

THE
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PREACHER

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Keep Them Coming

By General Superintendent Young

ONE OF THE REAL ISSUES for the gospel minister in our day is to help people find answers to the abiding questions of life. To be sure, some of the questions they ask are a form of heckling and sometimes they are simply gratuitous. But there are many that indicate a fundamental malady that is deeper than the immediate inquiry. We need to keep the questions coming until we reach the one that is pivotal. This is what Jesus did with the Samaritan woman at the well.

The real answers may seem essentially simple to the believer, but they are never easy to the seeker. Our replies must not harbor anything of snobbishness or sophistry, even when we are quoting shibboleths. Neither must we yield to the temptation to set up straw men and knock them down again. At times, we must confess that we do not know the answers to some of the biting questions of life, but we can always proclaim Him who is the Way, the Truth, the Life.

Care must be taken not to be tricked into accepting some frame of reference that begs the question, especially when faith is degraded as invalid and God himself is shut up or cut off from His world. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Henry Van Dyke tells of three servants in his *Legend of Service*. The first asked, *Why?* the second argued, *How?* but third dared to say, *When?* This is our task, to reach for a verdict, to press the claims of the gospel, for the time is now. We cannot be forever on the defensive.

In Saul's critical encounter on the Damascus road his first question was, "Who art thou, Lord?" and when he received the disquieting reply that the Lord encountered was Jesus, whom he had been persecuting, he dared to inquire further, "Lord, what wilt thou have me to do?"

Questions? Yes. Answers? Some. More important, labor for that divine confrontation by the preaching of God's holy Word. Then faith is born and the answers begin to emerge clearly.

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

"Husbands, Love Your Wives"

NO MAN CAN POSSIBLY be a great preacher or noble pastor who is not a good husband. Falling short in marital fidelity is not common, thank God! But it is to be feared that less serious ways of falling short are. They are less serious certainly; any of the common garden variety of faults of husbands are trifling compared to unfaithfulness. But they can, nevertheless, be devastating to the mental health of the wife. Many an otherwise sound man, who would scorn infidelity, is guilty of unconsciously turning the ministry into a nightmare for his wife.

It is possible, of course, for a husband to be overly protective, and shield his wife from the people as if they were poison. The parsonage is hidden in the inaccessible lanes of suburbia, and parishioners are about as welcome as the mumps. The inner sanctorum of their homelife must not be invaded. When couples go too far in this direction they have forgotten the real nature of the ministry; and wives who are allergic to people will not contribute maximum support to their husband's ministry.

However, in a great number of cases the reverse situation prevails, and the wife becomes the victim of her own magnanimity. Her health and well-being are sacrificed needlessly on the altar of her husband's success. Most preachers' wives are basically unselfish. Their ability to give of themselves cheerfully and unstintingly, way beyond the call of duty, is seemingly boundless. Some women seem to grow with burgeoning demands. They are born managers, gifted with rare understanding, and with boundless energy. They rise to the burdens like a jet skimming the Rockies. But other women have willingness and devotion far exceeding their physical resources. Sooner or later the ministry begins to lose its glow and turns into a horror of strain, frayed nerves, mysterious tears, made worse by feelings of inferiority and self-reproach. Such a parsonage wife deserves, not blame, but the gentle understanding of everyone—but one above all, her husband.

For he is very often the key to her mental health, both cause and cure. Often the process of inner breakdown has been hastened by his callous unawareness of her needs as a person. He has seen her, in an almost impersonal way, as a tool which he can use endlessly "in building the work"; his most valuable tool, to be sure, but really more like his car than an equal partner in a team. He wants her to look nice, but for about the same reason he keeps his car shiny; it's good for his professional image. He may be exacting and even unreasonably strict with his family. But again it is not so much loving concern for them which motivates him as it is professional pride. In the words of Robert K. Bower, the family is nothing but

"an extension of a minister's career or of his pastoral ego." His wife sees through him, and gradually the hurt—caused as much by her disappointment in him as a man, as by her own injury—becomes a gnawing resentment, affecting both physical and spiritual health.

Not all offending husbands are callous and thoughtless because of driving, self-centered ambition. Most are genuinely devoted to God. Their philosophy of commitment includes their own expendability. All is on the altar, including homelife. Because they are giving themselves totally to the work, they expect others to do the same, and to accept cheerfully the personal sacrifices required by such consecration. And they are right. No couple can live for God and for themselves at the same time. The wife's romantic dreams of cozy evenings together cannot always be realized. But this is not generally the source of the trouble, for most parsonage wives are realistic enough to know this. Inwardly they are as consecrated as he is, maybe more so. *But can't he be consecrated without being so edgy and brusque—and aloof?*

Perhaps the real problem is masculine insensitivity. Surely a man can learn to converse with his wife with true understanding, and without heat or arrogance. He can respect her womanly intuitions about delicate matters in the church. He can stop being unfeeling and unreasonable in his expectations of her, piling more and more work on her as if she were a dumb beast of burden. He can be fair to her in her special department—social relationships, home management, and hospitality; yet without demanding that she be a financial wizard, culinary genius, or social whiz.

He can take time to pray with her. He can open his heart to her, and above all listen when she wants to talk to him. At such times he can put down the book or paper, look at his wife with the same interest he would show to a counselee, and answer with slightly more than a grunt. He can treat her with respect in public, rather than as a fifth wheel. He can put forth an effort to keep her by his side whenever possible. He can protect her self-esteem by noticing how she looks, by complimenting her in tactful ways instead of demeaning her by caustic comments which sting because they are cruel and unfair. And somebody should tell him that she would far rather have a sincere, simple expression of appreciation privately than a lot of blarney at the annual meeting or district assembly (which may only be the spasm of a guilty conscience).

This is dwelling with them "according to knowledge," as Peter says (I Pet. 3:7). Maybe what Peter meant by knowledge is what we mean by sensitivity. A sample: In a letter to an older minister a young pastor was complaining about his wife, her stubbornness and apparent laziness. He queried: "Why does she come home from work [teaching school all day] and lie down and go to sleep instead of straightening up the house and getting decent meals?" Can you beat it! Here was a young woman trying to help him make ends meet by working all day; then in addition he expects her to come home and start another six- or eight-hour day, and complains when she doesn't keep the house up to the perfection which suits his

majesty. In such a case there is an outside possibility that the girl might be lazy, or even have a guilty conscience; but the presumptive reason why a young woman would flop down and go to sleep would be that she is tired out. Maybe she is ill and has insufficient physical reserves for her dual task. A sensitive husband who not only loved his wife, but had a little bit of understanding, would, to begin with,

(Concluded on page 46)

A Dozen Practical Points

On p. 13 can be found the first of 12 homey letters written by a father to his preacher son. At the author's request they are being published anonymously. The letters focus on the "little foxes" that make or break a man, and are bound to be helpful to every preacher who is willing to take an honest look in the mirror once in a while.

Did Wesley abandon his insistence on the crisis?

John Wesley and the Sanctified Life

By Harry E. Jessop*

DID JOHN WESLEY change his views in his advancing years on the subject of entire sanctification, repudiating his earlier teaching on the crisis work and emphasizing only sanctification as a continual process? This question needs to be faced by all who are Arminian in their thinking; let the answer be what it may.

We contend with unequivocal em-

phasis that the answer is, "No"; unmistakably, clearly, positively, "No." To speak otherwise can only be the result of one of two positions, either ignorance of the content of Wesley's *Works* or a deliberate misrepresentation of what he persistently wrote and said. Beginning in his early ministry, he is found to declare his position concerning the sanctifying work, and throughout the succeeding years of his lengthy experience to expound

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and expand the truth as increasing light was received, but until the day of his death he is seen to hold to the testimony he had first maintained—that only by a second work of grace could the virus of inborn depravity be destroyed, and that instantaneously in response to the faith of the believing soul.

It has long been acknowledged that distorted truth is the most subtle form of error. This is manifestly so in relation to the emphasis so frequently brought to bear on the doctrine of entire sanctification as taught by John Wesley, the charge being repeatedly made that in his early ministry, while his thinking was undeveloped and immature, he taught sin's instantaneous destruction in response to faith; but in his later life as he saw things more clearly, he changed his position to a development emphasis, thereby disavowing his earlier views.

All serious students of Wesley's works concede that in his early ministry he believed and taught the experience of entire sanctification as a second work of grace, which, he insisted, was the divinely revealed method of deliverance from indwelling sin, even though they may contend for his change of emphasis in his later life. That Wesley emphasized the need of spiritual development—and more so in his later years—it would be folly to deny. It is the truth, but not the whole truth, and therefore if only by implication is misleading to say the least.

This misguided thinking concerning Wesley's later teaching is not left to implication, however, but in high places by direct statement is made to appear as his change in thinking from his earlier days. Before us as we write is a publication bearing high ecclesiastical endorsement containing the following:

Wesley was an ordained preacher in the Church of England. The ninth article of religion of the Church of England was on *The Residue Theory* which teaches that after Regeneration there remains a residue of sin in the heart that can only be removed by the second work of grace.

As a young preacher in the Established Church he believed this theory as his sermons in that period bear witness. Here is what he said: "If there be no second change, no instantaneous deliverance after Justification, then we must remain full of sin till death. Certainly Sanctification is an instantaneous deliverance from all sin."

In the more mature years of Wesley's ministry, and which he held until his death, he taught and preached that Sanctification was a continuous process of growth and development. Here is what he said in his more mature thinking and life: "It is undeniably true that Sanctification is a progressive work carried on in the soul by slow degrees." This position was maintained throughout his mature life.

Here is a statement undoubtedly containing truth, but with sufficient reservation to make it a subtle half-truth, whereby it becomes a deceptive and dangerous error. Every careful student comparing such teaching with Wesley's own writings will become definitely aware of this.

That Wesley did affirm the constant need of growth in grace and continual spiritual progress none will deny. In his advancing years this emphasis increased, as it does with all who seek to know a fuller likeness to their Lord. This spiritual development however by no means negates the need of the earlier instantaneous experience, but rather confirms it, being the essential follow-up to support it. The mathematician who goes on to emphasize advance assignments can hardly be accused of having abandoned those earlier principles

with which he began his work; neither is it necessary for the literary student to scrap the alphabet in order to graduate in the field of literature. As a longtime student of Wesley and his doctrine, we insist that all that he said and wrote from his early days of spiritual teaching to the time of his death, while giving evidence of increasing spiritual light, growth, and development, in no sense detracted from the earlier concept of the believer's need and the possibility of instantaneous heart cleansing wrought by a divine second work in response to a complete consecration and the claim of a definite faith.

But why not let Wesley speak for himself? Surely he will give us a true report. We shall begin with one of his best known statements and trace his further declarations through the years. In the Conference of the year 1765 he said:

In 1728 my brother Charles and I, reading the Bible, saw that we could not be saved without holiness, followed after it and incited others to do so. In 1737 we saw that holiness comes by faith. In 1738 we saw likewise that men are justified before they are sanctified, but still holiness was our chief object, inward and outward holiness. God then thrust us out to raise up a holy people. (*Wesley's Works*, Vol. 7, p. 38).

