2. Maples Hill	399.40
3. Sheridan	388.43
4. East Peoria	387.98
5. Sandwich	372.47
6. Galesburg First	345.86
7. Havana	339.78
8. Green Rock	337.09
9. Mendota	322.16
10. Ellisville	320.23

ROCKY MOUNTAIN—\$197.66

1. Bozeman	\$330.75
2. Livingston	324.93
3. Cheyenne Grace	307.06
4. Basin	301.88
5. Glasgow	296.90
6. Missoula	259.95
7. Helena	252.67
8. Billings First	250.53
9. Chinook	246.56
10. Cheyenne First	234.09

SOUTH DAKOTA—\$174.21

1. Spencer	\$469.71
2. Rapid City	232.17
3. Mitchell	219.81
4. Viborg	216.65
5. Yankton	210.53
6. Carthage	209.31
7. Huron	199.39
8. White River	173.86
9. Aberdeen	170.52
10. Sioux Falls	160.36

NORTHERN CALIFORNIA—\$253.67

1. San Francisco Calvary	\$579.36
2. Fort Bragg	493.33
3. San Mateo	443.19
4. Vallejo Hillcrest	390.55
5. Crescent City	376.01
6. Mt. View	371.89
7. Cupertino	368.29
8. San Pablo	355.27
9. San Francisco Sunset	349.54
10. San Francisco First	342.08

NORTHWESTERN OHIO—\$188.06

1. New Carlisle	\$403.22
2. Fayette	351.89
3. Medway Parkway	287.57
4. Marysville	280.20
5. Walbridge	271.80
6. Delta	261.70
7. Deshler	254.90
8. Coldwater	245.67
9. Toledo Sylvania	241.33
10. Greenville	237.03

SACRAMENTO—\$214.83

1. Ordbend	\$417.12
2. Manteca	351.15
3. Vacaville	343.93
4. Mother Lode	342.73
5. Willows	328.31
6. Hallwood	303.62
7. Davis	294.80
8. Fairfield	290.40
9. Sacramento Rio Linda	288.76
10. Weaverville	284.51

SOUTHEAST OKLAHOMA—\$149.61

1. Lexington	\$480.63
2. Coalgate	228.57
3. Atoka	225.03
4. Wauwette	219.00
5. Hugo	218.37
6. Midwest City Chapel	203.79
7. Stonewall	194.20
8. Muldrow	193.49
9. Idabel	190.03
10. Boswell	184.55

NORTHWEST—\$186.07

1. Rufus	\$668.40
2. Heppner	462.83
3. Ellensburg	454.13
4. Bingen	372.30
5. Colfax	371.60
6. Palouse	358.16
7. Troy	334.60
8. Harrington	334.56
9. Spokane South Hill	291.91
10. Pomeroy	274.79

OREGON PACIFIC—\$180.34

1. Clatskanie	\$443.62
2. Reedsport	351.80
3. Lebanon	287.08
4. Dallas	282.90
5. Hillsboro	276.15
6. Lake Grove	275.44
7. Culver	274.42
8. Gladstone	254.49
9. Portland St. John	238.98
10. Medford Mt. Pitt Avenue	233.66

SAN ANTONIO—\$152.83

1. Lytton Springs	\$415.67
2. Corpus Christi Trinity	318.38
3. Raymondville	315.78
4. Sinton	279.33
5. Odessa Golden	272.11
6. San Angelo Dellview	262.34
7. Temple Grace	260.35
8. Kingsville	251.13
9. San Angelo East Terrell Hills	240.92
10. Victoria	230.08

SOUTHERN CALIFORNIA—\$215.20

1. Anza	\$539.20
2. Downey	436.54
3. San Pedro	391.81
4. Eagle Mountain	343.74
5. Indio	343.40
6. Norco	337.73
7. Costa Mesa	336.55
8. Anaheim West	315.96
9. Fullerton	314.96
10. Hollydale	298.17

NORTHWEST INDIANA—\$198.25

1. Michigan City	\$1,457.50
2. Whiting	373.49
3. Chesterton	322.25
4. Hammond Hessville	307.31
5. Griffith	303.52
6. Munster First	298.39
7. Winamac	297.60
8. Kokomo Forest Lawn	292.77
9. Lebanon	290.97
10. Portage Grace	288.04

PHILADELPHIA—\$210.02

1. Pennsburg	\$343.95
2. Easton	343.58
3. Perkasie	315.32
4. Lansdale	311.99
5. Temple	305.88
6. Coatesville	281.09
7. Williamsport	271.11
8. Royersford	270.22
9. Nazareth	267.82
10. Woodstown	256.75

SOUTH ARKANSAS—\$149.86

1. Danville	\$320.47
2. Stuttgart	297.67
3. Little Rock Sheraton Park	274.87
4. Mena	265.71
5. Little Rock Spring Lake	253.69
6. McGehee	248.76
7. Nady	248.40
8. Little Rock First	236.49
9. Benton	226.90
10. Hope	184.90

SOUTHWEST INDIANA—\$175.68

1. Campbellsburg	\$440.00
2. Cloverdale	428.41
3. Fort Branch	383.92
4. Georgetown	378.50
5. Grandview	330.22
6. Milltown	320.03
7. New Albany East	302.47
8. Bloomington Miller Rd.	277.75
9. Indian Springs	275.50
10. Evansville Bethel	266.42

NORTHWEST OKLAHOMA—\$186.96

1. Freedom	\$488.78
2. Tonkawa	438.64
3. Hydro	364.11
4. Boise City	363.61
5. Stillwater University	329.30
6. Dover	324.04
7. Beaver	314.96
8. Buffalo	313.68
9. Enid Maine	292.04
10. Fairview	279.60

PITTSBURGH—\$170.21

1. Pittsburgh Terrace	\$332.71
2. Ellwood City	332.42
3. Boswell	302.48
4. Pittsburgh South Hill	279.11
5. Meadville	276.40
6. Knox	272.83
7. Scottsdale	264.46
8. Portage	262.10
9. Pittsburgh Sheraden	261.17
10. Penns Manor	256.77

SOUTH CAROLINA—\$149.11

1. Clover	\$350.71
2. Columbia Emmanuel	337.78
3. Myrtle Beach	318.40
4. Walterboro	272.78
5. Charleston West Ashley	260.24
6. Beaufort	253.97
7. Seneca	248.00
8. Goose Creek Calvary	246.16
9. Wallace	231.85
10. Greenville	226.65

SOUTHWEST OKLAHOMA—\$180.90

1. Moore	\$388.70
2. Snyder	374.82
3. Oklahoma City Penn. Ave.	339.11
4. Oklahoma City McConnell	338.50
5. Hobart	336.77
6. Ardmore	335.67
7. Eldorado	311.86
8. Oklahoma City Southeast	310.57
9. Oklahoma City Western Oaks	307.35
10. Bethany Calvary	271.65

STEWARDSHIP

SOUTHWESTERN OHIO—\$184.54

1. West Carrollton	\$441.39
2. Fairfield	410.78
3. Cincinnati Miles Road	336.00
4. Vandalia	316.85
5. Dayton Kettering	314.57
6. Hamilton Fifth	312.69
7. Cincinnati Montgomery	310.21
8. Ripley	295.73
9. Amelia	293.31
10. Newtonsville	272.63

TENNESSEE—\$152.09

1. Fairview	\$410.60
2. Nashville Blakemore	303.41
3. Nashville College Hill	293.77
4. Nashville Faith	279.64
5. Nashville Richland	260.06
6. Memphis Park	249.50
7. Jolton	227.44
8. Fulton	225.15
9. Nashville Bethel	224.67
10. Pond Creek	224.24

VIRGINIA—\$161.23

1. Gwyns Island	\$419.20
2. Hosley Memorial	377.68
3. Vienna	345.71
4. Woodbridge	292.88
5. Lynchburg	282.81
6. Charlottesville	281.31
7. Alexandria	259.04
8. Highland Springs	254.25
9. Hampton	248.65
10. Waynesboro	248.46

WASHINGTON—\$219.70

1. Easton	\$581.83
2. Chesterown	561.42
3. Gettysburg	355.10
4. Washington Grace	352.93
5. Westminster	331.41
6. Washington First	324.12
7. New Freedom	317.89
8. Baltimore Brooklyn	299.77
9. Cambridge	297.64
10. Indian Head	293.66

WASHINGTON PACIFIC—\$203.81

1. Seattle Beacon Hill	\$339.85
2. Anacortes	321.24
3. Snohomish	296.06
4. Stevenson	294.35
5. Camas	282.78
6. Tacoma Lakewood	281.63
7. Hoquiam	281.31
8. Monroe	277.83
9. Poulsbo	268.50
10. Ambay	267.77

WEST TEXAS—\$172.73

1. Fort Worth Wedgewood	\$457.67
2. Hereford	445.37
3. Lubbock Monterey	413.95
4. Breckenridge	354.93
5. Wheeler	334.19
6. McLean	312.50
7. Andrews	291.50
8. Arlington East Park	276.47
9. Lubbock Grace	274.77
10. Shamrock	272.08

WEST VIRGINIA—\$140.84

1. Harmon's Creek	\$592.25
2. Teays Valley	449.90
3. Gallagher	385.23
4. Archer Heights	350.91
5. Campbell's Creek	330.82
6. Walton	329.00
7. Institute	305.05
8. Vienna	302.27
9. Charleston Calvary	282.00
10. Martinsburg	279.27

WISCONSIN—\$193.78

1. Waukesha	\$358.76
2. Menominee, Mich.	350.17
3. Cedarburg	336.56
4. Monroe	325.20
5. Kenosha	306.98
6. Milwaukee 60th St	262.29
7. La Crosse	243.57
8. South Milwaukee	241.65
9. Forest Center	238.81
10. Racine Taylor	230.64

TWO IMPORTANT ANNOUNCEMENTS FOR MINISTERS:



ANNUAL QUESTIONNAIRE FOR PLAN I INSURANCE IS DUE MAY 15!

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



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

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

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

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

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

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

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

IS 10 PERCENT FOR WORLD EVANGELISM

REASONABLE?

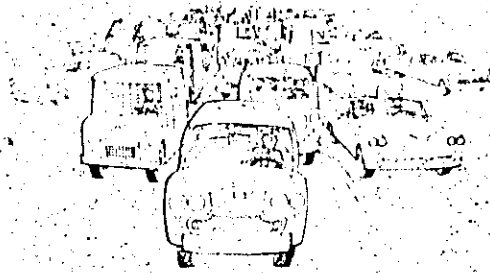
LOGICAL?

POSSIBLE?

IS YOUR CHURCH PAID UP—AND OVER?

NAZARENES

"On the Go"



That the U.S. is a nation "on the go" is increasingly reflected in the lives of our Nazarenes. Business trips, holidays, and vacations all take our members away from the "hometown" and "home church."

Perhaps we could extend our pastoral ministry by preparing our people for such absences. Stress on faithfulness to God and the church during these periods would certainly be appropriate. This could include faithfulness to the "home church" with tithes and offerings (through prior arrangement or by mail). It could also include faithfulness in church attendance wherever they may be.

Many, no doubt, do not attend services during periods of absence from the hometown. However, it may not always be due to neglect. It may rather be the lack of information—they do not know where the nearest church is located. At this point, a "fellow traveler" offers a few suggestions which you may pass along to your people:

1. If your plans are determined far enough in advance, **WRITE THE "MOVING NAZARENES" SERVICE**, 6401 The Paseo, Kansas City, Mo. 64131, giving the area you plan to visit. You will receive a quick and accurate reply giving the name and address of the closest church.
2. If this is not possible, **CHECK THE PHONE DIRECTORY** of the community. Many churches are now using the yellow pages for year-round advertisement.
3. Or **LOOK ON THE CHURCH PAGE OF THE DAILY NEWSPAPER** (usually in the Friday or Saturday issue).
4. Another possibility is to **ASK AROUND TOWN**. Policemen, firemen, or service station attendants often know where the church is located.
5. Also, as you enter the community, **LOOK FOR SIGNS** giving the address of the church. These are used with increasing frequency by our churches.

*Adapted from article submitted by Rev. Fred Wenger, pastor, First Church, Harrisburg, Pa.

Fortify Your Nazarene Home Invasion

by observing

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

48th—May 1 49th—May 15 50th—June 1

Approved Home Missions Specials

The General Budget is the lifeline of our missionary outreach around the world, and the Department of Home Missions shares with the Department of World Missions in this world-wide endeavor.

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

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

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

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

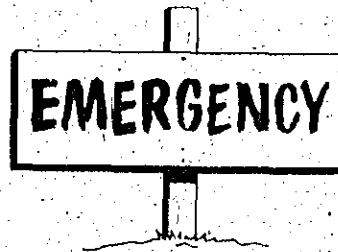
For any additional information, write to

DR. ORVILLE W. JENKINS, Department of Home Missions

6401 The Paseo, Kansas City, Mo. 64131

Pastor

*Will you help meet
an emergency?*



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

This is where we need your help:

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

Here are the three most urgent needs:

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

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

GOD IS COUNTING ON YOU!

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

Personal Evangelism and How I Go About It

By Richard Tombran, Guyana

III: Mistakes to Avoid in Personal Evangelism

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

CONCLUSION: The Purpose of a Christian

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

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



IS THERE A PERFECT TIME TO MAKE A WILL?

When is the best time to make a will? Are you waiting for the perfect time to make a will?

Reasons for delay aren't hard to find, but none of them are really good reasons. None of the reasons for putting it off would ease matters for your family if anything happened to you in the meantime.

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

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

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

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

Please send me _____ copies of:

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

Name _____

Address _____

To God, Who Is Able

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

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

Unusual Event Ahead

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

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

Share 62 Years in Office

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

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

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

O. JOE OLSON

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name _____ Date of change _____
 New address _____
 City _____ State _____ Zip _____
 Name of church _____ District _____
 New position: Pastor _____ Evang. _____ Other _____
 Former address _____
 Former church _____ District _____
 Check: HERALD OF HOLINESS _____ OTHER SHEEP _____
 NAZARENE PREACHER _____ OTHER _____
 (Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

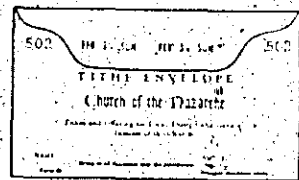
NAZARENE PUBLISHING HOUSE

Church of the Nazarene Weekly Offering Envelope System

WITH PERPETUALLY DATED ENVELOPES

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

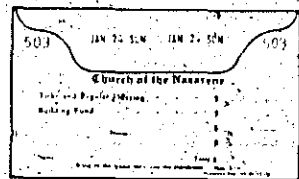
Available in two popular styles . . .



SINGLE ENVELOPE
No. OX-502

ORDERS FILLED IMMEDIATELY

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



SINGLE ENVELOPE
with Multiple-Fund Feature
No. OX-503

NO LONG WAITING PERIOD

for special imprinting. Sets are never out-of-date and they may be started at any time.

Each set, 30c

12 sets for \$3.00; 25 sets for \$6.00

Prices slightly higher outside the continental United States

Each set contains a year's supply of 52 envelopes with the same number throughout to identify it to the contributor, plus a pledge card, "how to use" leaflet, and a "defray the cost" envelope. Space provided on front for user's name. Envelope size: 4 1/4 x 2 1/2". Attractively packaged in a flip-top box.

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

Mail Your Order to Your—

NAZARENE PUBLISHING HOUSE POST OFFICE BOX 527, KANSAS CITY, MO. 64141

32h

The Nazarene Preacher

hility of falling. If Adam in his holy innocency was tempted, and Jesus, who was sinless, was tempted, how much more we who are fallen creatures by nature! Adam was tempted and fell; Jesus was tempted and triumphed; and we too may be "more than conqueror through him." This purifying must include the body. It frees from sexual impurity; it includes the mind and delivers from evil thoughts; it includes the spirit and emancipates from hatred, bitterness, and fear. On the mount, Jesus said, "Blessed are the pure in heart," and in this prayer He prays that the blessedness of purity may be given to the disciples. He also included you and me in His request.

II. Separate Them.

Sanctify means "to set apart" or "separate." It is used frequently in this way in the Old Testament. The Sabbath was set apart as a holy day. The furniture and hangings of the Tabernacle were sanctified or "set apart" for sacred use. This was also so in the case of the garments for the high priest, and the high priest was himself "sanctified" in this sense. That was ceremonial separation, but Jesus here prays for practical and actual separation for His disciples. The true Christian life is the separated life. The Christian is different from the man of the world. He is separate in speech, in action, in outlook. He is not of the world. His whole life is a condemnation of the world. Upon this separation depends his spiritual power. Worldliness acts as short circuit to spiritual power.

There are some areas of life, where the call to separation is loud and clear and the issues of right or wrong very clearly seen, but there are other areas where the voice of our own consciences and the prompting of the Holy Spirit are the only guide. Here it will be wise to heed the inner restraint which the Holy Spirit puts upon us. It will be dangerous to use the actions of others as our pattern. This applies to the kind of company we keep, the type of literature we read, the kind of clothing we wear. Beware of compromise in order

to conform with prevailing customs. You are a separated person and must be prepared to be different. Remember the principle, "Others may, you cannot." The Holy Spirit is a faithful and infallible Guide in all questions of conscience, and the Word of God is a safe Compass. Can it be said of you and me, "They are not of the world, even as I am not of the world"? He prayed, "Father, set them apart."

III. Consecrate Them.

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

This then is the meaning of this petition which came from the heart and lips of Jesus, "Father, make My disciples pure through and through, make them entirely separate from the world and worldliness, and make them entirely dedicated to Me and to My service." What a prayer! What a grand possibility! What a glorious reality! Remember again the words of Jesus, "Neither pray I for these alone, but for them also which shall believe on me through their word." This means YOU!

May, 1968

33

Gleanings from the Greek New Testament

By Ralph Earle*

I Thess. 2:1-4

"Suffered Before" or "Already Suffered"?

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

"Shamefully Entreated" or "Insulted"?

This is a single term in Greek, the verb *hybrizo*. It is a strong word found five times in the New Testament (cf. Matt. 22:6; Luke 11:45; 18:32; Acts 14:5). It comes from *hybris*, the basic meaning of which was "insolence" or "insult." Thayer adds: "In Greek usage the mental injury and the wantonness of its infliction being prominent."

So the verb means: "treat in an arrogant or spiteful manner, mistreat, scoff at, insult." Milligan comments: "More than the bodily suffering it was the personal indignity that had been offered to him as a Roman citizen . . . that had awakened a sense of *contumely* [humiliation] in St. Paul's mind." It may be that "insulted" (W. B. Williams) is the best rendering here.

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

The King James Version gives an entirely wrong connotation. It suggests that Paul preached with a very conten-

tious spirit. But the correct thought is "in the face of great opposition" (RSV) or "amid much opposition" (NASB).

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

"Exhortation" or "Appeal"?

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

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

"Deceit" or "Error"?

The Greek word *plane* means: "a wandering, a straying about, whereby one, led astray from the right way, roams hither and thither . . . In the N. T. metaphorically mental straying, i.e. error, wrong opinion relative to morals or religion."

Milligan says that *plane* is used "apparently always in the N.T. in the pas-

sive sense of 'error' rather than in the active sense of 'deceit.'" The word "deceit" is a proper rendering of *dolos* ("guile") at the end of the verse (cf. NASB).

"Allow" or "Approve"?

The KJV "allowed of God" (v. 4) is taken from Tyndale (1525), which surprisingly was followed by the Geneva Version (1560). More accurate was the first English Bible, that of Wyclif (1382), which had "preued" (proved). The Catholic Rheims Version (1609) was still better. It had "approved."

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

Milligan translates the clause: "But according as we have been approved by

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

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

*Lexicon, p. 633.

*Arndt and Gingrich, *Lexicon*, p. 839.

*Thessalonians, p. 16.

*Op. cit., p. 483.

*Op. cit., p. 17.

*Thayer, *op. cit.*, p. 514.

*Op. cit., pp. 17-18.

*Op. cit., p. 154.

*Ibid.

*Op. cit., p. 201.

*Op. cit., p. 18.

G. Campbell Morgan on Eph. 5:18

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

Quoted in *Decision*, October, 1965

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

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Creation of Woman

By W. E. McCumber*

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

Beginning next month we will introduce a new feature called "Sermon of the Month."
—THE EDITOR.

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

TEXT: Verses 21-24

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

I. God's purpose in creating woman

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

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

based upon a common nature. Equality is evident in the creation account.

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

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

Man and woman, in physical and spiritual union, together serving God, this is the Creator's purpose. Here is the foundation of true marriage.

II. God's method in creating woman.

"So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs . . . and the rib . . . he made into a woman and brought her to the man" (v. 21).

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

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

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

symbol of God's sovereign wisdom, power, and grace.

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

Sermon Starters

Three Words

"Fear not"—The Word of Pardon (Isa. 41:1).
"Fret not"—The Word of Peace (Ps. 37:1).
"Faint not"—The Word of Power (II Cor. 4:16).

—Selected

The Hands of Christ

Pierced for Our Sin—The Dying One (Ps. 22:16).
Shown for Our Peace—The Risen One (John 20:20-21).
Uplifted for Blessing—The Ascending One (Luke 24:50).
Opened for Our Supply—The Glorified One (Ps. 145:61).

—Selected

The Sinner's Destitution

The unconverted are described as being:
Without God (Eph. 2:12).
Without Christ (Eph. 2:12).
Without Hope (Eph. 2:12).
Without Strength (Rom. 5:6).
Without Excuse (Rom. 1:20).

—Selected

God and His People

God for Us—Our Justifier (Rom. 8:31).
God with Us—Our Defender (Heb. 13:5).
God in Us—Our Indweller (II Cor. 6:16).

—Selected

Witnesses to Christ

The Father's Testimony—Divine (Matt. 3:17).
The Scripture's Testimony—Inspired (John 5:39).
The Believers' Testimony—Experimental (Acts 4:10-12).
The World's Testimony—Human (John 7:46).
The Demons' Testimony—Infernal (Luke 8:28).

—Selected

God-fearing Mothers of the Bible

Luke 1:42

Jochebed—mother of Moses (Exod. 2:2-3).
Hannah—mother of Samuel (I Sam. 1:10-20).
Widow of Zarephath (I Kings 17:10-16).
Naomi—mother-in-law of Ruth (Ruth 1:2-22).
Mary—mother of Jesus (Luke 1:38-53).

ADA E. TOMLINSON

*Pastor, First Church, Atlanta, Ga.

Expository Outlines from II Peter

By Ross Price*

No. 4 Libertine Slaves

II Pet. 2:17-19

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

INTRODUCTION:

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

I. THEIR CHARACTERS ARE FALSE (v. 17).

A. "Waterless fountains."—Moffatt.

This very concept embodies a contradiction. Nothing is more disappointing to the weary traveler in the hot expanse of the desert than to come to a well expecting water and find it empty and dry. Springs without water may lure, but they also disappoint utterly, having aroused expectations which they cannot satisfy. Cf. the dried-up watering places in late summer on the western prairies.

B. "Mists driven by a squall."—Moffatt.

Clouds which promise rain but give none, because they are driven away by the wind. Palestinian weather conditions make this a frequent occurrence. Rain clouds blow in from the Mediterranean, but upon striking the hot currents of air ascending from the Jordan rift soon evaporate and are gone. The Arabs compare persons who put on a show of virtue while destitute of all

*Professor of theology, Pasadena College, Pasadena, Calif.

goodness to a light cloud which makes a show of rain and then vanishes.

II. THEIR ALLUREMENTS ARE VAIN (v. 18).

A. Substituting loud boasts for religious certainties.

"Uttering loud boasts of folly" (RSV). "Ponderous nothings" (A. T. Robertson). Lofty expressions with great sound but little sense. Exaggerations, unreality, boastfulness, and emptiness. "Florid rhetoric obscures their abandonment of the right way" (A. E. Barnett, *Interpreter's Bible*). "Grand, eloquent sermons containing everything but Gospel" (Godbey). Error is often noisy and declamatory, hoping to succeed by substituting sound for sense.

B. They tickle the fancy and excite the desires of the flesh.

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

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

C. They entice unstable souls, barely escaped from error.

"With their high-sounding nonsense they use the sensual pull of the lower passions to attract those who were just on

the point of cutting loose from their companions in misconduct" (Phillips). "What chance have recent converts from paganism against the specious argument of those religionists that Christian freedom means freedom from moral law?" (Moffatt Commentary).

Many an unwary soul has been led to return to corruption through the compromise of false teachers. Grandiose sophistry is the hook, filthy lusts the bait, with which these men catch those whom the Lord was delivering. Heresy delights in deluding new converts. Unsanctified souls are an easy prey to those who would entice them back to their former sins.

III. THEIR PROMISES FAIL (v. 19).

A. Raising hopes they cannot satisfy

In vain may we expect to be fed and filled with truth and understanding, if those to whom we listen are ignorant and empty. Madness and folly, not true revelation, characterize what these false teachers say.

B. False assertions of freedom

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

IV. THEIR FREEDOM IS FEIGNED.

A. They are themselves the bondservants of corruption.

The liberty of fleshly indulgence can become the worst of bondage. He who boasts that his soul is free from all moral restraints is the slave of sin and dupe of Satan. Thus in the midst of their talk of liberty they themselves are the vilest of slaves. That is only a false liberty which frees from righteousness only to bind with the shackles of sin.

B. Everyone is a slave to that which has mastered him.

The ancient custom of selling for slaves those whom they had conquered and captivated in war now comes to Peter's mind. We may well recall here Jesus' statement in John 8:34: "Whosoever committeth sin is the servant of sin." Those who deride the

restraints of serious piety often are found to be themselves the slaves of appetites for sin. "A man is the slave of whatever overpowers him" (Moffatt).

V. THEIR FATE IS ALREADY SETTLED (v. 17).

A. For them "the mist of darkness" is "reserved."

Since they promote darkness and its unfruitful works, such is their appropriate destiny. "An eternally dark future is in prospect for all leaders whose guidance is unsound" (A. E. Barnett, *Interp. Bible*). "If there were not a place of punishment prepared for such men, there would be defect in the moral administration of the universe" (Barnes, Notes).

B. A dark life is justly punished with "outer darkness."

"The preacher's hell is the blackest, darkest, deepest, and hottest abyss in the dismal regions of irretrievable woe" (Godbey). "Men for whom the densest darkness has been reserved" (Weymouth). He who ruins another's soul reprobates his own.

CONCLUSION:

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

A stewardship outline—

Having and Receiving More

TEXT: For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken even that which he hath (Matt. 13:12).

This was, among the Jews, a proverbial saying, and the simple meaning of it is that he who makes proper use and disposition of what means, and light, and grace, and opportunities he had should prosper and have them multiplied, while he who fails to improve properly what he has shall lose, or have taken from him, that which he has.