In his *Journal* under the date of 1762 there is the record of a letter written to two delinquent preachers named Bell and Owen as follows:

You have over and over denied instantaneous sanctification to me, but I have known it and taught it (and so has my brother, as our writings show) these twenty years. I have continually testified for these twenty-five years in private and in public that we are sanctified as well as justified by faith. It is the doctrine of Saint Paul, Saint James, Saint John and Saint Peter, and not other-

wise Mr. Wesley's than it is the doctrine of any who preach the pure and whole gospel. I tell you as plainly as I can speak, where and when I found this. I found it in the oracles of God, in the Old and New Testaments, when I read them with no other desire or view than to save my soul.

Therefore let all of our preachers make it a point to preach perfection to believers constantly, strongly, and explicitly. I doubt not we are not explicit enough in preaching full sanctification either in public or private (*Journal*, Vol. 6, p. 529).

A letter written in 1771 is equally significant, leaving no doubt as to his consistent testimony through the years:

Many years since I saw that "Without holiness no man shall see the Lord." I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years later God gave me a clearer view than I had ever had before of the way how to obtain it, only by faith in the Son of God and immediately I declared to all, "We are saved from sin, we are made holy by faith." This I testified in private, in public, and in print, and God confirmed it by a thousand witnesses. I have continued to declare this for about thirty years and God has continued to affirm the work of grace (*Works*, Vol. 7, p. 38).

His well-known sermon on "The Circumcision of the Heart" and his later remarks concerning it are illuminating as evidence of his consistent testimony through the years when their respective dates are compared. He preached this sermon before the University at Oxford in the year 1733; and in the year 1777, forty-four years later, when making his final revision of *A Plain Account of Christian Perfection*, he wrote concerning it:

This sermon was composed the first of all my writings which have been

published. This was the view of religion I had then, which even then I scrupled not to term "Perfection." This is the view I have of it now without material addition or diminution (*Works*, Vol. 6, p. 485).

Scattered throughout his later writings down to the last year of his long and useful life the same definite expressions are to be found, and always without any hint of wavering concerning the truth he had begun to teach so many years before.

In the year 1785, still definite and unchanged in his thinking, he counselled his followers in unmistakable words concerning what he judged to be the wisest procedure in dealing with converts after their conversion:

It will be well as soon as anyone of them finds peace with God, to exhort them to go on to perfection. The more you press all believers to aspire after full salvation obtainable now by simple faith, the more the whole work will prosper.

In the year 1790, just one year before his death, we find him expressing himself as follows:

I am glad Brother D—— has more light in regard to full salvation . . . This doctrine is the grand depositum which God has lodged with the people called Methodists, and for the sake of propagating this chiefly he appears to have raised us up.

The following year, 1791, Mr. Wesley died. Yet though by reason of his arduous labors and advanced years his bodily strength was weakened, those last days brought no sign of change in his thinking with regard to the experience he had enjoyed and the testimony he had given. Three months before his death he declared:

A man who is not a thorough friend of Christian Perfection can easily puzzle others and thereby weaken if not destroy any Select Society. Whenever you have an opportunity

of speaking to believers, urge them to go on to Perfection: spare no sins, and God, even our God, will give you His blessing.

Four days before he left to join the Church Triumphant in the land beyond the stars, his testimony was the same:

We are justified by faith, and then go on to Full Salvation.

There is no indication anywhere that during those last four days in which the sense of the Divine Presence is said to have been so manifestly present, and when whatever was of vital importance would necessarily have been talked over, that any suggestion of altered doctrinal emphasis appeared. It was rather the continued manifestation of that same triumphant spirit which had characterized his testimony through the years with that final declaration:

"AND BEST OF ALL IS—GOD IS WITH US."

That any man or any body of men have the right to declare their own interpretation of any Bible doctrine we would make no attempt to deny. But when a doctrine has been definitely stated and maintained with honor for more than 60 years by its church's founder, supported by hundreds of hymns written by his brother, so that their people might be indoctrinated both in their hymnody and their theology, then a twist is given to the doctrine in the name of its deceased founder, who no longer can make his own defense, we are not favorably impressed.

A study of those precious old hymns written by Charles Wesley will reveal the carefulness with which he expressed the truth, beginning so often with the sense of conscious need and going on with supplication and the claim of faith, through to the declaration of the

consciousness of the accomplished work. This the following, which has been a blessing to many through the years, will show:

*Come, O my God, the promise seal,
This mountain, sin, remove;
Now to my longing soul reveal
The virtue of Thy love.*

*I want Thy life, Thy purity,
Thy righteousness brought in;
I ask, desire, and trust in Thee
To be redeemed from sin.*

*For this, as taught by Thee, I pray,
And can no longer doubt;
Remove from hence the sin I say,
Be cast this moment out.*

*Anger and sloth, desire and pride,
This moment be subdued;
Be cast into the crimson tide
Of my Redeemer's blood.*

*Saviour, to Thee my soul looks up,
My present Saviour Thou;
In all the confidence of hope
I claim the blessing now.*

*'Tis done! Thou dost this moment
save;
With full salvation bless;
Redemption through Thy blood I
have,
And spotless love and peace.*

It is from this point of blessing consciously received and carefully maintained through instant obedience and daily communion that the believing soul now goes on in the progress of the holy way. Hence Mr. Wesley's accompanying emphasis of the necessity of advance toward maturity which can be known only through a daily experience of growth in grace.

Wesley on Reading

What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a Preacher read so little. And perhaps, by neglecting it, you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep Preacher without it, any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not: What is tedious at first, will afterwards be pleasant. Whether you like it or no, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a pretty superficial Preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer.

—From a letter to John Trembuth, 1760

Sense must be
yoked with spirituality

Principles of Church Growth

By Paul R. Orjala*

INTRODUCTION: Need and Possibility of Church Growth

God wants to save each generation—He is "not willing that any should perish." God is not failing—it must be us. He is preparing ripened harvest fields, but we are not bringing in the sheaves. He is calling enough workers to evangelize the world in our generation, but we are not responding adequately to His call. He has methods of reaching all with the gospel, but we have not found them or are not using them.

To paraphrase Sam Shoemaker's sermon title, we need to ask ourselves this question, Can our kind of church save our kind of world? I think it can, but we will need to recover a few things lost, and also discover a few things new. Until recently, comparison with larger denominations has left us with an inflated impression of our own achievements in growth and per capita giving. Now we have found out that growth is not inevitable, and perhaps God does not love us just because we are Nazarenes.

The usual formula for increasing church growth is stated in terms of improvement in the area of "spirituality" or methods. Granted that we need improvement in both of these areas, there are also some deeper

problems that must be solved. To find them we must dig below the surface.

I. WHAT IS CHURCH GROWTH?

When we talk about church growth, we are talking about substantial increases in church membership—not just converts, not just roll padding, but real increases.

Church growth can happen at three levels: At the local level it means new Christians becoming new members. At the district level it means new churches planted where new Christians become new members. At the general level it means new districts resulting in new churches planted where new Christians become new members. These relationships indicate that the focus of church growth is on new members in the local church, and that the district and general church exist by and for the local church. If new districts and new churches do not result in new members, there is no church growth. The pastor must be the church-growth expert for his local congregation; the district superintendent is responsible for church-growth information on his district; general church officers provide and analyze church growth for the denomination.

There are three kinds of growth and three corresponding kinds of loss:

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- | Growth | Loss |
|--|---------------------|
| 1. Biological growth (members' children won) | 1. Loss by death |
| 2. Transfer growth | 2. Loss by transfer |
| 3. Profession-of-faith growth | 3. Loss by removal |

Except where there are population migrations, transfer growth and loss usually cancel each other out rather evenly. However, California districts look better and West Virginia looks worse than the actual profession-of-faith growth would indicate. These adjustments are necessary for fair comparison.

On the basis of these three kinds of growth and loss (with consequent net gains or losses), let us propose four definitions:

1. A *sick* church or district is one with a growth rate which is lower than that of the population in which it is situated. It is becoming a smaller and smaller minority. It is financially sick if its per capita giving increases by a smaller percentage than the per capita income of its congregation.
2. A *static* church or district is one which merely keeps pace in membership with the general population increase.
3. The *improving* church or district is one which is growing faster in membership than its community is growing in population.
4. The *healthy* church or district is the one which has growth commensurate with its opportunity.

Whether the church is small or large seems to be no determining factor in church growth. The question is: Is it sick, static, improving, or healthy? As in physical health of the body, we cannot be satisfied with minimal health in church growth. This cannot save our generation—the only generation we can save. Our goal must be optimal growth. Not all

populations are equally responsive. How can we know how much growth to expect? In at least three ways: (1) by analysis of the growth patterns of the church or district over a period of time—say 10 years; (2) by the analysis of the world in which the church must win its converts; (3) by comparison with church growth of other churches in the same area. Such a study should reveal causes of growth and loss and also indicate some changes that should be made.

II. THE CHURCH GROWTH SURVEY

1. *Statistical analysis* begins with the church-growth survey. *Simple graphing* of membership and financial totals over a 10-year period will often locate trouble spots immediately. Growth is seldom even, but sudden increases or decreases should be investigated to learn what has caused them. The causes are sometimes unavoidable or trivial, but often they indicate specific precautions that can be taken to avoid losses or unknown opportunities that can be further exploited.

To compare the statistics of the local church or district with comparable statistics of the community or of another church, the figures to be compared must be reduced to percentages, ratios, and per capita units. Some useful figures are: percentages of population and church membership growth or loss, the ratio of the numbers of old church members it took to get one new net member (this could be called an evangelism index, perhaps), and per capita giving and income. Comparison with the community will reveal how healthy a church or district is. Comparison with other growing churches, or districts (especially of other denominations in the same area), may reveal how much growth is possible. If one church is getting excellent

growth in a given population, other churches can—all things being equal. A study of the nature and approach of the rapidly growing church can reveal what is producing its growth. The right combination of spiritual, social, and organizational factors might produce even more growth.

2. *Analysis of the historical and social factors* must go hand in hand with statistical analysis if blunders in interpretation are to be avoided. Historical analysis usually reveals the causes of sharp increases or decreases due to such factors as change of pastor of D.S., new buildings or locations. The age and stage of development of the local church or district affect its growth potential. The geographic distribution and density of the general population and church membership affect church growth and the type of congregational or district organization necessary for increasing church growth.

Sociological analysis of the church and community will reveal one of the most significant factors in church growth: the homogeneous units. These are units of the population which have a group consciousness affecting behavior and thinking. Some of the most common homogeneous units are based upon the following relationships: family, location (neighborhood, city, or state loyalty), social class, students, trade or profession, ethnic or language group, rural vs. urban identification, political groups, age sets, special-interest groups (clubs, sports, etc.).

The significance of homogeneous units for the growth of the church is that communication takes place more rapidly inside a homogeneous unit than through the general population at random. People of the same homogeneous unit can ordinarily evangelize their own group more easily than an outsider who has to build

up credibility before he can begin. Every Christian is a member of several homogeneous units. His membership in these units constitutes his *evangelism potential*. He is God's key man in the church for winning members of his homogeneous units. Every Christian must be made to feel this responsibility and opportunity, and trained to utilize it for evangelism.

Analysis of the source of gains and losses may give guidance to the local church or district as to the relative responsiveness or resistance of homogeneous units in the community. Analysis of the total homogeneous units in the community may reveal new responsive units which are not yet being exploited for evangelism by the church.

A financial analysis of the church membership and the community can provide a stimulus to giving as well as an assessment of the potential for giving. The financial profile of the church or district membership is usually hidden until such a survey and analysis are made.

3. An *organizational analysis* is also essential for developing church growth. This can be directed toward the efficiency of the church program and methods, but it is more advantageously directed particularly toward finding out what the real goals and results are, then checking them with the methods and program. The church-growth viewpoint assumes that it is right and desirable to check methods and goals against results. Church growth can result only when the church and district are organized for evangelism. Most churches are organized basically for maintenance. Programs, activities, and the job analysis of church officers are usually preoccupied almost wholly with serving the needs of the congregation rather than with outreach. A growing church must have

the balance evened up a little more in favor of evangelism.

A study of the use of *methods of evangelism* is a part of the organizational analysis. Our general denominational commitment to public evangelism is to our credit. Our failure to get personal-evangelism operation is one of our biggest hindrances to increasing our church growth. I agree with Trueblood when he says, "There is no possibility of a genuine renewal of the life of the Church in our time unless the principle of universal witness is accepted without reservation" (*The Company of the Committed*, p. 57). Somewhere, sometime, we began accepting non-witnessing Nazarenes as the norm, with witnessing Nazarenes as the exception to the norm. At that point we lost our greatest spiritual dynamic in evangelism. Unless we recover our earlier insistence on total participation in personal soul winning, there is little hope of improving our church-growth record. Every growing church around the world witnesses to this.

III. SPONTANEOUS CHURCH GROWTH

Up to this point we have been talking about church growth through planning. And planning is necessary for church growth in both the local church and the district. But we can never fulfill the Great Commission through planned church growth alone. It is too slow, too costly, too timid. It is limited by funds and ministers available. It is not an infinitely reproducible pattern. To find an *infinitely reproducible pattern* there must be another factor present in the life of the Church. This factor is a *climate of spontaneity* in which the Holy Spirit is free to work, free to guide any and all believers in witnessing and starting new churches.

A climate of spontaneity is one in

which the leaders not only permit but foster grass-roots initiative. In the Church it is based in the doctrine of the universal priesthood of believers, which indicates among other things that, while God usually speaks to His Church through its leaders, He may speak to His Church through any born-again believer. One of the primary tasks of leadership in the Church then becomes not merely trying to find God's will oneself, but discerning through the Spirit when and where God is speaking to His Church through any member, then joining with the Church in recognizing and implementing that direction from the Lord.

Creating the climate in which spontaneity is possible is partly a spiritual problem. To take this risk, the Church leader must first gain the poise that comes from total commitment to Christ not only of himself, but of his ministry as well—no concern for credit or reputation, just simple obedience, trusting that Christ's sovereignty over His Church guarantees that no man can ultimately frustrate God's will for His people. Creating this climate is also an organizational and interpersonal problem. The urgency upon us to get started in this direction is partly due to the fact that such a climate of spontaneity with broad-base planning has become part of the present-day organizational pattern in business, education, and industry. Our people who live and work in this climate outside their church activities long for and are beginning to expect that the Church will develop a new pattern of leadership which will allow for true dialogue at every level.

Fostering the climate of spontaneity does not mean taking a *laissez faire* approach without direction or control. It does mean finding a new pattern of team relationship and openness to everyone below our

responsibility level, and to everyone above. The ideal is that all would be free to follow the Spirit's guidance within the framework of the controls of Scripture and church channels. Is it possible that this is what characterized the "movement" atmosphere of the early days of our church?

Planned church planting alone can never succeed in winning our world for Christ, but thousands of Nazarenes in communities where there is no church could start them on a self-supporting basis if they felt they had the freedom. Of these churches, some might die, but many would live. Thousands would be won to the Kingdom, and we might start growing like some of the Baptist and Pentecostal groups are. This is the way we are growing in Haiti, Mozambique, Guatemala, Mexico, and Korea, where a 30 percent annual increase is not uncommon.

Where would we get ministers for all these new churches springing up everywhere? Use the laymen who start them. Revive the time-honored office of lay preacher. Better still, abolish the laity, and raise them all to their rightful level of ministers and witnesses for Jesus Christ. The immensity and seriousness of our task of world evangelism demand a radical approach if we would do the works of Him who sends us.

What can you and I do about church growth? First of all, we must be soul winners ourselves. Our professional duties in the ministry are no substitute for personal witnessing. We must urge this upon others by example and persuasion until the witnessing pastor and the witnessing member are the norm for the church. We must not only train our people but get them involved in soul winning until they experience the excitement and joy of it. We must

(Concluded on page 46)

**Practical
Points**

that make
a difference

"His Optimism Speaks to Me!"

DEAR SON:

You will never know how the optimism of our pastor feeds my soul! I have never seen him pessimistic in the pulpit. Oh, there are times when he "spanks" us real good, and I expect that we need it. But he always reveals the wonderful grace of God and concludes with the possibility of healing and forgiveness in Christ.

I came to church last Sunday "lower than a snake's belly." The work at the office went badly and your brother was on a tangent all week. What more can I say? I needed a word from God. And you know, the preacher came through, as he usually does!

There are times when I know our pastor has experienced a difficult week. Pastoring may have its compensations, but we all know that it has its trying hours too! And yet one would never know it by watching him in the pulpit. His contagious optimism and kindly and winning spirit molded a congregation into a worshipping fellowship. I went home blessed in my heart and confident for the week ahead.

For you see, this is the other side of evangelism. Son, every Sunday there are people in your congregation who need encouragement rather than correction. And who knows but that encouragement will form the foundation of correction?

Mother and I plan to drop in next Sunday morning. Meet us with an encouraging word from God; will you?

Love,
Dad

"We do not really grow by shifting the flock of God from one corral to another . . ."

Nazarenes Are Law-abiding

By E. E. Zachary*

THE CHRISTIAN KNOWS that he and his family are safest when he is ruled by constitutional government with equality before the law. Christians are law-abiding citizens, and the only exception is when pagan secular law contradicts the higher law of God. "We ought to obey God rather than men" (Acts 5:29). When this contradiction does not exist, when he knows the law, the Christian plans to keep it. Paul sent word to Titus, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Titus 3:1). If the Christian inadvertently breaks the law, he expects to pay the penalty provided in equal justice to all members of his society, and amend his ways to become subject to the law.

The abiding principle carries over into the church. It has become quite popular for certain glib theologs to reject disciplines by vociferously proclaiming out of context, "We are under grace and not under law." Of course we are under grace when we repent of our sins and believe on Jesus Christ as our Saviour, and our sins are judged in His redemptive death and God's mercy. And we are in His prevenient grace when we are persuaded to this place of repentance. But "the wrath of God is revealed

from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:11-13).

Nazarenes must reject the sick sentimentality that says love is so permissive that it makes no demands. Love is restrictive and disciplinary. Where there is no discipline there is no true love.

The Christian's first resolute commitment is to keep the commandments of Christ. Jesus said, "If ye love me, keep my commandments. He that loveth me not keepeth not my commandments" (John 14:14, 24). And it is as simple as that. Our Lord also told us that the truth would make us free; and there is no true freedom where there is no discipline. Yes, Nazarenes are law-abiding Christians, living by the commandments of Christ because they love Him, and they find their true freedom in the disciplines of this love.

The world has pretty well fallen on its collective face for lack of discipline and the rejection of author-

ity, and the nominal church has joined it and has shown its utter confusion because it rejects the authority of the written Word of God. Let us not take this way!

The Church of the Nazarene has the great opportunity, and blessed privilege, of showing that it is still eternally significant to submit our wills and our lives to the almighty God of the universe, and that discipline in this direction can bring peace of mind and great joy and strength to the soul.

No pastor or church membership committee should be apologetic for our doctrines and the rules of our church; and none should persuade people to take the holy vows of church membership without fully knowing what the doctrines and rules are, and why we believe such faith and discipline are desirable for a full Christian life here and preparation for heaven. It is far better for people not to accept such vows to God if they do not seriously intend to keep them; and if they are received into the church without knowing what these obligations are, their reception is deceptive. Brethren, let's be faithful to God, to the church, and to the flock that God has given us!

In some of our very densely populated areas we have several churches in reasonably close proximity, and people may very rightly seek the fellowship of a group where they feel most at ease. It is very probable that some occasional changes in church membership may be wholesome, but I feel a prayerful word of caution may be in order. Every one of our pastors should keenly remember that he is the servant of the most high God; that one pastor may vary in personality, experience, and ability, but all of us are workers together in Christ and share mutual

responsibilities for the souls of men, and the total interest of the body of Christ—the Church. Transfers from nearby churches should be made only after careful inquiry as to the eligibility of transfer, in keeping with the *Manual* of the church. If there are legitimate reasons for transfer, it should be made without ill will between the transferring member and the former local church and pastor, and only upon receipt of a valid transfer from the former church. On occasions the devil has used strong feelings to destroy Christian fellowship and usefulness; and people are never really right with themselves and with God until they are right with their fellowman in their former church fellowship. Therefore a faithful and prayerful conference with the persons involved, including their former pastor, could save a soul from real problems ahead, and help us all to see that the road to heaven is a road of right relationships between people and God. "Be at peace among yourselves" (I Thess. 5:13); "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32), are still valid scriptures for constant practice among our congregations.

We do not really grow by shifting the flock of God from one corral to another. True growth comes when the sheep are producing lambs and rearing them in green pastures and beside still waters, under the watchful eye of a good shepherd who is not anxious to annex a stray from another fold without due process, but who quickly goes out looking for his own lost sheep. Contractual changes from one man's flock to another, within the legitimate constitutional law, have always been possible.

*Superintendent, Northern California District, Millbrae, Calif.

Prayer for My Pastors

Our Father in Heaven—

On this first day of a new year I bring our pastors and families to Thee. Their dedicated influence becomes Thy point of contact in this sector of the eternal struggle. By Thy grace, help every one of us to become bigger and stronger men in 1969. Help us to shrug off, more often, the petty, little things that often plague Thy ministers. Lift troubled minds and touch weary bodies as we keep looking again and again at the vision of our true calling and the nobility of our task. We know how easily we can be smothered by criticism or flattery. Save us from "spaniel-like" fawning as we are faithful to our people. Save us from wasting our strength chasing "gimmicks" when the sins of our day call for Bible cures—belief in Thy Word, trust in Thy faithfulness, assurance of Thy love and justice. Guard us from the subtle lure of bending to the affluent and the powerful. Fill us with a holy disdain for trying to accomplish spiritual results with the perverted wisdom of this world. Make our administrative duties opportunities for spiritual impact. Help us to live and preach till our people know our whole lives and witness are not divided.

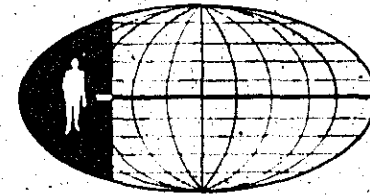
And as we preach for loyalty from our people, help us to give it to our church. Save us from the "dead-end street" of isolation. We must work with others in God-ordained unity. A reputation built at another's expense is just that, and help us to see it.