I. GOD HAS GIVEN SOME GIFTS AND GRACE TO US ALL.

"A. He has given to all some intellectual talent. To some He has given more than to others (Matt. 25:15), but not one respon-

sible moral being has been overlooked in the distribution of these gifts.

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

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

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

II. THE TWOFOLD STATEMENT OF THE TEXT.

A. "Whosoever hath"—uses wisely and improves to the glory of God what he has—"to him shall be given, and he shall have more abundance." This is true:

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

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

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

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

B. "Whosoever hath not"—does not use wisely and honestly what he has—"from him shall be taken away even that he hath."

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

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

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

4. Spiritually. From him who despises his day of grace shall be taken, by and by, (1) his Bible; (2) the preaching of the gospel; (3) the services of the sanctuary; (4) the right to the mercy seat; (5) the

associations of God's people; (6) the crown, the Kingdom, the glory prepared for all; (7) all hope of ever escaping the torments of hell.

W. J. WIZARD



IDEAS THAT WORK

Getting Mother and Dad Out

We have found that a better way of promoting Sunday school attendance of "rally proportion" on Mother's Day and Father's Day is to offer gifts to all children whose mother (or father) attends (this in place of a gift to the oldest mother, youngest mother, mother with the largest family, etc.).

The following notes are sent home the preceding Sunday with all children from kindergarten through junior high. They are signed by the boys and girls.

This way every boy and girl can "earn" a gift, and the "pressure" on the parent is strong.

MOTHER'S DAY

"Dear Mother,

"Next Sunday is Mother's Day and I would like you to come to Sunday school and sit with me in church.

"Pastor Williams has a small gift for everyone who brings his mother and I want you to come.

"The service is only 100 minutes with CHURCH honoring mothers from 10 to 11 and SUNDAY SCHOOL, where we learn about the Bible, from 11:05 to 11:45.

"Love,

A few weeks later I prepare a similar letter for Father's Day (June 16, this year).

ROGER M. WILLIAMS
Norman, Okla.

The Nazarene Preacher

Hymn of the month

Love Divine

No. 31, Praise and Worship hymnal

The author, Charles Wesley, was born in England in 1707, the eighteenth child of Susanna and Samuel Wesley and brother of John Wesley; famous founder of Methodism. After his conversion, Charles's poetic talents were released and he wrote so prolifically that seldom a day passed without some new song.

He published more than 6,500, many of which are still in use around the world.

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

MY PROBLEM

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

AN ILLINOIS PASTOR WRITES:

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

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

2. I always try to anticipate the feel-

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

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

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

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

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

AN INDIANA PASTOR SHARES:

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

Furthermore, this freedom has also carried through to the voting of the board, and invariably the best interests of the church have been served with or without the help of Mr. "self-appointed church boss."

By "freedom" I do not mean deviating from accepted rules of conducting business, but rather the creating of an informal atmosphere where all are involved, and feel that their ideas are needed and will receive due consideration.

ANOTHER HOOSIER PASTOR REPORTS:

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

The next week our problem man called me on the telephone and asked to meet me at the lumberyard—which I did. He introduced me to the lumberman and said, "This is my pastor, and we are going to build a new church in this town, and whatever he orders, you

put it on my bill and I'll pay for it." We built the church and paid for it in one and a half years, and then filled it with a good Sunday school. He never tried to boss the board after that.

A FLORIDA PASTOR COUNSELS:

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

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

A MICHIGAN PASTOR SUGGESTS:

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

AN ARKANSAS PASTOR RECOMMENDS:

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

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

ments, channels board meetings, and reflects cooperation.

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

The pastor is "still the boss."

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

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



Picture Power

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

The first requirement of good propaganda is that it be not easily recognized.

From Peoria Star (Ill.)

Submitted by Harold Mongerson

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

—Fred J. Hart

THY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching head or burning brow
Thy soothing hand may press.

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

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

—Anonymous in *War Cry*

The Pastor Explains—

Dear Members:

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

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

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

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

By "freedom" I do not mean deviating from accepted rules of conducting business, but rather the creating of an informal atmosphere where all are involved, and feel that their ideas are needed and will receive due consideration.

ANOTHER HOOSIER PASTOR REPORTS:

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

The next week our problem man called me on the telephone and asked to meet me at the lumberyard—which I did. He introduced me to the lumberman and said, "This is my pastor, and we are going to build a new church in this town, and whatever he orders, you

put it on my bill and I'll pay for it." We built the church and paid for it in one and a half years, and then filled it with a good Sunday school. He never tried to boss the board after that.

A FLORIDA PASTOR COUNSELS:

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

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

A MICHIGAN PASTOR SUGGESTS:

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

AN ARKANSAS PASTOR RECOMMENDS:

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

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

ments, channels board meetings, and reflects cooperation.

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

The pastor is "still the boss."

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

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



Picture Power

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

The first requirement of good propaganda is that it be not easily recognized.

From *Peoria Star* (Ill.)

Submitted by Harold Mongerson

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

—Fred J. Hart

THY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching head or burning brow
Thy soothing hand may press.

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

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

—Anonymous in *War Cry*

The Pastor Explains—

Dear Members:

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

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

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

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

body. I learned from the committee that there were four people who had come to make a profession of faith and had to leave, disgusted, because the service had to be dismissed. I'll try not to let this happen again this summer, but I can't promise anything until vacation time is over. I know you'll understand.

Sincerely,
Your Pastor.

P.S. No, this never happened. But it does happen in our Sunday school.

Norwood (Cincinnati), Ohio
S. E. DURBIN

CHOICE BITS

Character is not made in a crisis—it is only exhibited.

Usually our criticism of others is not because they have faults, but because their faults are different from ours.

We must watch our step. Whether we will it or not, we cannot journey without leaving footprints, and others will follow where we go because we have marked the way.

Christians are like tea; their real strength is not drawn out until they get into hot water.

When you dig another out of his troubles, you find a place to bury your own.

LEAN CHRISTIANS

They own Bibles, but feed on newspapers. They wear crosses, but shrink from bearing them.

They believe in church, but attend seldom. They sing about peace, but won't surrender to the Prince of Peace.

They listen to sermons on sacrifice, but pamper self.

They pray, "Thy Kingdom come," but labor for the kingdom of this world.

They talk about heaven, but more than likely won't ever go there.

Clovis, New Mexico
IRA E. FOWLER

From the Pastor's Desk . . .

There is one thing we can be very sure of these days—Satan is doing all he can to ruin the souls of God's people. Through the influence of Satan there is increased pressure on today's Christians. The demand on their time sometimes makes it very hard to attend the services of the church, which are meant for the spiritual uplift of the members and friends. The demand on time makes it hard to have family and private devotions. A demand on time makes it hard for us to give ourselves in service to those that are spiritually and physically needy.

What can be done? Well, certainly to have fewer services in the church is not the answer. Fewer personal and family devotions is not the answer. Doing less to help the spiritually and physically needy is not the answer. The answer is to seek more help from God, that we may have more of His riches of grace; to live so close to God that we both know and want to do His will. When we have less of God in our lives than He wants us to have, we are spiritually poor. When we are spiritually poor, it isn't long until we are entirely without God.

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

WILLARD L. EMMERSON
"Nazarene Informer"
Moorehead, Minn.

SMILES:

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

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

The Nazarene Preacher

MY SEVEN REASONS

By Ann Onymous Backseat-Warmer

Meditation

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

Humility

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

Unselfishness

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

Example

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

Responsibility

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

Relaxation

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

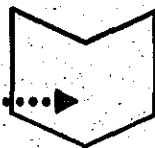
Involvement

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

—RUTH HOIEN



HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor*

Jerusalem Through the Ages

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

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

According to his own words, Pfeiffer has attempted in this book "to give the reader some concept of the continuing history of Jerusalem." And it is the judgment of the reviewer that he has succeeded exceptionally well in achieving this goal. He surveys with care and clarity the sacred and secular history of the famed city, including along the way a brief description of archaeological findings and their significance. Beginning with the first biblical reference to Jerusalem in Genesis 14 and ending with a short note to the conquest of Jerusalem by the Israeli in June, 1967, Pfeiffer tells the fascinating story of Zion. He includes 35 first-line illustrations pertaining to the city's history and a bibliography of 21 entries on the Holy City and the land of Palestine.

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

WILLARD H. TAYLOR

STIR—CHANGE—CREATE

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

In this collection of essays and poems, Kenneth Pike, professor of linguistics at the University of Michigan and member of the Board of Directors of the Wycliffe Bible

*Professor of biblical theology, Nazarene Theological Seminary.

Translators, attempts to speak to college students of today.

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

Pike has a clever and poetic way of getting to truth. A case in point is his dealing with the struggle of the Christian with the current captivity to science. Some Christians, Pike says, are tempted to resist all academic interest, "to sneer and jeer at science, to believe it diabolical at heart." But he does not see this resistance as the way out of captivity. He writes: "If we accept our captivity and serve science, the result will be a witness to scientists, and a feedback into the scientific world; and we shall live [sic]." By way of biblical illustration, he reminds the reader of Daniel, who won by serving the king of Babylon, who is a type of current science. Daniel served the king of Babylon and as a servant he was a witness to the cause of Almighty God. Pike is concerned that we not withdraw ourselves from life and thus have no saving witness to our generation. It is one thing to make idols of our cultural forms; it is another thing to acknowledge them for what they are and change them as they ought to be changed through the power of Christ.

The Nazarene Preacher

This miscellaneous collection is weighted with penetrating sentences. To share a few: "Truth comes from the person first, and Christ is at the heart of all. I am not a Platonist who looks for ultimate reality in ideas floating around in the abstract. I am a Christian who believes that Christ is the embodiment of truth, and that His words are therewith truth." Commenting on Eccles. 3:11, Pike writes, "Neither, you nor I will be satisfied unless we realize that what we are doing today makes, in some sense, a difference forever . . . There is an attitude abroad among students that at the age of 30 life ends and stupidity begins . . . As I see it, unchanging truth, and ultimate absolute demands as to the nature of personal character and morals are calibrated by the Person of Christ and the nature of the Father. Matthew 5:48."

Included among the essays are several fascinating chapters which relate the story of the author's first attempt to reduce to writing the language of the Mixtec Indians in southern Mexico. It was more than a venture in linguistics however; it was a search for souls.

The reviewer is not ready to "buy" all of Pike's views on the relationship of the Christian to the social order. However he does find this earnest attempt "to live in our times" and "to communicate to our times" refreshing and provocative.

WILLARD H. TAYLOR

Then Came Jesus

By Clyde Kirby (Grand Rapids: Zondervan Publishing House, 1967. 157 pp., cloth, \$3.95.)

Though the author writes in the third person, he is witnessing to divine miracles in his life and the lives of others, when in the desperate crisis, "then came Jesus."

The literary style is superb, and the descriptions of nature's bounty and beauty are unforgettable. But the great and gripping impression on the preacher who reads these stories will be of pure and untarnished devotion to Jesus Christ, expressed in a tireless search for souls.

Here is a course in pastoral theology, counselling, and personal evangelism, all rolled into one, without an exam or a single plan. It is the lesson of a man with a shepherd's heart, and a rare understanding of people. These are not epics of great pulpitering, but of personal encounters. How churches are revived and souls were won—this could be the subtitle. Every conquest is a blend of prayer, pa-

tience, adaptability, love, and rare skill in face-to-face grappling with men.

R. S. T.

The Treasury of C. H. Spurgeon

(Grand Rapids: Baker Book House, 1967. 256 pp., paper, \$1.95.)

This is one of a series of reprints in paperback by the Baker Book House of choice writings out of the past. Others in the series include *The Treasury of R. A. Torrey*, *The Treasury of Alexander Whyte*, *The Treasury of Andrew Murray*, and *The Treasury of S. D. Gordon*.

Wilbur M. Smith, in the introduction to this book, points out the quantity of sermonic, devotional, and literary material that flowed from the lips and pen of Charles Hadden Spurgeon. The total bulk of materials would equal the entire 27 volumes of *Encyclopedia Britannica*, and all this work was done, not by a recluse hidden in some beautiful estate, but by a man who sometimes spoke 10 times a week, who read hundreds of books a year, who saw thousands of candidates for baptism—often spending days interviewing them, and who organized and supported several large orphanages and other institutions. An awareness of the man helps the reader of *Treasury* to a better appreciation for the selections included in this book.

Some of the chapters provide a more or less miscellaneous collection of sayings and anecdotes, called "Spurgeon's Gems," "Feathers for Arrows," and "Gleanings from Among the Sheaves." Then there are sections in the book which present some of Spurgeon's expositions and sermons.

This reviewer sees *Treasury of C. H. Spurgeon* as a rich source for sermon ideas, illustrative materials, and devotional thoughts such as preachers need as they strive for freshness in their pulpit ministry.

JAMES MCGRAW

Robertson and Stalker

A. T. Robertson, *The Glory of the Ministry* (Grand Rapids: Baker Book House, 1967. 243 pp., paper, \$2.95) and

James Stalker, *The Preacher and His Models* (Grand Rapids: Baker Book House, 1967. 284 pp., paper, \$2.95.)

Here are two paperbacks in a series on "Notable Books on Preaching" being reprinted from classics by Baker Book House. Others in the series include J. P. R. Selater, *The Public Worship of God*; A. J. Gossip, *In Christ's Stead*; C. E. Jefferson, *The Building of the Church*; J. Brown, *Puritan*

Preaching in England; J. Hall, *God's Word Through Preaching*; C. S. Horne, *The Romance of Preaching*; J. Watson, *The Cure of Souls*; and W. F. McDowell, *Good Ministers of Jesus Christ*. Ralph G. Turnbull is editing the series, and for those younger men who may not have seen the original printings of some of these famous works, he has rendered a service that should be accepted with some excitement and a great amount of gratitude.