And now, our Heavenly Father, we come to a matter both tender and tragic. Help us to save our own families. In a day despising Bible standards, give us wisdom and patience and the willingness to be examples.

Finally, dear Lord, save us from becoming "castaways." Security, materialism, self-interest are not new snares, but their victims are everyday casualties. Keep us simple and faithful in our devotional life. Let the haunting call of our crucified, risen Lord be louder than the clamor of this world, and let the radiance of His love humble and gladden our service. Since Thou hast called us, we lay claim to Thy special help for this coming year; in all that we are and in all that we do.

In His name,
Amen.

Wilson R. Lanpher
Superintendent, Kansas City District



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee | R. W. Hurn, Editor

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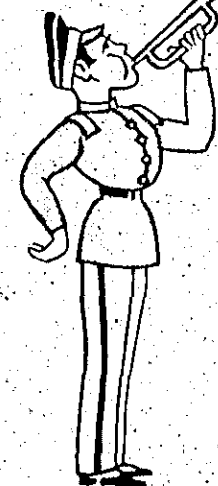
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STEWARDSHIP

ANNOUNCEMENT



1968 STEWARDSHIP ARTICLE WRITING CONTEST WINNERS

GRAND PRIZE—\$75.00

Edward W. Wallace

1st PRIZE

Paul G. Bassett
Morris Chalfant

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Donald Heard

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2nd PRIZE

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HOME MISSIONS



is "like the beating of the heart"

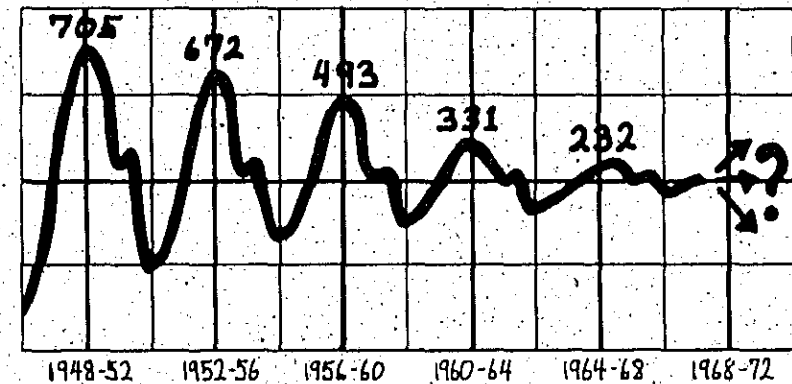
Our general superintendents said:

"To cease to operate the work of outreach in this country is unthinkable. This work is like breathing, like the beating of the heart. Home Missions is so vital that it is in a very real sense a kind of barometer—a measuring gauge of the fervor—of the real leadership of our superintendents and pastors. It is so vital to the growth of the Kingdom that it becomes a basic essential to us."

(From 1968 Quadrennial Address, Seventeenth General Assembly)

WHAT IS OUR RECORD?

Total New Churches Organized Each Quadrennium



HELP STRENGTHEN THE HEARTBEAT!

Build Home Missions in the Home Base

Operation: **LANDS**

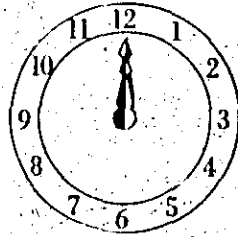
(Locating Another Nazarene Development Site)
400 new church sites in areas of opportunity
A challenge to every district and every church

Pass along your own concern to your congregation
by showing the Home Missions film

"THEY DO NOT WAIT"

premiered in the General Assembly Home Missions service
RENTAL: \$3.50 for mailing and cleaning plus
an offering for district or general Home Missions
Send name and address to whom the film should be sent,
name of your church,
and first and second choice for date wanted.

IT IS NOT TOO LATE



You can still reap benefits in the

DENOMINATION-WIDE
training emphasis in

FEBRUARY AND MARCH

Don't forget your juniors and young teens

Unit
10



or



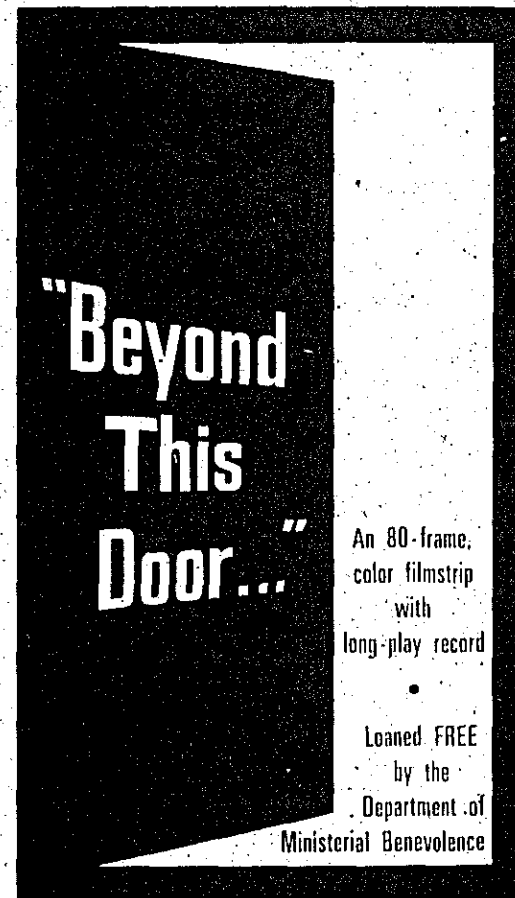
Unit
11

would be a suitable text for this age-group
(Refer to the inside front cover of
your "Blue Book" for a complete description.)
Include all ages in this

DENOMINATION-WIDE EMPHASIS

Pass up this opportunity—never

YOU GAIN WHEN YOU TRAIN



- What does the Nazarene Ministerial Benevolence Fund do for YOU?
- Why should churches pay their NMBF budgets?
- What does the NMBF do for retired ministers?

**LET BEN AND
AMY BRADBURY
TELL YOU ABOUT
IT FIRSTHAND!**

Clip the reservation card
below and send it to:

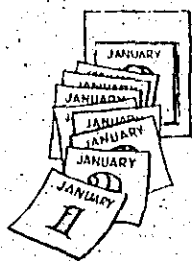
Dean Wessels
Department of
Ministerial Benevolence
6401 The Paseo
Kansas City, Mo. 64131

ACCEPTANCE CARD

Please send the
filmstrip
"BEYOND THIS DOOR..."
by the earliest
possible preferred date
indicated below.

1 _____ DATE _____
2 _____
3 _____

Name _____
Address _____
City _____
State _____ Zip _____
Church _____
District _____



NWMS Calendar—1969

January—	Revivals Worldwide—special prayer Bible Reading
February—	Alabaster Offering Prayer Chart
March—	Easter Offering—prepare for
April—	Study and Reading New books will be announced in second-quarter issue of "Council Tidings."
May—	"Other Sheep" (or month set for the campaign on your district)
June—	Prayer and Fasting
July—	Spanish Broadcast Offering goal—\$55,000.
August—	National Workers and Bible Schools
September—	Membership Enlistment Month Alabaster (second opening of the calendar year)
October—	Star Societies—checkup time
November—	Thanksgiving Offering
December—	Memorial Roll

The Challenge of 1969

IN A CONSIDERATION of what 1969 may bring we believe that U.S. news media—newspapers, magazines, and broadcasting—will swing toward more coverage of sound, orderly, and constructive happenings—away from the bizarre, freakish, and violent displays "on camera" so much in 1968.

The Gospel of our Lord and Saviour Jesus Christ teaches that love is the antidote for hate and that the golden rule is a basic tenet of the good life.

New Emphasis Due

Church and civic events that emphasize love and understanding will be in the news more in 1969 than in years.

We believe that editors will strive for more balance in their news columns and air time. They will portray the "good life" more, although they still will be forced to cover crime, riots, and killings, which will not go back to the cave in 1969 but will remain prevalent in our society.

A new emphasis, already in evidence at year-end, adds up to a greater opportunity for the pastor with good press relations who will work at the task of getting newsworthy events to his newspaper.

Press Folder Available

We hope that every Nazarene pastor who reads these lines will make an effort, if he has not done so, to become acquainted with his newspaper editor or church news writer.

The office of Nazarene Information Service, now a part of the Nazarene Commission on Communications, offers a new folder on *Press Relations for Pastors*. Send a card and the folder will be mailed free. Address:

N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

In the Christian and Missionary Alliance, a friend, Rev. Gerald B. Smith, does the same type of work that we do.

In an orientation course on public relations for their seminary graduates, Mr. Smith used our folder and added some comments:

"If Christian public relations may be considered broadly as a program of living right, publicity is the business of letting the world know about the good life. Publicity is the major ingredient of public relations in action. Basically publicity comes through news.

"Any pastor or missionary who can read, can write a news story in a form acceptable to the newspaper.

"The editor wants the facts and necessary details. Your story short or long should answer the questions of who, what, why, when and where in the first paragraph or two. Give full names and addresses of persons with identifying titles."

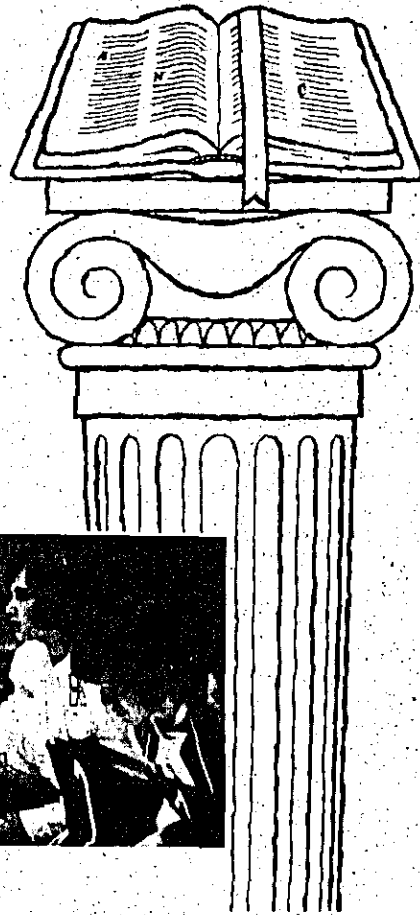
Concise Form Advocated

"Use short sentences. When you have told the story stop. Be critical of your own writing. Stick to the facts. A news story does not need personal opinions or conclusions. The editor writes his own editorials.

"Remember that the 'lead' you write (first paragraph) carries the rest of the story on its shoulders. The first paragraph must sell an editor fast or he won't read beyond it."

He calls his presentation "the shortest course in the history of public relations."

O. JOE OLSON



Youth Week 1969

Order Today!

**1969 YOUTH WEEK PACKET
ORDER BLANK**

Contains the script for a 30-minute play; an "Idea Book" containing evangelistic, fellowship, project, and fun activities; and a large, colorful poster.

Please send **N-1969** Packets at \$1.00 each.

Check or Money Order Enclosed \$
Charge (30 days) to:

Church NYPS Personal

Church Name

City

State

Zip

Ordered by

*Please give information here if shipment of packets is to be made to someone other than one receiving your Sunday school supplies.

Name

Street

City

State

Zip

Nazarene Publishing House
Post Office Box 527, Kansas City, Mo. 64141

ALIVE UNTO GOD... HIS WORD

The Packet Contains:

- Steps for Planning Youth Week
- Youth Week Committee Work Sheets
- First Sunday Theme Implementation
- A Youth Week Schedule
- Second Sunday Theme Implementation
- Let's Make Evangelism Appealing
- Discussion Story, "Big Man"
- Abigail Stands Fast," a Fun Skit

LOOKING
BACK
OVER
1968—



—Was your church just a **RELIGIOUS SOCIETY**, meeting together simply to "edify its members," or—

—Was your church a **STRONG, EVANGELICAL FORCE**, making Jesus Christ known as Saviour, and your church known as a center of salvation and service to God, **THROUGHOUT YOUR ENTIRE COMMUNITY?**

—Our task is to make aware, to win, and to excite to action the individuals in our world—at home first, then everywhere.

RADIO will help you. Get "**SHOWERS OF BLESSING**" on your local radio station. Publicize it. Then go from there. Let's get our ministry beyond our building's four walls.

We Can Reach the World with Radio

NAZARENE COMMISSION ON COMMUNICATIONS

Mission Field Quotes

Visiting Pays

Abigail Hewson, Republic of South Africa

There were many reactions from our visiting program. Two of the nurses went to a home where they were drinking beer. They had been warned not to go, but went anyhow, and when they entered they were told, "We will stab you." But the nurses answered, "No, we have not come to fight with you, but to invite you to church." So nothing happened to them. but on Sunday these young men were at the Sunday school rally. Wonderful!

At another home we visited, they told us, "Don't waste your time going to the next house or that one over there, for they will not listen and will not come to church." We went and they too arrived at Sunday school. Then someone said, "Oh, but she won't return," but the reply was, "Yes, I will; I'm coming again." This was her first time to attend any church.

I do thank God for the privilege of working for Him and showing people the way of the Cross. Continue to remember us in prayer, as we do you.

Up-to-date News from Happy Valley, Labrador

Norman Sheets, Labrador

Some up-to-date news is that we just finished a vacation Bible school with 140 enrolled and average attendance of 82 over 10 days. This represented many new contacts, as we were averaging 35-40 in Sunday school. The VBS was organized and run, by Brother John Andre, the man who started the work here. It was the first VBS in the area for 17 years, and since it was the first Nazarene one ever, we qualified under the pioneer plan for \$100 free material. This was a tremendous help when the children arrived in such numbers. How thankful we are to those who have given to make this possible for a new school! Our offerings amounted to over \$68.00 and have been returned to help in another such school.

Jamaica Needs Your Help

Ralph Cook, Jamaica

We have need of some items in Jamaica that some of our churches may be ready to discard. The first is filmstrips on Sunday school and NYPS work. Secondly, "Listen and Sing!" records; thirdly, L. B. Williams' church treasurer's books. On this last item, I have written to the Publishing House, but the books are out of stock and out of print. We thought that it might be that some churches have some copies lying about which they are not using, since they have been replaced by the new Harper Cole's treasurer's books. It might be well for the pastor to write me before sending these items, so that we do not have duplications. We could also use leftover 1968 vacation Bible school supplies.—Ralph Cook, P.O. Box 70, Cross Roads, Kingston 5, Jamaica.

PASTOR

Here it is!
 The form you need to get information
 for your quarterly report
 to the district on the Honor School Program.
 You can reproduce this or order them (U-5605)
 from the Publishing House at 50 for \$1.00.

Honor School Program TEACHER'S QUARTERLY REPORT							
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The Church School Board can help me in my teaching ministry.

This report is for the quarterly report of _____
 Name: _____
 Address: _____
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 Zip: _____

GOD'S WORD FOR ALL ADVANCE

*the Rain in Spain
 Lies Mainly
 on the Plain*

*The Quick
 Brown Fox
 Jumped Over
 the Lazy
 Dog*

and ordered
 his new
UBS
 introductory
 packet
 early

In the psychology of human motivation we know that an idea tied to a tune will repeat itself in the mind more often and more emotionally than an idea without a tune.

Sing these songs about ADVANCE, Sunday school outreach, teaching, soul winning. They will make your workers' meetings meaningful, Sunday evening services sparkle, and the Sunday school hour linger longer and motivate more. They're a must for conventions.

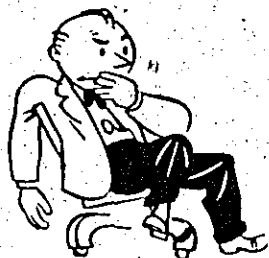
SF213—25c; 10 for \$1.00; 50 or more, 8c each.

ADVANCE

Time

SONGS FOR SUNDAY SCHOOL WORKERS

PLAN NOW!



Evangelistic CRUSADE for CHILDREN and YOUTH

March, April, May, 1969

Purpose: WIN those Sunday school enrollees to Christ and the church.

Goal: RECEIVE 15,000 new members by profession of faith by Pentecost Sunday, May 25.

In preparation for this Crusade, conduct one of these CST courses:

Unit 162.5a "Evangelism Through the Sunday School" (Text: Latham, "Teacher—You Are an Evangelist")

Unit 162.1a "Evangelism in the Local Church" (Text: Williamson, "Labor of Love")



The Nazarene Proacher



- A monthly series of questions and answers -

Q. I won't retire until I am 65. Should I wait until then to sign up for Medicare?

A. No, you should not wait. You should complete your application within the three months before the month you become 65. By taking care of this beforehand, you will assure yourself that you will have Medicare protection in the month you reach 65.

Q. There is a question on the Annual Questionnaire, which I receive and return to the Board of Pensions by May 15 each year, asking, "Is your beneficiary designation current?" What does this mean?

A. Your beneficiary is the person or persons to whom the benefit check from your life insurance policy goes in the event of your death. The question you mention is asking you if the person whom you designated when you received the policy is the person you now wish to receive the financial benefit in case of your death.

Q. If I move my district membership from a district that is a 90 percent district to a district that is not a 90 percent district, how will that affect my insurance coverage for the year?

A. Your coverage is determined by the district assembly where your name officially appears in the district minutes. If you should move in the middle of the assembly year, your coverage would continue to be the same as it was until you are officially received by your new district assembly.

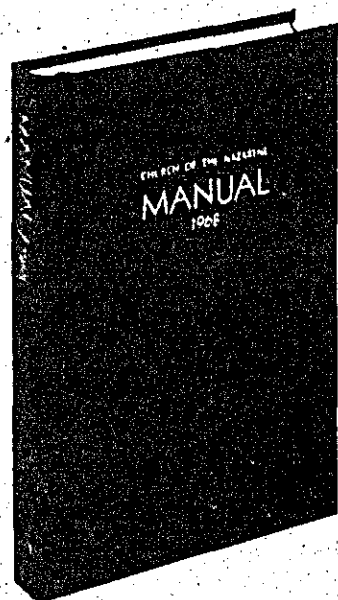
Q. Does the \$1,000 life insurance policy provided by the church reduce at the age of 65?

A. No, it continues for \$1,000 as long as a minister is in good standing in the Church of the Nazarene and meets the qualifications. And the retired minister also has "double coverage" when he is a member of a 90 percent district. When the program first began in 1955, the amount was reduced to \$500 at age 65, but this was changed in 1962. Now the policy does not reduce at age 65.

Q. After I retire and do not earn enough from the ministry to participate in social security, does the fact that I do not earn at least \$400 net annually mean that my insurance will be discontinued?

A. No. Provision is made in the policy certificate whereby a minister who retires in social security has continued insurance coverage with the church.

Questions to be answered on this page of the "Pastor's Supplement" may be sent to: Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.



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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

A Way Through

By Doris M. McDowell*

He'll take you through, however
you're tried;

His tender care is never denied.
Then always trust His promise so
true.

He'll take you through, He'll take
you through.

This word through struck me while I was praying. It was one of those times when I had knelt, almost in desperation, beside my bed to talk to my Heavenly Father about the cares and burdens that pressed me sore. There were a number of things that I had prayed about for some time that even now are not resolved, nor do I understand the why of them nor what God's answer is to be. But as the tears flowed freely, my heart was broken before Him and the words of this familiar, old hymn came like an anthem to my soul. He'll take you through, Daughter, not out of, and suddenly I understood what it was He wanted me to see.

Then, in utter honesty in His presence, there flashed across my mind more things that I needed to look at. There was that recent severe illness we'd been through, so costly in doctor bills and suffering; our great sorrow in the death of a loved one when we were too far away to attend the funeral—to comfort or be comforted. But He said, "Daughter, I'll take you through."

In my praying it seemed the Lord himself was speaking to my inmost heart, and I dared to lay bare all the things that lay cluttered on the altar. I suppose they were part of the answer to getting my prayers through—too much clutter!

Sensitive now, and tender in my

heart, He touched the area that had been most hurt—that heartache caused through misunderstanding, the disappointment and wounds from the sharp-cutting words of a friend. Why? Oh, why? His touch was gentle and His healing sure. "I'll take you through, not out of, through."

Could it be He is saying this to others too?

Mother, He will see you through all the cares and confining hours of rearing small, wriggling children that are often noisy, sometimes whiney, but always with needs that only Mother can satisfy. How you long for just one uninterrupted prayer time! "He'll take you through."

No one tries a mother more than teen-agers today. With all the love, care, and consideration we can give, there seem to be gaps in the understanding of their needs. Communication is often as remote as if they lived somewhere on the Canary Islands while we existed in a "high-rise" on the moon. "He'll take you through."

It means to be taken through the bad vote, the carnal criticisms that come sometimes when you've done your best. Through, from beginning to end, like the express train that doesn't stop at every little station!

When I'd come through the last bit of clutter, the Lord showed me the rewards of finished assignments. Then I might counsel others as they went through the same trials. I could help another weary traveler avoid the pitfalls. With ready understanding I could be a real friend.

Surrendered to His will and purpose, trusting His wisdom, His guidance, His leadership, He'll take me and you through!

*Evangelist, Santa Monica, Calif.

This is the final article of Missionary Bedwell's splendid series on John 17. Readers will treasure this series, and return to it again and again for personal inspiration, devotional insight, and spiritual food to be reprocessed by the pastor and passed on to his people—the kind of food for which laymen are ravenously hungry. We are grateful to Mr. Bedwell.—EORRON.