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

The thesis of this book is, "How can men expect to preach from the Bible unless they know it intimately?" Robertson's insights and understanding of the Word and his enthusiasm for the Greek text are refreshing and stimulating. This reviewer especially appreciated the chapter which discussed 4:7-15 under the title "This Treasure in Earthen Vessels—the Human Limitations." A number of examples are given to emphasize the imperfections of the human instrument, "the earthen vessel," such as

Abraham, "guilty of duplicity yet chosen and honored as the friend of God; Moses with his halting speech chosen to make a nation and commune with God; David guilty of adultery and murder, but he repented and became a man after God's own heart and the sweet singer of Israel for all time; Elijah ran from Jezebel and sat under the Juniper tree, but he stood on Mount Carmel and defied Ahab and all the prophets of Baal, and heard the still small voice of God at Horeb" (p. 147).

It is indeed a rich and rewarding experience to rediscover A. T. Robertson in this book.

Stalker's book takes a different direction, but the effect is the same, in these lectures delivered at Yale in the Lyman Beecher series; under the general title "The Preacher and His Models." The Old Testament prophets and some of the New Testament preachers are exhibited to the reader by one who has saturated his own mind with the Scriptures and who makes these characters "come alive" as they become our models in making the preaching of the Word the highest calling of man. The experience and teaching of Isaiah and Paul are used in unfolding the secrets and the art of preaching. Stalker is ahead of his time in his understanding of the place of the man of God in the midst of his society. His preaching should change history, should affect men of state, and should address the vital issues of the day.

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

JAMES MCGRAW

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

—Selected

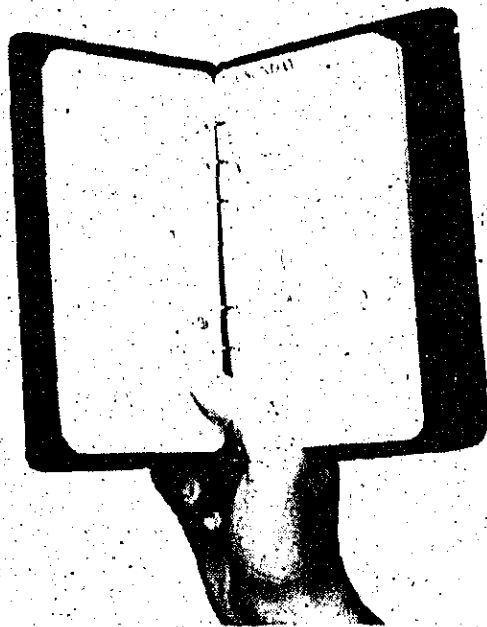
AMONG OURSELVES

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

Until next month,

BT

Minister's Daily Workbook



— a full page for recording sermon theme, text, songs, special music, announcements, attendance, and offerings.

— a six-day schedule sheet for keeping track of calls, appointments, and meetings, which in turn are summarized on the Sunday record sheet.

— monthly Expedition Reports, Membership and Subscription Record—all identical to the "Annual Report of Pastor" form, calendars, list of church events, sheets for names and addresses.

All material comes in a quality, fine-grained, leatherette six-ring binder. A handy storage pocket is in back. Pocket-size, 7 $\frac{1}{4}$ x 4 $\frac{1}{2}$ x $\frac{3}{16}$ inches, rings with "push open" button at end. Takes 7 $\frac{1}{4}$ x 4 $\frac{1}{2}$ six-ring fillers. You may start using any time of year. Ideal for inserting sermon notes too.

MINISTER'S DAILY WORKBOOK used faithfully throughout this coming assembly year will provide fingertip information for next year's district assembly "Annual Report." A welcomed relief when deadlines are pressing!

R-52 **ONLY \$4.00**

R-51 Annual Replacement Refill **\$1.50**
R-88510P 50 sheets of Plain Filler **30c**

Prices slightly higher outside the continental United States

Washington at Breeze
 Pasadena, Calif. 91104

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527
 KANSAS CITY, MO. 64141

IN CANADA: 1592 Bloor St., W.
 Toronto 9, Ontario

THE
NAZARENE
PREACHER

RICHARD S. TAYLOR
Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson
Samuel Young
Hugh C. Benner
V. H. Lewis
George Coulter

General Superintendents
Church of the Nazarene

JUNE, 1968

Volume 43 Number 6

CONTENTS

"We Preach Christ." General Superintendent Benner	1
The High Cost of Flabbiness, Editorial	2
A Private Talks to His General, J. J. Steele	3
Is a Call Valid for the Ministry Today? Vernon L. Wilcox	5
The New Altar in Dallas	9
A Mourners' Bench or —? John D. Adams	10
The Evangelistic Invitation and the Altar Service, Kenneth L. Dodge	11
Put Father in His Place, Patricia Hershey	15
The Greatest Prayer of All (No. 8), H. K. Bedwell	33
Gleanings from the Greek New Testament, Ralph Earle	35
"The Spirit of Power, and of Love, and of a Sound Mind," Mark F. Smith	37
Expository Outlines from II Peter (No. 5), Ross Price	39

DEPARTMENTS

Queen of the Parsonage, p. 15 • Pastors' Supplement, pp. 17-32
• Biblical Studies, p. 33 • Sermonic Studies, p. 37 • Ideas
That Work, p. 42 • My Problem, p. 42 • Bulletin Exchange,
p. 44 • Hymn of the Month, p. 46 • Here and There Among
Books, p. 47 • Calendar Digest, p. 48 • Among Ourselves,
inside back cover.

"We Preach Christ"

By General Superintendent Benner

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

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

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

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

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

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

The High Cost of Flabbiness

RECENTLY in a question-and-answer session an earnest young pastor asked: "Can you give us any practical help in becoming more disciplined?" It was a big order, and probably what was said impromptu was not of much value. But the sincerity of the appeal and the crucial importance of the subject may justify this further attempt.

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

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

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

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

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

And as far as time is concerned, this is the staff of life. It is a more valuable resource than money; but unlike money, it is not distributed dis-

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

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

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

A Private Talks to His General

DEAR EDITOR:

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

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

Sincerely,
V. H. LEWIS

Dear Dr. Lewis:

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

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

After thirty-three years in the pastorate, I have traveled for more than seven years, crisscrossing the nation several times. Evangelists are privileged to see the church at the grass roots as no others can. That is, they see more of it at the local level.

We see much that is encouraging and

praiseworthy. Our buildings and equipment are greatly improved, organization and methods more up-to-date, pastors better educated, evangelists and pastors better supported. No Christian group is more liberal in giving.

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

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

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

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

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

But too many pastors are more concerned with personal opulence, promotion, outward show, economic status, real-estate promotion, insurance, etc. Too many have secular interests, though they are paid a livable salary by the church. But pastors are not alone at fault here. Far too many in all areas of leadership have turned to secular interests. It's not easy to determine which is the sideline—God's work or secu-

lar interests. A few couples are forced to secular employment temporarily, but there is far too much of it for the good of God's kingdom.

Some pastors are defeated in their own spirit and this defeatism is reflected in their people. The appetite for God and His Word is often dulled by secular entertainment, reading, and interests. The ravages of materialism are evident in the faces of many in the congregation.

Some young pastors are unaware of the spiritual state of their people. We have conditioned them to believe that if their people attend church and pay the budgets they are a success. This has been our major emphasis for several quadrenniums. It is too easy to be either ignorant or indifferent concerning the personal piety and victorious Christian living of our people.

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

After having tested scores of congregations and Sunday schools, I believe it's conservative to say that comparatively few people read our literature, though it is very good. Journals and quarterlies are used only on Sunday morning to read the lesson. Mostly they are left at church until the following Sunday or forgotten at home. And though many subscribe for the *Herald*, very few read it. Thank God for the exceptions here, but all this reflects the depth of our personal piety and devotion of God's kingdom.

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

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

It is sincerely hoped by many in the

ranks that personal and family spiritual recovery will be a dominant theme in our next quadrennium and not merely a short reference tucked away in a major address and soon forgotten.

Should this be the emphasis in our General Assembly, I sincerely hope my three pastor-sons and my three laymen-sons-in-

law will be there with their families to hear it. And I trust I shall be there also, for my impoverished soul hungers for a deeper walk with God.

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

J. J. Steele

The indispensable "constant" behind many variables

Is a Call Valid for the Ministry Today?

By Vernon L. Wilcox*

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

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

aries, three associate pastors, and one administrator.

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

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

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

Is this call valid for us today? Some denominations apparently relegate the

*Pastor, North Sacramento, Calif.

call to a secondary place of importance, judging from their recruiting of likely men as prospects for the seminary. There is a feeling that a desire to serve the church and one's fellowman is sufficient to constitute a "call."

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

There are "grades" in the ministry, and which is on top really nobody knows. It is not by accident that the eldership is common ground for us all—one, permanent order out of which there is no promotion, but within which there is relative positioning. I think Dr. D. Shelby Corlett is responsible for the statement which I have often quoted: "There is no promotion in the ministry except that of increased responsibility."

How does this relate to various areas of the ministerial work? There is one call: to communicate the Gospel to a needy world and to point people to Christ as Savior. But within this broad framework there are many jobs to be done. How is one to know which one is God's will at a given time? Again we must emphasize this sense of guidance which cannot always be explained or fully understood but which, like the instinct of the homing pigeon, is sure to the person involved. There is the matter of providential openings: if a man is called of God he will also be called by the church to a place of service, the

field often being determined by such calls. There is something to be said for a thoughtful consideration of one's own aptitudes for certain areas of church work. Some men are gifted for evangelism, others for teaching, others for administration of a church (or larger unit). It is not out of harmony with submission to the will of God for us to bring to bear upon a decision our sanctified judgment, for as often as not this is God's medium of communication with His servants. There are also needs in the church at given times, so that a man may be called to be a pastor at one period, and to be a missionary or evangelist or chaplain at another. These are variations in the ministry, but they are not at variance with one another.

II. THE MINISTRY AS VOCATION

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

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

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

to find it, for the ministry carries its own rich reward with it.

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

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

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

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

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

sibility or to a neophyte who wants to learn how it is done? Or should it be considered a "calling" all its own? We may have varying answers but it is good at any rate to ask the question.

While the pastorate may be considered the norm of the ministry because it deals with basics on the field, yet the others are not thereby to be considered abnormal or subnormal. We all need each other, and none of us needs to lower the other man's calling to make our own important; we shall have all we can do to fulfil the Lord's purpose in our own lives.

III. THE EMOTIONAL EFFECT OF A CHANGE IN VOCATION

How can a "called" person best handle his emotions when circumstances dictate a change of life's work? What about the effect of a "vote-out" on the morale of the preacher? How does it affect his family when his children cannot possibly imagine how anyone could vote against their daddy? And, for example, what about the immediate change of a pastorate which is almost necessary for our preachers, due to our ecclesiastical setup and the financial problem of time off between pastorates? These are real problems for which we have no pat answers—yet even to ask the questions may help us a bit.

To get even deeper into the emotional angle, what about the evangelist who cannot get calls three or four months out of the year because of the holidays and of our over-institutionalization? And what about the assistant minister or director of religious education or minister of music who perforce must offer his resignation shortly after a change of pastors is made? What does this insecurity do to these important people in the life of the church?

At all of these points a true call is essential if the minister is to preserve his "cool"—and how essential that is! Otherwise strong men have literally scuttled their usefulness by rash words or self-pitying attitudes at such times. And they are admittedly difficult times.

From the relatively secure position of a pastor (some of my pastor friends

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

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

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

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

In the main we have just pointed up the questions and hinted at a few solu-

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

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

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

The New Altar in Dallas

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

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

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

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

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

From the Observer, Department of Evangelism.

We call it our altar—but
it may not be what we
want it to be

A Mourners' Bench or — ?

By John D. Adams*

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

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

All right then, what are Communion rail, altar, and mourners' bench?

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

*Pastor, Zellenople, Pa.; also district builder.

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

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

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

The third type is the mourners' bench. It is usually about as long as the pews, 16 inches high, and at least

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

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

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

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

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

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

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

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

The Evangelistic Invitation and the Altar Service

By Kenneth L. Dodge*

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

*Pastor, Immanuel Church, Rochester, N.Y.

The Invitation

First concerning the invitation. There are four points I should like to make. Number one is: *Always be specific.* In his book *Overseers of the Flock*, Dr. Williamson says, "Indefinite altar calls always produce intangible results." Much of the material in

this paper comes from the same book. Each service should have a specific purpose behind it. Let us make our message so clear that we can give a specific invitation to which people can respond with understanding and not confusion. Sometimes we are appealing directly to the unsaved. Another time we are appealing to the backslider or the unsanctified. Make your message and your service and your invitation specific. There may be times when you can ask everyone to come and pray, but general invitations such as for all who need spiritual help to come and pray are confusing and unprofitable. Everyone needs spiritual help, and if you issue that kind of invitation, be sure that you as preacher lead the way to the altar. Clear-cut appeals will produce clear-cut results, and the fruit will be abiding.

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

Third, have it firmly in mind what you are trying to accomplish by an

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

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

The Altar Service

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

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

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

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

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

Be sure that your altar workers pray. Seekers are not talked or sung into the Kingdom. The sermon would be all that was necessary and the altar service eliminated if that were the case. Encourage the seeker to pray. Have him repeat a prayer after you if necessary, but be sure you get the seeker praying. All our prayers will avail nought if the seeker will not or does not pray.