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 14 The Indwelling Christ

"I in them." Three short words close the prayer. So brief and yet so rich with meaning! They form not only the climax of the prayer, but also give us the key to the answers to all its petitions. The spiritual experience implicit in these three little words, *I in them*, declare the vital difference between Christianity and all other religions. Buddha, Confucius, Mohammed, and all the founders of other great religions are dead and gone. Jesus lives and lives forever! Hallelujah! These other leaders laid down rules and advices and systems of philosophy—often erroneous, always inadequate, and without any key to the fulfillment of ideals set forth. Self-effort was the only dynamic, and this utterly failed. The Gospel not only tells us how to live, but provides the effective power to fulfill all of its requirements, by the indwelling of Jesus Christ himself. It is not direction from without, but dynamic from within. Let us ponder for a while over these three precious and glorious words,

"I in them." To me they indicate three important things:

1. *The establishment of a new relationship*—Jesus Christ living within the heart of man

The New Testament teaches that there are two aspects of our relationship to Christ in redemption. We are "in Christ" and Christ is "in us." Paul uses both expressions. "Therefore if any man be in Christ, he is a new creature" (II Cor. 5:17); and, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). The unrepentant sinner is dead "in sin." He is "in the flesh." This describes the sphere and atmosphere in which he lives. But when he repents, believes, and is saved, his sphere and atmosphere are "in Christ." The rebel lays down his arms, the sinner is forgiven, the prodigal is welcomed home. This is a marvelous experience, but it is only one aspect of salvation. There is better to come. We are not only to be "in Christ," but Christ—the crucified and risen Lord,

the spotless Lamb of God, the King of Kings, and Lord of Lords—comes to live in you, and in me. This is accomplished by the incoming of the Holy Spirit, the "Spirit of Christ," "another Comforter," Christ's other self, His chosen and sent Representative about whom He said, "He is with you, but shall be in you." This is a mystery that cannot be explained, but a glorious reality which can be enjoyed. "Indwelling Christ" and "indwelling Spirit" are interchangeable terms, for these two are one. There is no closer relationship possible to man. The nearest on earth is *with*, but this is *within*. Delightful, intimate, unclouded, and unbroken communion becomes your priceless privilege, between your heart and the One who indwells it.

2. *The exercise of a new control*—Jesus on the throne of the heart

"Under new management," could be written of every soul indwelt by Christ. Initial consecration is essential, but it is only a beginning. The fulfillment of vows made and the working out of the implications of consecration involves a daily and indeed a moment-by-moment yielding to the control of Jesus Christ, who exercises His rule from within. He is not in the heart as a guest, but as King. He will brook no rival. He will not share His rule with another, whether it be Satan, self, or our sinful nature. This is not despotism; it is "our reasonable service." We do not endure His will, but really enjoy it. It is a benevolent and purposeful reign—benevolent because He desires our highest good and happiness, purposeful because He has a plan for every life, and it is a glorious plan. How sad that so many frustrate Him by disobedience!

Since man is a tripartite being of body, mind, and spirit, this control must extend to all three. "Your body," Paul declared, "is the temple of the Holy Spirit," and significantly adds, "Ye are not your own." In practical terms it means that all our bodily appetites and functions are subordinated to Christ's will and subject to his direction. So many have mistaken the body as an enemy of the soul. Far

from it! The body is the servant and instrument of God when yielded to Him. Food, sleep, clothes, recreation, homelife, sex life will all come under His scrutiny and rule. Gluttony, immodesty, sloth, uncleanness will have no place in the Christ-controlled life. This is also true of the mind. The thought life will lie open to His inspection, and will require His direction. Paul says every thought must be brought "into captivity . . . to the obedience of Christ" (II Cor. 10:5). Then the spirit also comes under His sway. Bad temper, spitefulness, bitterness, selfishness, pride, suspicion will be replaced by love, generosity, kindness, magnanimity, humility, and gentleness because Jesus is in control. "Christ in me" is not slavish acquiescence to a despotic tyrant, but willing cooperation and joyful obedience to a loving, wise, and generous Master.

3. *The guarantee of a new fruitfulness*—Jesus reproducing His own life by transforming human life

Jesus had already stated, "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). Jesus within makes a wonderful difference in the life. "Fruit" in scripture has two meanings. It can mean beauty and symmetry of character; the "fruit of the Spirit"; or "fruit unto holiness," about which Paul speaks. His presence and reign within must make a difference to the life He controls. True holiness is Christlikeness. Paul cried, "I live; yet not I, but Christ liveth in me." "The mystery of godliness," he says, "is Christ in you, the hope of glory." There is no holiness which is not Christlike. The other usage of the term "fruit" refers to success in service. In this sense Paul declared that he wanted to come to Rome, "that I might have some fruits among you also." Children in the Old Testament are called the fruit of the body, the result of union. The union of the soul with Christ produces spiritual children, who are fruit that glorifies God. His presence within guarantees that we shall bear this fruit and thus answer His prayer.

*Nazarene missionary, Stegl, Swaziland, South Africa.

Gleanings from the Greek New Testament

By Ralph Earle*

I Thess. 5:12-28

"Know" or "Respect"?

Here we have the infinitive of *oida* (v. 12), which ordinarily means "know." But Thayer says that in this passage it is used Hebraistically in the sense of "to have regard for one, cherish, pay attention to."¹ Abbott-Smith also notes that it is found here "in unique sense of respect, appreciate."² For this sense Arndt and Gingrich give "respect."³

Lightfoot holds that the word here means "to know," with a pregnant meaning, i.e. 'to see in their true character, to recognize the worth of, to appreciate, to value.'⁴ Milligan agrees that this is "evidently" the sense here, though he declares that it is "a usage of the word for which no adequate parallel has yet been produced from classical or Biblical Greek."⁵

Apparently the best translation is "respect" (Weymouth, Moffatt, Goodspeed, RSV) or "appreciate" (NASB, Beck).

"Warn" or "Admonish"?

It is the same verb here (v. 14) that is translated "admonish" in verse 12. Why not here also?

Noutheteo is compounded of *nous*, "mind," and *tithemi*, "place" or "put." So it literally means "put in mind." Abbott-Smith gives: "to admonish, exhort."⁶ Arndt and Gingrich have: "admonish, warn, instruct."⁷

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

"Unruly" or "Disorderly"?

The adjective is *ataktos*, found only here in the New Testament. It is derived from *a*, negative, and the verb *tasso*, "draw up in order" or "arrange." So it means "disorderly, out of the ranks."⁸

From the adjective *ataktos* comes the adverb *ataktos* (long *o*), found in II Thess. 3:6, 11, and the verb *atakteo*, which occurs only in II Thess. 3:7. It is a striking fact that all three of these cognate terms are found only in the Thessalonian letters, the main emphasis of which is on preparation for the Second Coming. So the words must be interpreted in that light.

These three cognate terms are treated at considerable length in an additional note by Milligan. He starts with the adjective, "which means primarily 'out of order,' 'out of place,' and hence . . . is readily employed as a military term to denote a soldier who does not keep the ranks, or an army advancing in disarray."⁹ He goes on to say: "From this the transition is easy to disorderly or irregular living of any kind as in Plato's reference to *ataktoi hedonai* . . . or in Plutarch's rebuke to those who, neglecting a 'sane and well-ordered life' . . . hurl themselves headlong into 'disorderly and brutal pleasures.'"¹⁰

Of the verb Milligan writes: "Like its adjective, it is frequently applied to soldiers marching out of order, or quitting the ranks, and hence is extended to every one who does not perform his proper duty."¹¹

Especially interesting and illuminating are two examples of the use of *atakteo* in the papyri. The first is in an Oxyrhynchus papyrus of A.D. 66, about 15 years after Paul wrote to the Thessalonians. It is a contract of apprenticeship. The boy's father agrees not to take away his son during the period specified. There is also the further stipulation that if there are any days on which the boy "plays the truant" (*ataktese*), the father is to return him for an equivalent number of days after the regular period has ended.¹²

The second Oxyrhynchus papyrus is dated about 120 years later. In it there is the specification that a weaver's apprentice is permitted to have 20 holidays in the year, "but if he exceeds this number of days from idleness [*ataktese*] or ill-health or any other reason," he must make up his absences without added pay.¹³

Milligan concludes: "If then these instances can be taken as typical of the ordinary colloquial sense of the verb, we can understand how readily St. Paul would employ it to describe those members of the Thessalonian Church who, without any intention of actual wrong-doing, were neglecting their daily duties, and falling into idle and careless habits, because of their expectation of the immediate Parousia of the Lord."¹⁴

It is doubtless in the light of this papyrus usage that Arndt and Gingrich, after noting that *ataktos* means "disorderly, subordinate," conclude: "The sense *idle, lazy* is to be preferred here."¹⁵ It is also in line with this that Moffatt translates the clause, "keep a check on loafers"; and Goodspeed, "warn the idlers" (cf. RSV).

"Feeble-minded" or "Fainthearted"?

The word is *oligopsychos* (only here in NT). It is composed of *oligos*, "little," and *psyche*, "soul." So it might literally be rendered "little-souled." But all authorities agree that the correct meaning is "fainthearted." The rendering most widely used today is: "Encourage the fainthearted."

"Wholly" or "Entirely"?

Sometimes we are asked: "Where do you get the expression 'entire

sanctification'? I don't find it in the New Testament."

The answer is I. Thess. 5:23—"The very God of peace sanctify [aorist tense] you wholly." The last word is *holoteleis* (only here in NT).

It is compounded of *holos*—"whole, entire, complete"—and *telos*, "end." So it would require some such hyphenated expression as "wholly-completely" or "completely-entirely" to bring out the full force of this compound adjective. Martin Luther translated it *durch und durch*, "through and through" (cf. Phillips).

Perhaps the best simple rendering of this clause is: "Now may the God of peace Himself sanctify you entirely" (NASB).

"Whole" or "Complete"?

The word is *holokleros*. This is a compound of *holos* and *kleros*, "lot." Thayer defines it as "complete in all its parts, in no part wanting or unsound, complete, entire, whole," and says that in this passage it should be taken ethically as meaning "free from sin, faultless."¹⁶ Arndt and Gingrich translate it: "May your spirit be preserved complete or sound"¹⁷ (cf. RSV, NASB).

¹Lexicon, p. 174.
²Lexicon, p. 311.
³Lexicon, p. 559.
⁴Notes, p. 79.
⁵Thessalonians (ICC), p. 71.
⁶Op. cit., p. 305.
⁷Op. cit., p. 546.
⁸Thayer, op. cit., p. 83.
⁹Thessalonians, p. 152.
¹⁰Ibid.
¹¹Ibid., p. 153.
¹²Ibid.
¹³Ibid., p. 154.
¹⁴Ibid.
¹⁵Op. cit., p. 119.
¹⁶Op. cit., p. 443.
¹⁷Op. cit., p. 567.

We must act at the point of maximum strategy; life is too short to do anything else.

—John R. Mott

Sermon of the Month

Life's Three Alternatives

By Robert W. Helfrich*

TEXT: *My grace is sufficient for thee* (II Cor. 12:7-10)

Three times Paul sought the Lord to ask that his "thorn in the flesh" be removed. It never was! Should we construe from this, then, that the Apostle Paul spent his remaining years as an unfortunate victim of some type of malady—left to suffer it out alone? Indeed not! Our Lord's answer to Paul's feverish plea came back with the words of assurance, "My grace is sufficient for thee." Are we to believe, then, that herein lies a magic formula, and each time that we find ourselves facing an unpleasant situation we have only to repeat this phrase and a miraculous transformation of our physical or mental discomfort will be accomplished? If this be true, how do we account for the many believers who go through life without ever seeing the light of day because their particular "thorn" is a pair of blinded eyes, or the sick who have never known what it is to be well, or the lame who will never know any other way? What shall we do about those unpleasant "rainfalls" that come, without warning, into each of our lives at one time or another? Are we to expect that since Jesus said, "My grace is sufficient," our thorn is to be abrogated? No! But if we, like Paul, choose the right way of life from the three possibilities, we shall know beyond a shadow of doubt that God's grace is sufficient.

If we, as did Paul, receive a negative answer to our request, we can:

I. Look backwards to the past.

Far too many Christians are spending their lives living in the past. "Do you remember when . . . ?" sums up, in es-

*Pastor, Ann Arbor, Mich.

sence, their every word and thought. Their life is spent recalling the time when their "thorn" was nonexistent. An appropriate illustration of this can be seen in the complaints of the Israelites as they journeyed from slavery to freedom. When they began their trip they embarked with trust in God and a distinct spirit of enthusiasm. But the trail from Egypt to Canaan was a long, troublesome one, and the romance which characterized the beginning of the trek wore off when they began facing hardships and personal trials. The Israelites began regretting the fact that they ever started the trip. Their backward glances became long and lingering looks, and they began yearning for things as they used to be. They wanted to quit—to stop short of the Promised Land. And to their leader they said, ". . . if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan" (Num. 32:5). They were willing to settle for less than God's best. They had spent too much time looking back. So it is with many of us. *This time last year . . .*, is the thought that invades our thinking as we reminisce about the time when our "thorn" was nonexistent.

Each of us holds fond memories about the past, but the past must be left alone to die a natural death if we are ever to be victorious in our day-by-day living. What we apparently forget is that the past, too, had its share of unpleasant circumstances, and if we are to be fair in our retrospection we must consider each aspect. If Paul had chosen the life of a recluse (mentally), destined to live with the thoughts of days gone by, he would have had to remember also that this life had been one which was void of Christ Jesus.

The past, for each of us, involves a time of emptiness and an existence without meaning.

Do you really think that the past was better? Would you be willing to sacrifice your relationship with Christ for a return to those days? Paul pleaded, "Remove this thorn." Jesus retorted, "My grace is sufficient."

Well then, what might the second alternative be? We can:

II. Look to the future.

Here we will surely find relief—a time when the "thorn" will be gone forever! I fear that the adage, "Time heals everything," has become a philosophy of life for far too many sad-faced, uninspiring Christians. They don't live—they merely exist. They can't enjoy the present—they only endure it. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Many are missing this because the only relief they can see looms somewhere in the future. The problem with this, however, is that during the despairing process of waiting for the future to come and steal their "thorn" away, many become more bitter than ever with life. "Time" does not heal everything. "Time" does not resurrect departed loved one; "time" does not restore sight to the blind, speech to the dumb, hearing to the deaf, encouragement to the discouraged, joy to the sorrowed, peace to the suffering. No! "Time" is but an abstraction, void of any feeling, compassion, love, forgiveness. These are made possible through the mercy and grace of a God who cared enough to send His Son, Jesus, and a Son who cared enough to give His life for each of us. I have been personally acquainted with some who live only for the future. They permit themselves to be swayed by every unkind or displeasing circumstance. They offer little or no resistance because they rely on the future to unfetter them. Like a piece of driftwood caught in the tide, their lives move helplessly to and fro. The thought that they could live a happy, fruitful life now, in spite of their personal affliction, never enters their mind.

Living in the future is a distressingly unhealthy attitude—spiritually and mentally. The future never arrives, and in the meantime we are of no service to God or self. Singing, "Someday the silver cord will break . . . and I shall see Him face to face," is fine—provided we are not living for that day to the exclusion of today's

faithfulness. Living in the future implies that, even though we have no major difficulty in believing that His grace is sufficient to redeem fallen man, we are hard-pressed to accept the truth that He is able to strengthen us in order that we might endure our "thorn" while serving Him victoriously.

Paul implored, "Remove this thorn." Jesus responded, "My grace is sufficient." So Paul chose the third, and only Christ-like, alternative:

III. Accept the present and make something of it.

Only when one has accepted the present, whatever his lot may be, does he find that God's grace is sufficient! Before this, he hasn't put God's promise to the test. Anything that our Lord gives, He gives for a purpose. Grace is given for service! One who lives either in the past or in the future cannot really be serving God, except in some superficial fashion. He is too busy "licking his wounds" to be of service. And as long as we are overly involved with our own personal obstacles, we fail to procure grace from above.

Paul pleaded, "Remove this thorn." Jesus replied, "My grace is sufficient." Victory then came, and verification of this victory is to be found in Paul's own words, ". . . I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

Christian Holiness

TEXT: II Thess. 2:13

INTRODUCTION:

Holiness is not a recent discovery nor a notion originating with Wesley or any church movement. It is, rather, God's ideal for man, conceived through grace in eternity, wrought through the power of the Holy Spirit, and bestowed on those who believe in the truth:

I. THE INITIATIVE IN HOLINESS

A. Rooted in God's nature

1. Lev. 11:44-45
2. Lev. 19:2

B. Planned in God's eternal counsel

1. Eph. 1:4
2. I Thess. 4:3

C. Offered in God's providence

1. Made possible by the work of Christ

2. Made reality on the Day of Pentecost

II. THE PURPOSE OF HOLINESS

- A. Salvation from sin and misery
 1. We are not elected by God because we are holy;
 2. But that we might be holy.
 B. Salvation to eternal life

III. THE MEANS TO HOLINESS

- A. Sanctification by the Spirit
 1. Not by our own merit
 2. Not on our terms
 3. Not piecemeal
 a. Instantaneous
 b. Complete
 B. Belief in the truth
 1. Conditional on man's response
 2. John 17:17

RONALD HUNTER

Why Believe in the Doctrine of Sanctification?

TEXT: I Thess. 5:23

INTRODUCTION:

Does sanctification make a difference in the life of the believer? Why should Paul be praying for these people to be sanctified if such was not a necessity?

I. A HOLY GOD DEMANDS A HOLY PEOPLE.

- A. I Pet. 1:15, "Be ye holy in all manner of conversation [relationships]."
 B. Matt. 5:20, "Except your righteousness shall exceed . . ."
 C. Heb. 12:14, "Holiness, without which no man shall . . ."

II. A HOLY GOD PROVIDES FOR A HOLY CHURCH.

- A. Acts 2:4, The Jewish Pentecost
 B. Acts 10:44, The Gentile Pentecost

III. A HOLY GOD EXPECTS A HOLY WITNESS OF ALL BELIEVERS.

- A. Col. 1:26-28, "Christ in you"—whom we preach
 B. Acts 2:38-39, "Promise is to all"

CONCLUSION:

As Paul prayed for those of Thessalonica, it appears he had in mind the words of God which demanded a holy people, and was also mindful of how God's Spirit had come upon the Early Church. Yet ever

more impressive was his own Pentecost, mentioned in Acts 9:17-18, and his subsequent commission of God to be a witness for Him. Paul had witnessed the searing effects of a divided church such as the one at Corinth and had also observed the oneness of the church at Antioch. Perhaps this is why he felt it ever more imperative to pray for those at Thessalonica.

KUHRMAN, K. COX

The Penitent's Prayer

TEXT: *Have mercy upon me, O Lord* (Ps. 51:1).

David had grievously sinned. He had lusted after a man's wife and committed the awful sin of adultery. Added to this terrible sin, the Psalmist had the woman's husband put at the front line of battle; and he was slain. Thus David committed two black sins—adultery and murder.

God sent Nathan, the prophet, to David with a message (II Samuel 12). After giving the story of the lamb to David, Nathan immediately made the message personal. The prophet thundered, "Thou art the man." What Nathan was to the Psalmist, the Holy Spirit is to the awakened sinner (John 16:8).

As we consider Psalms 51, may we have the guidance of the Holy Spirit.

I. THE CONFESSION

- A. *It was a confession of transgressions.* The Psalmist said, "I acknowledge my transgressions." (v. 3). He did not blame someone else—he made a clean breast of his own sins.

- B. *This was a personal confession.* The penitent David prayed, "I acknowledge my transgressions." He did not say, "We acknowledge, but," "I acknowledge my transgressions."

- C. *This was a confession of the haunting presence of guilt.* He said, "My sin is ever before me" (v. 3). Perhaps each night as David lay down to sleep, beside him on his pillow was the presence of his evil conscience, that followed him through his dreams and haunted him.

- D. *This was a confession of moral responsibility.* This poor backslider prayed, "Against thee, thee only, have I sinned, and done this evil in thy sight" (v. 4). This passage reveals the secret of David's great sin—he sinned against God first.

- E. *It was a confession of the presence of inbred carnality.* In his utter desperation the Psalmist said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (v. 5). There was no covering up of his black sin. He means to say that back behind the terrible crime was the sin principle. Yes, behind the action was the cause—and that cause was a sinful nature with which he was born.

II. THE PETITION

- A. *It was a prayer for divine mercy.* He prayed, "Have mercy upon me, O God" (v. 1). He offered no animals upon the Jewish altar, but he offered a heart of supplication. It was not for justice that he was pleading.

- B. *David prayed for the complete effacement of sin.* He blurted out, "Blot out my transgressions" (v. 1). Like erasing the writing from a page, David wanted his record cleared. He wanted to settle his account with God. He cried out, "Wash me thoroughly from mine iniquity . . . Hide thy face from my sins, and blot out all mine iniquities" (vv. 2, 9).

- C. *This was also a prayer for cleansing.* Listen to his prayer, "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (v. 2). But he continued to pray, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (v. 7). This was not a prayer for pardon, but for the inner work of purification for the believer. The microscope reveals a dark center in every flake of snow. It is the gathered sediment of soot and dirt that is found in the center of every snowflake. God knew this, and He speaks of something that is whiter than snow. What is it? It is a pure heart.

- D. *It was a prayer for soul preservation.* He prayed, "Cast me not away from thy presence; and take not thy holy spirit from me" (v. 11). When David sinned, he broke fellowship with the Lord. The prophet says, "The soul that sinneth, it shall die." The Psalmist did not want the Lord to withdraw His Spirit. Thus he cried out, "Take not the holy spirit from me."

- E. *This was a prayer for the right spirit within.* From the depths of his heart, David prayed, "Create in me a clean heart, O God, and renew a right spirit within me" (v. 10). David was praying for the same thing that the mighty Paul was telling the Thessalonian Christians about (I Thess. 5:23-24). I am persuaded that, when we are judged in the last day, we will be judged by our inner spirit as well as our outward deeds. What about your inner spirit?

- F. *Truly the Psalmist prayed for sincere restoration.* He cried out, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (v. 12). He once had this joy and walked in the manifestations of it. Now he wanted this full joy restored. No wonder he cried, "Restore unto me."

III. THE PROMISE

- A. *It was a promise to God in the gratitude of personal testimony.* Thus he prayed, "O Lord, open thou my lips; and my mouth shall shew forth thy praise" (v. 15). With an open mouth he would declare the eternal praises of the Lord. There are many opportunities to give our glowing testimony for the Lord. There is a place in church for personal testimony to the saving and sanctifying grace of the Lord.