Often the seeker is emotionally

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

Not a Counselling Session

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

Each seeker should be at the altar with a clear understanding of why he is there, what he is seeking, and how he may expect to obtain it. The altar should be the meeting place of the soul and God. If this is not secured, the soul goes away uncertain and unsatisfied. Going to the altar to mourn is not sufficient, though it is right to go there and mourn, and good to go there and mourn. Going to the altar to get rid of doubt is not a sufficient motive. Doubt will hinder the soul from meeting God. Going there as an experiment to see what God will do implies such a measure of doubt as will

defeat the going. Going there for any purpose other than to meet God in final settlement will not meet, the need of the hour. The altar is the place of the soul's last extremity. All question as to willingness on the seeker's part or all questions about willingness on God's part are previously settled. The issue is now final. The soul must meet God for a settlement and the altar is the appointed place and the altar call is the time for it.

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

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

For these special reasons, and for this special end, is the altar. Unless

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

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

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

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

The Nazarene Preacher

Queen of the parsonage..... MRS. B. EDGAR JOHNSON

Put Father in His Place

By Patricia Hershey

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

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

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

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

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

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

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

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

Reprinted by permission (F. Pauls) from *Christian Life*. Copyright, July, 1967.

June, 1988

By this time I was undeniably curious about this remarkable man who commanded such love and respect from all his family. I didn't really need the mother's second invitation. "Yes, sit a moment until Lawrence comes."

The shock of meeting Lawrence was almost too much. Instead of a well-dressed man of brilliant speech, a small man, twisting nervously at a mustache and talking brokenly in the accent of his native tongue, acknowledged the "teacher of his little Katrina."

I had pondered the mystery of this man's place in his home all day. Now as I overheard the conversation next to me, the answer came: *It's not who or what the father is personally, but the mother's attitude toward him, that makes the difference.*

Our husbands can take their proper place at the head of the house only as we respect and honor their wishes, thereby giving our children the desire to do likewise.

We may say that Dad is boss, but deep in our hearts we know that this is not so, for we generally do as we please if there is a conflict of wills. Children are quick to notice the difference between professed attitudes and real attitudes. If my husband is respected and loved by me, my child will acquire the same feeling for him. If he sees that what Father says and wants counts with me, he cannot fail to be impressed and influenced.

Young children need a hero. Why

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

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

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

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

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

Another time to show our love and appreciation is at mealtime. Although it is the man's function to provide food, it is our responsibility to see that it is served attractively, on time—and in a harmonious, pleasant atmosphere. A

husband's supposed faults and shortcomings should never be discussed in front of children.

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

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

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

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

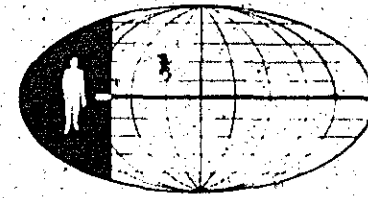
*A Message to: The American Man
Urge You Return,
To Head of Your
Family Soonest.*

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

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

—Henry T. Beyer, Jr.

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee
Dean Wessels, Secretary
Marilyn Slemmer, Office Editor

GENERAL STEWARDSHIP COMMITTEE
V. H. Lewis, Sponsor
M. A. Lunn, Chairman
Oxville Jenkins, Vice-chairman
Dean Wessels, Secretary

Members
Ray Baker
Albert F. Harper
H. Edgar Johnson
Edward Lawlor

M. Lunn
Everett S. Phillips
W. T. Purkiser
Kenneth S. Rice

Mary Scott
Paul Skiles
John Stockton
Willis Snowbarger
T. W. Willingham

Department of WORLD MISSIONS

NEW! Coming in May, 1968

Two NEW COLOR FILMS on World Missions with Sound Tape

The Spreading Flame

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

Found!

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

OTHER SOUND FILMS AVAILABLE

From Darkness to Light—World Missions in action throughout the world.

The General—Clever presentation of the General Budget.

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

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

SLIDE SETS ALSO AVAILABLE

Slide sets are now available on 30 world areas. Most of these come with taped scripts; a few of the older ones have only the written scripts. Filmstrips are available on some. Write to the Nazarene Publishing House, Navco Distributing Center, for detailed listing.

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

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

NEW HANDLING SERVICE

The Nazarene Publishing House is now handling the mailing of all slides and films. Order direct: Nazarene Publishing House, Navco Distribution Center, P.O. Box 527, Kansas City, Missouri 64141.

June, 1968

17

We Can Reach the World with Radio

SPANISH RADIO OFFERING

Sponsored by the NWMS in JULY

SPANISH RADIO OFFERING

To Support "LA HORA NAZARENA"

Also Assist "Portuguese Hour"

SPANISH RADIO OFFERING

Giving the Gospel message in Spanish to all of South America, Central America, Mexico, Spanish U.S.A., islands, and in 1968—Spain.

TO KEEP THE GOSPEL GOING OUT IN SPANISH
OVER MORE THAN 400 RADIO STATIONS

SPANISH RADIO OFFERING

GOAL

\$55,000

PASTOR

Help your NWMS in this project

NAZARENE RADIO LEAGUE

We Can Reach the World with Radio

**HOW ABOUT
THE SUPPLY OF
NEW MINISTERS?**

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

CHRISTIAN SERVICE VOCATIONS

	New Students		Graduates	
	1966	1967	1966	1967
Ministry	286	456	117	155
Missions	137	158	21	32
Christian Education	24	41	11	17
Church Music	46	35	17	15
Further Study	—	—	47	67
Totals	493	690	213	286
Percentage	17.7%	22.7%	20.2%	24.2%

These two good years are a victory for the whole church. The pastor and the local church had a definite part. The colleges and seminary take their responsibility seriously. God still calls men. It is ours to lend encouragement and enable our young people to answer His Call.

We Are Workers Together with God

*Spread
the News*

ENCOURAGE YOUR WORKERS
to attend the
SIXTH
GENERAL CHURCH SCHOOLS
CONVENTION

Kansas City, Missouri

June 13-15, 1968

*Sessions held in comfort
and convenience at the Imperial Room
of the Muehlebach Hotel*

- General Sessions
- Workshops
- Special Features

*See the specialists and leaders about
which you have heard so much.*

Extra!



*Encourage your workers
to benefit from*

THESE SPECIAL FEATURES
at the Sixth
General Church Schools Convention

- **THURSDAY, 1 p.m., June 13**

Sunday Schools Around the World

Hear reports from leaders like Joseph Simon, Haitian pastor with largest reported Easter attendance.

Don't miss the dramatic beginning at one o'clock sharp!

- **SATURDAY, 4:00 p.m., June 15**

Sunday School Lesson for June 16

as it should be taught

- **SATURDAY, 7:30 p.m., June 15**

Giant Sunday School Rally

highlighting the teaching ministry

AN EXPERIENCE YOU'LL NEVER FORGET

You are cordially invited to attend . . .

"TOTAL INVOLVEMENT in EVANGELISM"

Presented by the

Department of EVANGELISM

in their

General Assembly Service

Wednesday, June 19, 7:30 p.m.

with

Dr. Hugh C. Benner, Speaker

For **INFORMATION** on—

- ✓ Plans for the next quadrennium
- ✓ Services of the Department

**Be sure to VISIT OUR BOOTH at the
General Assembly!
(Exhibition Hall)**

WHAT ARE YOUR NEEDS?

The Department of Evangelism stands ready to help you take full advantage of opportunity and to find solutions to problems in evangelism. We are as close as your telephone or mailbox. In an emergency, our Evangelist's Open Date Listing can help you secure an evangelist. If you need a special "type" evangelist—i.e., children, Bible teaching, prophetic, etc.—we can assist you.

The services of the Department are available to you.

May we help you TODAY!

June is the month for . . .

Weddings



Graduations



General Assembly



Father's Day



and to promote the

General Church Loan Fund

"The Savings Bank of the Church"



No offering is asked

Just let your people know

Use the poster mailed to all pastors
and help us get one new depositor from your church.

(Is your church accumulating a building fund that could be deposited?)

Present savings deposits, \$2,000,000

Total loan funds, \$3,600,000

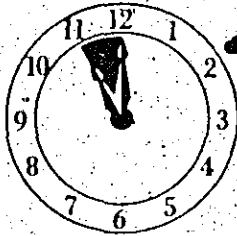
Write to CHURCH EXTENSION for information

6401 The Paseo, Kansas City, Missouri 64131

See the Church Extension and Home Missions exhibits in EXHIBITION HALL at the GENERAL ASSEMBLY, including the church architectural exhibit.

Attend the Quadrennial Conference on Church Building and Architecture at the HOTEL CONTINENTAL, Eleventh and Baltimore, Kansas City, June 14 and 15. (Save by registering in advance.)

JESUS IS COMING!



Time is Running Out!

RADIO SPEEDS THE GOSPEL MESSAGE AT 186,000 MILES PER SECOND

ON 3 STATIONS IN
BRAZIL IN THE
PORTUGUESE
LANGUAGE.

The SPANISH RADIO OFFERING

Sponsored by the Nazarene World Missionary Society
in **JULY**

BROADCAST
IN SPAIN
FIRST IN 1968

KEEPS THE MESSAGE GOING OUT IN SPANISH ON MORE THAN
400 STATIONS EVERY WEEK—AND NOW IN PORTUGUESE.

CONDITIONS
ARE
WORSENING!



Dr. Mary Scott
Exec. Secretary



Mrs. Gordon Olsen
President

*"Let us all share in this
far-reaching effort."*

THE 1968 GOAL IS
\$55,000

Temptation

NEVER HAD ANY—FORGET IT—
YOU ARE DEAD

However, if you have members who have temptation and need help in living a victorious life then plan a study of



by General Superintendent Samuel Young

This is a scriptural study of the source of temptation, how to recognize temptation, and how to be an overcomer.

Unit 110.2a, Scriptural Study of Temptation

OTHER NEW BOOKS IN THE CST PROGRAM

1. *This Is My Church*, ROBERT D. TROUTMAN
Designed for use in preparing children for church membership.
2. *Beliefs of My Church*, RONALD GRAY
Presents the biblical foundation of the Articles of Faith
3. *Top Young for Love?* JAMES AND ALICE JACKSON

2 CST Workshops

GENERAL CHURCH SCHOOLS CONVENTION

THURSDAY, June 13, 3 to 5 p.m.
District CST Directors

FRIDAY, June 14, 4 to 5 p.m.
Local CST Directors

Free Copy—"THIS IS MY CHURCH"

for All PASTORS who register at the
CST Booth at the General Assembly

FILE for Income Tax Reference

INSURANCE PREMIUMS

Health:

The present Internal Revenue laws allow that an employer such as the local church organization may pay medical insurance premiums for the employee without the employee or minister having to report this premium for income tax purposes.

Life:

The law also allows the employing organization to pay premiums for group term life insurance (not "cash value insurances"). This means that the minister would not pay income tax on the amount paid by the local church for the minister's Supplemental Group Term Life Insurance (Plan II) of the General Board.

PARSONAGE ALLOWANCE

The parsonage allowance offers the greatest single source of tax savings to a minister. However, inadequate knowledge of the advantages and the scope of the parsonage allowance and failure to meet the requirements of the tax law cause ministers to pay more income taxes than they should. The updated booklet **MINISTER'S PARSONAGE ALLOWANCE** explains the proper treatment for the parsonage allowance and shows how you can best obtain the tax savings granted by the law to ministers for supplied housing accommodations. **ASK FOR YOUR FREE COPY!**

CLIP AND MAIL

Please send the free booklet **MINISTER'S PARSONAGE ALLOWANCE**

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

WHY DOESN'T SOMEBODY DO SOMETHING?



TOO TIMID?
TOO BUSY?
TOO POOR?
TOO YOUNG?
TOO OLD?

THERE IS STRENGTH THROUGH STEWARDSHIP

A year-round emphasis on TOTAL STEWARDSHIP could strengthen every aspect of your church program.

Strengthen Through Stewardship

• • • Christian Service • • • • •

OVERCOME EVIL WITH GOOD

By Audrey J. Williamson. Challenging talks based on Romans 12 on the practical aspects of everyday living. 64 pages, paper.

\$1.00



• • • Money Management • • • • •

INVESTMENTS HERE AND HEREAFTER

By John Stockton. Here Dr. Stockton discusses our responsibility to material things and the importance of viewing them in the light of eternal values. 84 pages, paper.

\$1.00

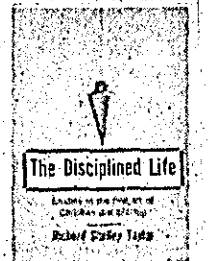


• • • Daily Living • • • • •

THE DISCIPLINED LIFE

By Richard S. Taylor. Emphasizes the fine art of Christian discipleship, the key to spiritual power and maturity. 109 pages, paper.

\$1.00



• • • Christian Witness • • • • •

MEET MY SAVIOUR

A handbook on the motivations and methods and basic hindrances of soul winning. Presents a new-convert follow-up plan. 88 pages, paper.

\$1.25



Prices slightly higher outside the continental United States.

Read and Share These with Your Congregation

NAZARENE PUBLISHING HOUSE

Washington at Breese
Pasadena, California 91104

POST OFFICE BOX 527
KANSAS CITY, MISSOURI 64111

1000 BROADWAY
NEW YORK, N.Y. 10018

June, 1968

The Nazarene Preacher



KEEP
IN
STEP!

1968-69 CHURCH SCHOOLS READING LEAGUE

THE CHURCH SCHOOLS READING LEAGUE of the Church of the Nazarene is sponsored by the Department of Church Schools. It is made up of individuals who:

- 1 read at least one article a month in the "Church School Builder"
- 2 read at least two books a year selected from these six titles.

THE BOOK
OF THE YEAR

THEY THAT
BE TEACHERS

Compiled by Robert D. Troutman

Two dozen inspirational poems and essays on a variety of teacher-related subjects. Illustrations by Roy Volko add interest and give extra emphasis. The song, "Teach Me, O Teacher, Divine" appears on back cover.
32 pages, paper

60c

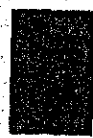
Read the titles that best relate to your interests

READING LEAGUE PACKET Includes all six titles.

- A MUST for EVERY Church Library
- An excellent way to make these books available to all Sunday school workers

Order by Number U-768

ONLY \$6.95



Administration

A CHURCH USING ITS SUNDAY SCHOOL

By J. N. Barnette

Discusses the places of the Sunday School in the total program of the church. Leadership of the pastor, position of the superintendent, responsibility of the teacher and class are carefully covered.

95c



Adult

TEACH ME TO TEACH

By Dorothy G. Swain

Here the reader becomes part of a group of teachers with specific problems. Together you seek solutions and are challenged to explore new ways for more effective teaching.

\$1.50



Youth

TESTED IDEAS FOR TEACHERS OF TEENAGERS

Over 50 practical ideas as tested and reported by laymen. To experienced teachers as well as those just starting, these tips will prove valuable in working with today's fast moving teens.

\$1.00



Children

THE SPIRITUAL GROWTH OF CHILDREN

By Dorothy B. Fritz

Written to help parents and teachers better understand the processes by which human growth and learning take place. Special attention is focused on the spiritual aspect.

\$1.00



Christian Family Life

GOD IN MY HOME

By Dorothy C. Haskin

A guide for the day-by-day life of the homemaker. Forty-nine original thoughts on how women may make their hours in the home a real Christian ministry.

\$2.00

NAZARENE PUBLISHING HOUSE / BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Breese, Pasadena, California 91104 In Canada: 1592 Bloor Street, West, Toronto 9, Ontario

Involvement Is News!

THE SMALL ARCADIA Church of the Nazarene got involved in a big way in its community, near Pasadena, and it made news in the *Los Angeles Times*.

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

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

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

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

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

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

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

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

But the same 25 percent also hinted they might drop their membership. "There is a difference between a rescue mission and a church," one of these members stated.

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

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

O. JOE OLSON

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor _____ Evang. _____ Other _____

Former Address _____

Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

(Clip and send to the General Secretary, 6101 The Paseo, Kansas City, Mo. 64131)

We ARE
Going to Have
a VBS
THIS SUMMER
Aren't We?



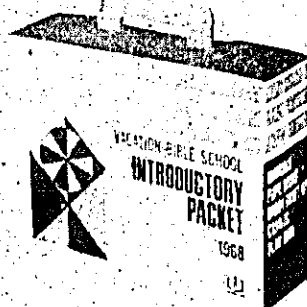
There's STILL time to have one in JULY or AUGUST

For Your Advanced Planning Session

INTRODUCTORY PACKET

Contains everything needed to help you plan and organize a VBS.
V-468 A \$9.32 value for ONLY \$4.95

Prices slightly higher outside the continental United States



Would You Believe It? 16-MM FILM

A full-color, sound film emphasizing the great values of VBS.
FR-66 FREE LOAN



From churches having had an August VBS:

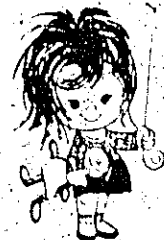
"We contacted new homes and discovered some new helpers. Well worthwhile."
WYOMING

"... an ideal time in the summer to reach more boys and girls."
Iowa

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Nazareth, Pa. 18801

Note: ALL SUPPLIES SHOULD BE ORDERED AT LEAST SIX WEEKS BEFORE YOUR VBS BEGINS.



BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 8 The Dynamics of Purity

SANCTIFY them through thy truth . . . for their sakes I sanctify myself, that they also might be sanctified through the truth" (vv. 17-19). We have already examined what it means to be sanctified or made holy; now we must explore the means by which such an experience may become effective. We need to know not only the *what* but the *how* of purity.

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

1. We are sanctified by God the Father.
2. We are sanctified by the sacrifice of the Son.
3. We are sanctified by the Word of God.

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

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

1. We are sanctified by God the Father.

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

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

We cannot make ourselves pure. We are too weak and too corrupt. The defilement of the human heart is so deeply ingrained, and its deceitfulness so subtle, its motives and desires so

*Nazarene missionary, Stegl, Swaziland, South Africa.

twisted and depraved, that the only cry we can make is, "Woe is me! for I am undone," and, "O wretched man that I am! who shall deliver me?" Not only are we too hopelessly weak to purify ourselves; there is no human agency outside ourselves to help us in our plight. The church cannot cleanse us, ceremony cannot confer it, no man can impart it. We are shut up to God.

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

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

Jesus said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (v. 19). It is self-evident that the spotless Lamb of God did not need to be purified. Sanctification in reference to Jesus is used in the sense of separation and consecration. In a very real sense sanctification may mean "devotion to sacrifice" or "devotion to death." The altar was said to sanctify the gift, setting it apart for sacrifice and for the service of God. Jesus sanctified himself when He responded to the challenge in eternity, "Whom shall I send, and who will go for us?" When He replied, "Here am I; send me," He sanctified himself. When He laid aside His glory and humbled himself and became a man, He sanctified himself; when He set His face to go up to Jerusalem and to death, He sanctified himself. When He allowed cruel men to bind Him and nail Him to the Cross, He sanctified himself. In all this He devoted himself to God for a

great and glorious purpose—"that they also might be sanctified." All He did was "for their sakes." In Heb. 13:12 we read, "Wherefore Jesus also, that he might sanctify the people with his blood, suffered without the gate." He died not only that we might be forgiven but also that we might be sanctified. Turning back to Heb. 10:10 we read, "We are sanctified through the offering of the body of Jesus Christ." The mighty, effective agency in our cleansing is the precious blood of Jesus Christ. Because He died we may be made holy.

3. We are sanctified by the Word of God.

Jesus prayed, "Sanctify them through thy truth; thy word is truth" (v. 17), and again, "That they also might be sanctified through the truth" (v. 19). In what way are we sanctified by the Word of God? In the first place the Word of God is a Lamp. It does the work of enlightening the mind regarding the way of holiness. It shows us the delightful Canaan that God has provided for His children. The spiritual appetite is awakened and stimulated by the Word of God. In the second place, the Word of God is that sharp, two-edged Sword of the Spirit that strikes conviction deep into the carnal heart, exposing the depths of its inmost corruption and leading the soul to cry out in utter desperation, "O wretched man that I am! who shall deliver me from the body of this death?" In the third place, it is from the Word of God that the precious promises invite the hungry soul to step out and prove the cleansing power of God. "And the very God of peace sanctify you wholly," is followed by the triumphant assurance, "Faithful is he that calleth you, who also will do it." "Faith cometh by hearing, and hearing by the word of God." By faith in the living Word of God we trust the cleansing blood of Christ and believe to make it real. It is the Word of God that continually approves, corrects, checks, inspires, and guides in the way of holiness. It is God working through the blood of Jesus and His own living Word who answers this prayer of Jesus,

"Sanctify them." The gracious work of sanctification is continually in operation, for we read, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

Gleanings from the Greek New Testament

by Ralph Earle*

I Thess. 2:5-12

"Flattery"

Lightfoot says of the Greek term here (v. 5): "*Kolakeia*, a word which occurs here only in the New Testament, is defined both by Theophrastus . . . and Aristotle . . . to involve the idea of selfish motives. It is flattery not merely for the sake of giving pleasure to others but for the sake of self-interest."

In the same vein Milligan writes that *kolakeia* "carries with it the idea of tortuous methods by which one man seeks to gain influence over another, generally for selfish ends." He adds; "How easily such a charge might be brought against the Apostles is evident from what we know of the conduct of the heathen rhetoricians of the day."

"Cloak" or "Pretext"?

Thayer defines the Greek word here, *prophasis*, as follows: "A pretext (al-

leged reason, pretended cause) . . . such as covetousness is wont to use, 1 Th. ii. 5 (. . . the meaning being, that he had never misused his apostolic office in order to disguise or hide avaricious designs)." Arndt and Gingrich note that originally the word *prophasis* meant "actual motive or reason, valid excuse," but that it soon came to mean "falsely alleged motive, pretext, ostensible reason, excuse"—and so here "pretext." This is probably the best rendering.

"Burdensome" or "Authority"?

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

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

"Gentle" or "Children"?

The difference is only one letter in the Greek. "Gentle" (v. 7) is *epioi*; "children" (C. B. Williams, Beck) is *nepioi*. Undeniably the latter has the stronger support of the earliest manuscripts. But the former seems to fit better in the context. Milligan writes: "The reading here is doubtful. If *nepioi* . . . be adopted, the whole clause is the avowal on the writers' part of their becoming as children to children, speaking . . . baby-language to those who were still

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

babes in the faith. . . . On the other hand, if the well-attested *epioi* . . . be preferred, the Apostolic 'gentleness' is placed in striking contrast with the slanders that had been insinuated against them. . . . This agreement with the context leads most modern editors and commentators to favour *epioi*.¹⁰ However, Lightfoot seems to defend *nepioi*.¹¹

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

"Nurse" or "Nursing Mother"?

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

"Cherisheth" or "Tenderly Cares for"?

Of the verb *thalpo* Thayer says: "1. properly to warm, keep warm . . . 2. . . . to cherish with tender love, to foster with tender care."¹² The word is found only here and in Eph. 5:29. Probably the best translation for our day is "tenderly cares for" (NASB).

"Affectionately Desirous" or "Yearning Tenderly"?

The verb (v. 8) is *homeiromai*. It means "to desire earnestly, yearn after."¹³ Charles B. Williams gives the sense well: "We were yearning for you so tenderly."

"Labour and Travail"

The first noun (v. 9) is *kopos*, the second *mochthos*. Lightfoot points out very well the distinction between the two when he writes: "*Kopos* (from *kopto*) is properly a 'blow' or 'bruise,' and hence signifies 'wear and tear,' the fatigue arising from continued labour, and hence the labour which brings on lassitude. In *mochthos* on the other hand the leading notion is that of struggling to overcome difficulties." Perhaps the best translation is "labor and hardship" (NASB).

"Chargeable" or "A Burden"?

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

¹⁰Notes on the Epistles of St. Paul, p. 23.

¹¹Thessalonians, p. 19.

¹²Ibid.

¹³Lexicon, p. 552.

¹⁴Lexicon, p. 729-30.

¹⁵Op. cit., p. 20.

¹⁶Ibid., pp. 20-21.

¹⁷Op. cit., p. 24.

¹⁸Op. cit., p. 133.

¹⁹Op. cit., p. 21.

²⁰Op. cit., p. 24.

²¹Op. cit., p. 282.

²²Abbott-Smith, op. cit., p. 316.

When opportunity is within the range of our ability it is our responsibility.

Opportunity plus responsibility calls for initiative.

—Hugh C. Benner

The Nazarene Preacher

SERMONIC STUDIES

TOWARDS BETTER PREACHING

Sermon of the Month

"The Spirit . . . of Power, and of Love, and of a Sound Mind"

(II Tim. 1:7)

By Mark F. Smith*

Kathleen Norris wrote for the Reader's Digest a most interesting article on happiness. In substance she said, "I was attending a beautiful wedding recently, and on every side I heard people wishing the bride and groom happiness. I heard a voice say, 'I am sure they will be happy; she is so lovely and he is so handsome!' Then another said, 'They are bound to be happy; their parents have given them a nice car and lovely home.' And someone added, 'He has such a fine position.' In my mind was ringing, 'Fools, fools, fools! Won't people ever learn that happiness is not made up of houses and cars, positions and looks? It is the harvest of thoughts, attitudes, and lovely, living things.'" Jesus taught that the kingdom of Heaven is within us and is not made up of material things.

Paul wanted Timothy to be happy. He loved him; he called him his spiritual son. In his letter, he gave to him a basket full of jewels—jewels that were not mined from earth, but fashioned in heaven and sent to earth to make people happy. Look carefully at these four jewels:

I. God has not given us the spirit of fear.

Someone once said that the two greatest enemies to abounding life are fear of the past and fear of the future. The fear of the past centers around guilt. It did not have to be written in the Bible for it to be true—"Be sure your sin will find you out,"

*Pastor, Central Church, Seattle, Wash.

and, "With what measure ye mete, it shall be measured to you again." Men without God live in constant fear of the past.

They likewise live in fear of the future. Uneasiness, fretfulness, and worry are all companions of the people who have not anchored their souls in God. One of the wonderful things about Jesus was His fearlessness as He walked the dangerous pathway of life. He was anchored to the fact that "all things work together for good to them that love God."

II. God has given us the spirit of power.

When we think of power, we think of turbines and electricity, of locomotives and the atom, forgetting that all power is the gift of God. This is a spiritual fact as well as a physical one. For man to be transformed, he must be born again. Then he must receive power, the Holy Spirit coming upon him. This is not an attached, booster-type thing, but the Spirit of God who abides and dwells within and works out through the talents and personality, in the way He chooses. Someone has said that the "sword of the Lord and of Gideon" is the way to win the battles of life. A man once remarked of his Christian friend, "He will make a Christian of me if I stay here very long!" The Holy Spirit never seeks supermen—He seeks to empower ordinary men. Julius Rosenwald, once president of Sears, Roebuck & Company, is reported to have said, "When you have a lemon, make lemonade."

Dale Carnegie, in his book *How to Stop Worrying and Start Living*, tells about Thelma Thompson of New York state, who with her army husband found herself living in Twentynine Palms, Calif., in the Mojave Desert. She said she hated the place; she loathed it. The heat was 125 degrees and there was scarcely a soul to talk to but Mexicans and Indians—and most of them couldn't speak English. "The air was full of sand, my food was full of sand, there was sand in my hair, on the floor—everywhere!"

She was so utterly wretched that she wrote her parents and told them she was giving up and coming home, that she would rather be in jail than here. Her father answered her letter with two lines—two lines that altered her life: "Two men looked out from prison bars; one saw the mud, the other saw the stars."

Thelma soon made friends with the natives. They showed her how to weave and make pottery, and gave her favorite pieces. She studied the fascinating forms of cactus, yucca, and Joshua trees. Together they raced the turtles, learned about the prairie dogs, watched the desert sunsets, and hunted for seashells that had been left there thousands of years ago, when the sands of the desert had been an ocean floor.

What brought all this about? The little two-line letter had a spirit—a power—that changed her attitude of mind; and by doing so, it had transformed a wretched life into a most exciting, happy one. She found the stars. Life handed her a lemon, but by the power of God's Spirit she made lemonade.

Paul did this in the Roman prison. He was more than conqueror. Even while he was chained to a soldier guard, he told him about Jesus Christ and His power to save the soul from sin, transforming the life. He won many of these men to the Lord and the Christian way of life. With his prison testimony and his prison Epistles, Paul turned the Roman Empire upside down. His enemies put him in jail, but he converted the jailer. Wherever he went, he taught men the way of life. God wants to teach us that the power of God will enable us to take the frustrations and disappointments of life and make something sweet and beautiful out of them.

III. God has given us a spirit of love.

Our love is a miniature of God's. David Brainerd wrote, "I care not where I go,

what I do, or how I have to live, as long as I can win men to Jesus Christ."

Through the centuries, men had known God to be a Being of supreme power, but few men had realized that He was also a Being of supreme tenderness and love, until Christ came. After 20 centuries, this is the one unforgettable revelation—that Jesus loves men.

One of the biographers of Lincoln tells of Lincoln's trip to Richmond to meet Jefferson Davis. Lincoln asked to be left alone in Davis' office for a little while. As his guards and aides closed the door, he walked over and sat down at the desk of the president of the Confederacy. Two hours later they became a little uneasy and softly opened the door into the big office. Lincoln was sitting at the desk, head in hands, and his great frame was shaking with sobs. He loved both the North and the South. He was thinking of the 600,000 of the country's finest men who had been sacrificed to the god of war. He was praying for God to help bind up the wounds of hatred, sorrow, and poverty. He was pleading for wisdom.

Paul describes a love for others when he says, "The love of Christ constraineth us." This love explains my toils, my zeal, my quenchless activity. God, the Holy Spirit, has always taken the initiative against darkness. There is a love for others that comes from God.

IV. God gives us a sober mind.

This sobriety isn't set over against a mind intoxicated by liquor, necessarily; but it is set over against intoxication. The mind may be intoxicated with hate or love, with money or anger, or some other base thing.

Paul says that God gives a holy tact—the art of winning souls, a self-discipline, a quietness of mind—that results in happiness. Always remember: "... as my Father hath sent me, even so send I you" (John 20:21); "... and, lo, I am with you alway, even unto the end of the world" (Matthew 28:20). "The Father has not left me alone," said the mother of a large family, "for out of the treasury of His Word, I find quietness of mind and heart, and peace with God and man."

Use the power that Christ offers to make your life what it ought to be. Accept His love and redemption. Take your place in the ranks. Stay close to Him.

The Nazarene Preacher

Expository Outlines from II Peter

By Ross Price*

No. 5 Read! Remember! Respond!

II Pet. 3:1-2

INTRODUCTION:

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

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

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

I. A SECOND EPISTLE

A. Note the short interval between his two letters.

The Greek says, "This is already a second Epistle I am now writing to you," thus indicating that only a short interval of time has elapsed between the writing of I and II Peter.

B. Thus he sought to make his readers doubly secure.

With a twofold warning and reminder. Note the Greek en hats, "in which," is plural, having reference to both letters, suggesting therefore the phrase "in both of which."

In both Epistles, Peter stresses the word of prophecy.

II. A SECOND REMINDER

A. "I stir up"

The Greek word, *diegeiro*, means "to awaken," or "to arouse," "to cause to rise up," or even "to revive." Active intelligence is the thing indicated by the Greek term for "mind" used here, *dianoia*. No real learning occurs in a passive mind. Peter's Greek term refers to the mental faculty of moral reflection. Cf. Plato's use of it in

*Professor of theology, Pasadena College, Pasadena, Calif.

June, 1968

The Phaedo, 66a. It is the faculty of feeling and desiring as well as understanding. (See Matt. 22:37; Mark 12:30; Eph. 4:18; Heb. 8:10; 10:16; I Pet. 1:13.) In I Pet. 1:13 he had called upon them to "brace up" this mental faculty and keep it ready for constant use.

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

B. "Your pure minds"

Here again the Greek term is very graphic. *Heilikrines* is a compound: *heile*—helium—"sunlight," and *krino*—"I judge," or "I criticize," or "I examine." Hence the full term would indicate "something attentively examined in the light of the sun and found genuine; hence pure, clear, unmixed, and unadulterated." There is no covered flaw here. Such a mind is unwarping by sensual passion or by meditation upon what arouses lust.

A man of pure mind believes and loves the truth and grows in holiness by means of that truth. A pure mind is opposed to both (1) erroneous doctrine and (2) excuses for any vices. Peter would have us to be men with minds uncontaminated with error or evasion; undistorted by heresies, and undefiled by licentious thoughts. Reuss uses a valid French insight in his phrase, *Votre Sain Judgment*, "Your sane judgment." Here then is unprejudiced intelligence.

C. "By way of remembrance" (Cf. 1:13; and I Tim. 4:6.)

After the intelligent reception of truth come recollection and reflection. Here is the blessing of an informed intelligence, a well-stored memory. "I seek to revive in your sincere minds certain memories" (Weymouth), "To revive your unsullied mind by way of reminding" (Berkeley).

III. A SOLEMN MANDATE

A. "Be mindful"

Of the "before-the-event-spoken words of the holy prophets." The matter under consideration is not a novelty, not a discovery of the Gnostic Libertines. It came by an inspired utterance and prediction made by holy spokesmen (cf. 1:19).

B. "The commandment"

The Lord's commandment announced by us, the Lord's apostles. (Note the Greek genitives here. Cf. Jas. 2:1; Acts 5:32; Jude 17.)

Peter surely has in mind such commandments of Jesus as:

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

2. "Be ready" (Matt. 24:36-39; 44; Mark 13:35-37; Luke 12:40; cf. I Thess. 5:2-4).

3. "Be mindful" (Matt. 24:43; Mark 13:9, 23).

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

CONCLUSION:

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

The Treasures of the Heart*

SCRIPTURE: Matt. 6:19-21

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

INTRODUCTION:

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

I. THE TREASURES OF THE HEART

A. Identity. Where heart is, is treasure. Where one is, there is the other.

B. Heart includes all of self. Where do thoughts turn when alone? Where does love turn? Are our wills saturated in His will?

II. THE TREASURES OF THE EARTH

A. "Lay not up for yourselves treasures upon earth." "Do not hold, nor tie self to, nor be entangled with."

B. Their danger. "Moth and rust." Seeds of decay in all. "The last illuminator

*From *Preachable Stewardship Outlines*, ed. by Norman Oke.

and teacher, which is death, antiquates and brushes aside, as of no use in the new conditions, most of the knowledge which men, wisely in a measure, but foolishly if exclusively, have sought to acquire for themselves here below."—A. MACLARN.

C. They include money, pleasure, etc.

D. Every earthly treasure is a total loss! Life also lost if entangled.

III. THE TREASURES OF HEAVEN

A. "Lay up for yourselves treasures in heaven."

B. Their safety. No moth, rust, decay, or loss.

C. Include love, mercy, grace. "I carry all my good in me, because my good is God, who is in the heavens, and though in the heavens, dwells in the hearts that love Him."—A. MACLAREN.

D. Every heavenly treasure is a total gain.

CONCLUSION:

Exhortation to give

L. WAYNE SEARS

God's Call to Christian Stewardship*

SCRIPTURE: Matt. 25:14-29

TEXT: I Cor. 6:19-20

INTRODUCTION:

A. The call to Christian stewardship is not the command of an arbitrary ruler, but the logical demand of God's plenteous grace. The obligation of: (1) the freed slave, (2) the ransomed hostage, (3) the delivered prisoner. *Illustration:* A southern plantation owner stood in a slave market watching the sale of human beings. His sympathies were awakened by the

*From *Preachable Stewardship Outlines*, ed. by Norman Oke.

screams of a young slave girl about to be sold to a stranger and separated from her family. The sympathetic owner bid higher and higher until his bid was called, and the young Negro girl became his property. He paid the clerk and accepted the papers confirming the sale. Then, to the amazed and indescribable joy of the slave girl, he signed and handed to her the papers declaring her emancipation. Slowly realizing that she had been set free, the girl fell at his feet and cried, "Let me be your slave for all of my life, because you have a right to me."

B. In the text three great declarations are found, which call for three great confessions:

I. "YE ARE NOT YOUR OWN."

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

A. God's by right of creation.

1. Created in God's image (Gen. 1:26-27).

2. Created for communion and fellowship with the Creator (Gen. 3:8).

B. God's by right of redemption.

1. It was man's sin that brought spiritual death.

2. It was God's initiative, love, and sacrifice that redeemed him.

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

II. "YE ARE BOUGHT WITH A PRICE."

A. As a sinner, man deserved to die.

1. Sinned willfully, with knowledge of the consequences (Gen. 3:3).

2. Sinned against his Creator as well as himself and all God's creation.

B. The sinner cannot redeem himself (Eph. 2:7-10).

1. God required a sinless and perfect sacrifice.

2. Jesus, the perfect Man, perfect Lamb, perfect Priest (Heb. 9:7-14).

C. The price God paid for man's salvation becomes the measure of the ser-

vice to which the Christian is called (John 3:16; I John 3:16).

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

1. The logical implication of this second great confession is the highest and best in devotion and service.

2. How glorious that any degree of human devotion and service could, in any sense, satisfy the love and cost of our salvation!

III. "THEREFORE GLORIFY GOD IN YOUR BODY, AND IN YOUR SPIRIT."

A. Body and spirit imply the whole man.

1. Anything less than our all is shabby, in the light of Calvary (Rom. 12:1).

2. Anything less than our best is less than the world requires (Matt. 6:24).

B. "Glorify God" means:

1. Praise Him verbally and in attitude, thought, and deed.

2. Declare His glory—tell the world (John 12:32; 3:14; Heb. 2:9).

C. Third great confession:

1. "Love so amazing, so divine, demands my soul, my life, my all."

2. "How much I owe for love divine! How much I owe that Christ is mine!"

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

*Jesus paid it all;
All to Him I owe.
Sin had left a crimson stain;
He washed it white as snow.*

FRED REEDY

QUOTABLE

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



IDEAS THAT WORK

Adding Sparkle to Your Newsletter

If your midweek newsletter lacks personality, you can add the missing ingredient for as little as \$3.00 a month. Since most of these midweek bulletins are produced on an office mimeograph, we must limit our resources to the typewriter, scratch pen, or some pre-cut stencil. Now you can paste up a number of photographs of department heads, contest winners, and even class slogans, calendars, newspaper or magazine clippings, etc., on an 8½ x 13½ sheet of paper and have it electronically reproduced on a master stencil. From this you can clip the item you want to use and cement it into your regular stencil. The results are fantastic and reader-response is at least doubled. We suggest you go to the largest office equipment dealer in your area. He can either make the stencil for you or advise as to who has purchased one of his machines. There are a few pointers you will need before making your layout. Some items reproduce better than others. Grained photos are better than slick finish. Let the dealer advise you in all of this. The miracle machine which sells at about \$1,300 is prohibitive for most churches to own, but a stencil with 10 to 12 photos or clippings, at \$3.00 per month is a bargain.

CARLOS H. SPARKS
Johnson City, Tenn.

"Early Christians"

In our church an attempt toward deeper involvement is being made. A Wednesday night visitation program has been set up and is effectively functioning. Through this involvement of the laity witnessing we have had an increase in attendance for the last four months. This visitation program with involved laymen has helped to revitalize

the spirit and vision of the church. We have several elderly women that have been on the sidelines, but through weekly prayer fellowships in various homes they have experienced a deeper sense of prayer and have seen God answering prayer in a wonderful way. We have started a program called "Early Christians" on Sunday morning at 7:00. Laymen are coming with a renewed sense of devotion to God and we are seeing it evidenced in their lives and their work. We are involving our young people in projects and children's work and finding this participation helpful in their lives.

TOM WILSON
Ojai, Calif.

MY PROBLEM

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

AN OHIO PASTOR DEFINES THE ISSUE:

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

In a large sense, this is the issue at hand. We can receive the call and thank the caller for the information given or we can become a part of social chatter. Our attitude toward the tele-

The Nazarene Preacher

phone as a "line of communication" rather than a "conversation piece" will determine the use of it. The former encourages briefer use of the phone; the latter, freer and longer phone conversations.

A CALIFORNIA PASTOR CONFESSES:

I used to feel this was a problem, but now being in my fourth pastorate, I've asked myself, When do you want the people to call with their questions—at lunch time, dinner time, or during the evening?

It could be our friend is a bit talkative, which invites "incessant" callers. My people expect short answers. Once I humorously told them in a sermon illustration, "If they just wanted the facts, ask me; if they wanted all the details, ask my wife."

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

A FLORIDA PASTOR TESTIFIES:

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

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

June, 1968

My laymen have honored this request without complaint and, I believe, without inconvenience. Too, my secretary intercepts what few calls come in during this time, which are usually from persons outside the congregation. She lists them, with the return number, and I return the calls. There are fewer calls this way, because no doubt many things aren't as "important" later in the day as when people first think of them in the morning. It works for me.

AN OREGON PASTOR ASKS:

Who decides what, when, and how much study on any given day, and for what purpose? If the pastor feels he must decide alone, then he fails to feel the heartbeat of his congregation. If it is the congregation, then their needs are discovered and this helps the pastor to know how he is feeding and what changes must be made in the spiritual diet he has been serving. As a good doctor may point out, he needs to listen to the heart of his patient to know how to prescribe the remedy.

The telephone can be the "heart" of the church. Listen in and know how the patient is progressing. There are many ministers who would be delighted to hear from their congregation—even during study hours.

Yes, there are legitimate means to stop the ringing; but remember, you may stop all ringing—and that would be worse than what you now face. I would say, let the calls come; then you will know what lines to study and you will be keeping contact with the church.

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

Pastor, what do you say? Write your opinions. If published, a \$1.00 book credit will be given. Not over 200 words, please.

43

BULLETIN EXCHANGE

AN OLD-FASHIONED FATHER

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

WANTED—A FATHER

Wanted, a father who is glad to be his boy's chum, who is interested in the things the boy is interested in.

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

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

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

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

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

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

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

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

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

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

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

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit where you are sitting, and attend, when you are gone, to those things you think so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

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

He will assume control of your cities, state, and nation.

He is going to move in and take over your prisons, churches, missionary work, schools, and universities.

Clearview, Snohomish, Wash.

J. K. FRENCH

It used to be that Dad dealt out a stern code of discipline to Junior. Then the electric razor took away his razor strap, the furnace took away the woodshed, and the tax worries took away his hair and the hairbrush. That's why the youngsters are running wild today. Dad ran out of weapons.

READING THE NEWS

... when ye shall see all these things, know that it is near ...

Matthew 24:33

The following comments were penned in tribute to the learned Dr. Charles Elliott: "Throughout his long lifetime, he was a devoted Bible student. In his seventy-seventh year, just a month before his death, he went through the entire Old Testament in three weeks. When asked what he was doing, he replied, 'I'm reading the news!'"

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

The Nazarene Preacher

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

—Selected

IT TAKES ONLY ONE

Unkind word to break a heart.

Dirty player to discredit a team.

Penny to start the saving habit.

Gambling den to give a town a bad reputation.

Broken promise to ruin your credit.

False step to mar a good record.

Counterfeit bill to put them all under suspicion.

—Selected

Building a Pastor

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

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

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

3. BUILD his morale by encouraging him.

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

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

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

—Central California Paper

June, 1968

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

THE WISE OLD OWL

A wise old owl sat on an oak.
The more she heard, the less she spoke;
The less she spoke, the more she heard.
O Christian, IMITATE THAT BIRD!

—Buckeye Bulletin

"G" Stands for Gossip

A certain Mr. Cameron tells the following story: "One day, when I was about eight years of age, I was playing beside an open window while our neighbor, Mrs. Brown, confided to my mother a serious problem concerning her son. When our visitor had left, my mother, realizing I had heard everything, said, 'If Mrs. Brown had left her purse here today, would you give it to anyone else?' 'Of course not!' I replied. Mother continued, 'Mrs. Brown left something more precious than her purse today. She left a story that could make many people unhappy. It is still hers, even though she left it here. We shall not give it to anyone. Do you understand?' I did, and I have understood ever since that a confidence, or a bit of careless gossip, is not mine to give to anyone else."

Whispering tongue, oh what wrong
have you done,

Oft breathing out words so untrue?

Gossiping now, you have caused
heads to bow,

Breaking hearts, wrecking lives
as you do!

Upland, Calif.
BILL BURCH

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

—Selected

Enemies talk but a friend listens.

—Clyde Narramore

I'd Rather Be Reverend

When a doctor's called Doctor in
his employment—
or in the clubhouse—it sounds
simply grand.
The tone fills the bearer with
enjoyment
and impresses the members on hand.

When a captain's called Captain,
does he smother
in a surge of false humility
A label that belongs to him, brother,
that gives him stature and dignity?

Though Reverend ain't really good
grammar,
the error has no bad intent.
It can cause common folk to stammer—
and some stores will give 10 percent.

Take from me my Geneva collar;
my stole and my robe will I fend.
But if you want to hear me holler,
try to take my Reverend.

I'll never be stripped of this title!
I'll fight and not compromise.
For to me the appendage is vital;
it means I've been pastorized.

—Rev. James C. Crangle
Monday Morning, Jan. 29, 1968

Middle age is when your memory is
shorter, your experience longer, your stam-
ina lower, and your forehead higher.

God knows what is best for me,
Why should I worry, anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break?
One step is all I need to see.
God knows just what is best for me.

—Selected

Hymn of the month

From All That Dwell Below the Skies

(No. 370, Praise and Worship hymnal)

The author, Isaac Watts, earned the title of "the Father of English Hymnody" because he instituted a major change in the type of hymns sung in the churches of England. He wrote simply worded songs which the common people could understand, and gave them singable tunes. His theory was that singing should be an act of worship and should express the feelings of the worshiper's own heart. There was opposition in the beginning, but Watt's theory won out. It was his custom to write a new hymn each week, which he taught his congregation to sing the following Sunday. He has given us many hymns still in use, such as "When I Survey the Wondrous Cross," "O God, Our Help in Ages Past," and "Joy to the World." Only the first and fourth stanzas of our hymn of the month are credited to Watts. Later, someone added stanzas two and three—it is supposed that John Wesley was the author of these.

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

NO JULY ISSUE!

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

Watch for it!



HERE AND THERE AMONG BOOKS



Conducted by Willard H. Taylor*

Growth in Holiness

By James Franklin Ballew (Kansas City: Beacon Hill Press of Kansas City, 1967. 64 pp., paper, \$1.00.)

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

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

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

In the opinion of the reviewer, a second volume along this line would be greatly profitable. It should explore the teachings of contemporary psychologists, such as Gordon W. Allport, Victor Frankl, and Eric Fromm, for those new psychological insights which might assist in giving direction to our people in understanding further the

*Professor of Biblical Theology, Nazarene Theological Seminary.

June, 1968

nature of growth and in realizing it in their lives.

WILLARD H. TAYLOR

An Exposition of the Gospel of Luke

By Herschel H. Hobbs (Grand Rapids: Baker Book House, 1966. 355 pp. cloth, \$6.95.)

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

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

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

Hobbs's Calvinistic bias comes through occasionally. For example, in the parable

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

When the reader realizes that Hobbs is a pastor, he cannot help but appreciate this work. The author takes seriously the responsibility of understanding the Word of God and he fulfills it in his own ministry by persistent use of the original Greek text and the finest gleanings of scholarship. For midweek studies on Luke, this monograph would be extremely helpful.

WILLARD H. TAYLOR

God's Smuggler

By Brother Andrew with John and Elizabeth Sherrill (New York: The New American Library, Inc., 1967. 240 pp., cloth, \$5.50.)

"Lord, make these seeing eyes blind."

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

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

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

The story of divinely called Brother Andrew and his co-laborers will quicken the

pulse and broaden the vision of every brother-loving Christian. The heart will hurt, and sympathy will rise for those deprived of hymnbooks, the Scriptures, and spiritual fellowship and understanding.

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

HILMA PHILLIPS BOUCK

The Roads of God

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

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

EARL R. DELP

CALENDAR DIGEST

JUNE—

- 22 VBS Sunday
Pentecost (Whitsunday)
- 13 General Conventions
- 16 Father's Day
General Assembly Begins

JULY—

- Spanish Broadcast Offering
Month

AUGUST—

- NWMS National Workers and
Bible School Emphasis



AMONG OURSELVES

Beware of tying down things just because they annoy you . . . In 1827 the first locomotive of what is now the Southern Railway system, called "Best Friend," came to grief when an edgy fireman, annoyed by the hissing steam escaping from the boiler safety valve, proceeded to tie down the valve . . . The "Best Friend" was violently disassembled and its meddlesome "worst enemy" changed worlds . . . Moral: don't try to control things too tightly around a church . . . You won't use all available steam, at the best . . . Some of it is bound to escape in the form of a bit of hissing criticism and vaporous murmuring, maybe a penny or two of misdirected tithe . . . Don't tamper with the safety valve; just hook on a big load and open the throttle . . . That will cut down the hissing by utilizing most of the steam . . . "See the specialists and leaders about which you have heard so much," urges *Church Schools* (p. 20) . . . Yes, by all means meet them; then you'll know it isn't half true . . . They will emerge, either from the rogues' gallery or the saints' balcony, as quite normal people, saved and sanctified by the grace of God . . . They probably wear dentures—use the same hair oil; if there is any hair left to use it on—some are heroically and repeatedly trying to diet—altogether a human and lovable lot, with the same personality warts that most of us have . . . But move to Kansas City and stay here long enough to really know these people . . . Then you will begin to discover the qualities of greatness in them which you cannot see watching them perform on the platform or in a momentary handshake . . . You will see the depths of their devotion, the warmth of their spirit, and the solid dependability of their service, and will begin to understand how and why they are in the positions of leadership they are; and thereafter you will be praying for them with thanksgiving.

Until August,

BT

BEACON COUNSELING SERIES

A Counseling Tool for the Pastor

How often have you wished for some literature that you could give to a person that would help him with a particular need or problem? BEACON COUNSELING SERIES can help you—16 attractively designed booklets (with more being planned) on many practical aspects of Christian living.

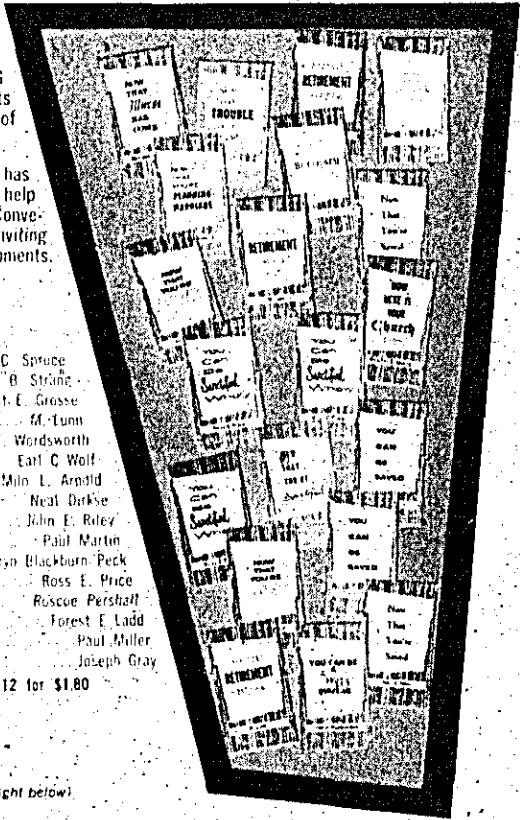
Each subject, written by a well-qualified Nazarene, has been carefully and clearly presented to give timely help true to the teaching of the Bible and the church. Convenient 3 1/2 x 6" size in a variety of colors makes it inviting to slip into pocket or purse for reading at leisure moments. Paper cover.

Titles now available

NOW HERE IS YOUR CHURCH
 NOW THAT BEREAVEMENT HAS COME
 NOW THAT ILLNESS HAS COME
 NOW THAT RETIREMENT HAS COME
 NOW THAT TROUBLE HAS COME
 NOW THAT YOU'RE PARENTS
 NOW THAT YOU'RE PLANNING MARRIAGE
 NOW THAT YOU'RE SANCTIFIED
 NOW THAT YOU'RE SAVED
 TEENAGER, YOU CAN BE A CHRISTIAN TOO
 YOU CAN BE A HAPPY SHUT-IN
 YOU CAN BE SANCTIFIED WHOLLY
 YOU CAN BE SAVED
 YOU CAN BREAK THAT HABIT
 YOU CAN HAVE DOLLARS AND SENSE
 YOU NEED A FAMILY ALTAR

Fletcher C. Spruce
 C. B. Strain
 Ernest E. Grosse
 M. Lunn
 E. E. Wordsworth
 Earl C. Wolf
 Milo L. Arnold
 Neal Drake
 John E. Riley
 Paul Martin
 Kathryn Blackburn Peck
 Ross E. Price
 Roscoe Pershall
 Forest E. Ladd
 Paul Miller
 Joseph Gray

Single copies, 25c each. QUANTITY SAVINGS—3 for 60c; 12 for \$1.80



DISPLAY UNIT

(Illustrated at right below)

Placed in the Sunday school office or other central location, this compact unit provides a convenient, money saving way to make individual titles available to your workers.

Contains an assortment of 180 books—12 each of 14 different titles plus 12 extra of

YOU CAN BE SAVED

—with an attractive 3-tier display.

Replacements may be ordered as needed.

U-500 **ONLY \$29.95**

Price slightly higher outside the continental United States.

ACT NOW!



NAZARENE PUBLISHING HOUSE POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
 Washington at Breese, Pasadena, California 91104
 In Canada: 1592 Bloor Street, West, Toronto 9, Ontario