- B. *Then David promised the Lord Christian service.* He said, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (v. 13). Thus the Psalmist promised the Lord two things: (1) to teach transgressors; (2) to seek to encompass the salvation of the sinner.

These two things are important in the life of a Christian.

IV. THE CONFIDENCE

- A. David believed wholeheartedly that God would hear his prayers. He says, "A broken and a contrite heart, O God, thou wilt not despise" (v. 17). He had made his confession, acknowledged his depravity, and made his request. Now he was ready to believe in the faithfulness of God.
- B. Faith will function when all adjustments are made. Unless we have swept the deck with a full confession and fully met all the conditions, it is impossible to believe. But when conditions are met, we can count on the faithfulness of God to pardon the sinner and sanctify the believer.
- C. David, like the prodigal son, returned unto the Lord and received full redemption. And in this modern age men can make full confession, and receive full pardon, and the blessing of entire sanctification.

W. B. WALKER, Evangelist

Suggestions for Watch Night

Good Beginnings and Better Endings

SCRIPTURES: Eccles. 7:8; Matt. 24:13; Rev. 22:13

- I. Beginnings usually allure.
- A. To finish is the task.
- B. A task half done is a failure" (Hos. 7:8).
- II. Works that God finished.
- A. Creation (Gen. 2:1)
- B. Redemption on the Cross (John 19:30).
- III. "Better is the end of a thing than the beginning."
- A. Resolutions of the past year.
- B. The finish is the test of strength.
- C. Some hills we fail on:
1. The test of everyday life
 2. Refusal of others to help
 3. When all seems to go wrong
- IV. "He that shall endure unto the end . . . shall be saved" (Matt. 24:13).

- A. Endure: Support without breaking or yielding; put up with; remain in.
- B. He who does not break up or yield, puts up with, and stays in to the end shall be SAVED.

- V. In God we have the secret of good beginnings and successful endings" (Rev. 22:13).
- A. Begin with God.
- B. Hold on with God.
- C. End with God (Rev. 22:14).
- C. T. MOORE, Evangelist

The "Conclusion"

TEXT: Eccles. 12:13.

INTRODUCTION: We have come to the last day, the last hour, and soon the last minute of another year. What we have done last year is done forever.

- I. We are facing a new year.
- A. As the years are added, our lives and our labors will come to an end.
- B. We cannot change the past, but we can choose our future, whether it be good or evil.
- II. Some words of wisdom by which we can live:
- A. For rulers: Eat for strength; be sober (Eccles. 10:16-17).
- B. To the slothful: Be industrious; save thy house (Eccles. 10:18).
- C. To the laborer: Sow in the morning (Eccles. 11:6).
- D. To the old: A man may live many years, but will not live forever (Eccles. 11:7-8).
- E. To the young: Rejoice in your youth, but remember God will bring you to judgment (Eccles. 11:9-10).
- III. Our whole duty for the coming year:
- A. "Fear God, and keep his commandments" (Eccles. 12:13).
- B. All else is vanity.
- C. In the end, all will be brought to judgment (Eccles. 12:14).

C. T. MOORE, Evangelist

The Nazarene Preacher

Seed Thought for Communion Message

Together with Christ

TEXT: Matt. 18:20

INTRODUCTION: Communion as concord, fellowship, agreement. Two or more with the Lord.

- I. We are quickened TOGETHER with Christ (Eph. 2:5; Col. 2:13).
- II. We are "heirs TOGETHER of the grace of life" (I Pet. 3:7; Rom. 4:13).
- III. We are framed and knit TOGETHER (Eph. 2:21; Col. 2:2).
- IV. Strive "TOGETHER for the faith of the gospel" (Phil. 1:27).
- V. "Caught up TOGETHER" to meet the Lord (I Thess. 4:17; cf. 5:10).

C. T. MOORE, Evangelist

Hymn of the month

Jesus Saves

(No. 329, Praise and Worship Hymnal)

The author, Priscilla Owens, was a dedicated teacher for over 50 years. She never married, and her ministry of love was given to the many boys and girls she instructed in public school and at Sunday school. She was born in 1829 in Baltimore, Md., and died there in 1899. "Jesus Saves" was written especially for a missionary anniversary in the Sunday school. It was sung for this occasion to the well-known tune "Vive Le Roi," from Meyerbeer's opera *Les Huguenots*.

The composer, William J. Kirkpatrick (1832-1921), was born in Ireland. He came with his parents to America when very small. The family settled in Pennsylvania, where he began his education. Music was always his chief interest. As a young man he became music director of the Grace Methodist Church in Philadelphia. At 21 he published his first book, *Devotional Melodies*. After time out for service in the Union Army during the Civil War, he again turned

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to music, and during his lifetime published more than 87 songbooks. The stirring tune of "Jesus Saves" is one of the best loved by Kirkpatrick.

Death came suddenly to the composer as he sat up late trying to finish the words of a new hymn. His wife found him with his head bowed on his desk. The paper had fallen from his hand to the floor. On it were penciled these words:

Just as Thou wilt, Lord, this is my cry,
Just as Thou wilt, to live or to die.
I am Thy servant, Thou knowest best;
Just as Thou wilt, Lord, labor or rest.



This appeared in the Kankakee First Church Bulletin

FIVE SPIRITUAL DISCIPLINES

For Four Weeks
There are 168 hours in a week.

1. To meet once each week for prayer at 5:20 Sunday evening in the chapel.
2. To give at least one hour each week to the church for:
 - a. Calling on absentees or new people by phone or in person.
 - b. Work on grounds or around the building (paint, cleaning, repair).
 - c. Visit the sick in rest homes, hospitals, or in their homes.
3. To give sacrificially for world missions in the Easter Offering.
4. To spend one-half hour each morning between 5:30 and 6:30 in prayer and meditation for revival. (Choose another time, if necessary.)
5. To witness to others what Christ means to me.

—Adapted from John Wesley's "Spiritual Disciplines"

I have read the above carefully and fully understand the implications of giving my life in this way for the cause of REVIVAL in these next four weeks.

Name _____

Address _____

Phone _____

Tear on the dotted line and turn in the bottom part through the church office, or drop in the offering plate.

() I will sponsor at least one cottage prayer meeting in my home to pray for REVIVAL in the next three weeks.

Pastor's comment: A large number accepted this challenge.

JACK H. LEE
Kankakee, Ill.



I RESOLVE

1. To read the Bible through in '69.
2. To make a list of 10 things for which to pray daily in '69.
3. To sing at least one stanza of some good gospel song each day of '69.
4. To visit some invalid or sick person or shut-in at least once a month in '69.
5. To attend prayer meeting every time it is possible in '69.
6. To tithe my income before anything else is taken out in '69.
7. To forgive every injury done to me in '69.
8. To speak kindly of everyone mentioned in my conversation in '69.
9. To be appreciative in my spirit throughout '69.
10. To be ON CALL for any field of service in which I might be needed in '69.

DON RICHARDSON
From Danville, Ill., Messenger

A "Year's End" Inventory Sheet

- Do I love God more?
Am I reading my Bible more or less?
What would a count of souls I have won reveal?
Have I consistently given God His tithe from my earnings?
How have I managed the remaining 90 percent—as my own or as a steward of God?
Have I let minor aches and pains keep me from church which would not have kept me from my work?
Have I harbored feelings or attitudes which make it hard for me to face certain fellow Christians?

LET'S ALL CHECK UP!

Kent-Meridian Evangel, Kent, Wash.
CLARK H. LEWIS, Pastor

A HAPPY NEW YEAR

- New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise,
New fruits for thy Master, new garments for praise;
New gifts from His treasures, new smiles from His face,
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love,
New gleams of the glory that waits thee above;
New light of His countenance, full and unpriced—
All this be the joy of thy new life in Christ.

—FRANCIS RIDLEY HAVERGAL

From Valentine, Neb., Newsletter
D. L. Runyon, Pastor

The Nazarene Preacher

RECIPE FOR A HAPPY NEW YEAR

Take 12 fine, full-grown months; see that these are thoroughly free from all old memories of bitterness, rancor, hate, and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness. In short, see that these months are freed from all the past—have them as fresh and clean as when they came from the great storehouse of TIME.

Cut each month into 30 or 31 equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way) but prepare one day at a time as follows:

Into each day put 12 parts of faith, 11 of patience, 10 of courage, nine of work (some people omit this ingredient and so spoil the flavor of the rest), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving out this is like leaving the oil out of the salad), three of prayer, two of goodwill, and one well-selected resolution. Put in a dash of fun, a sprinkling of play, and a heaping cupful of good humor.

Pour love into the whole, *ad libitum*, and mix with vim. Cook thoroughly in a fervent heat; garnish with sweet smiles and a few sprigs of joy; then serve with quietness, unselfishness, and cheerfulness, and a Happy New Year is a certainty.

—MANUEL BARONE

From First Church, Freeport, Ill.
Harold Derryberry, Pastor

Middle age is that time in life when your narrow waist and broad mind start to change places.

Our forefathers conceived the "quaint" notion that the people should support the government; that the government should support the people is our own sad contribution to political science.

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Prayer is more discussed and less practiced than any other doctrine.

You may have good grounds for asking, but you must first be on praying ground.

The prayer closets of God's people are where the roots of the Church grow.

He that resolves to mend hereafter,
Resolves not to mend now.

Egotist: A person that plays too big a part in his own life.

CALENDAR DIGEST

JANUARY

- 1 New Year's
- 5 Family Altar Sunday
- 5-12 Nazarene Family Week
- 26 Youth Week

FEBRUARY

- STEWARDSHIP MONTH
- NWMS Alabaster Giving
 - 9 Seminary Sunday
 - 16-25 Brotherhood Week
 - 19 Ash Wednesday
 - 21 World Day of Prayer

MARCH—

- 30 Palm Sunday

**Principles of
Church Growth**
(Continued from page 13)

continuously review our growth through church-growth survey methods to find out how and where we are or are not succeeding. We must find new points of contact for witness in keeping with our changing world, both to get the world into the Church and the Church into the world. We must make sure that we ourselves develop a leadership pattern which will create a climate of spontaneity in our unit of responsibility to foster and anticipate initiative. We must expect growth. We must watch for the indications of God's timing and readiness in every population now, for the night is coming when no man can work.

Remember, there is no improvement without change.

Preachers' Exchange



WANTED: Back issues of *Nazarene Preacher* for past five years; of *Pulpit Digest* of the 1930's, 1940's, and early 1950's up to 1954 (in fair to good condition). Write Rev. David Long, Havana Presbyterian Church, Box 26, Altus, Ark. 72821.

WANTED: *Down Melody Lane*, autobiography of Haldor Lillenas. State condition and price. Write: Mrs. Louis A. Bouck, Vanceve, Ky. 41385.

WANTED: Vol. XIII (Index Volume) of *Handfuls on Purpose*: John F. Hay, 1812 Liberty St., Parkersburg, W. Va. 26101.

Items for this Exchange may be either **WANTED** or **FOR SALE**, but must be confined to periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms.

"Husbands, Love Your Wives"

(Continued from page 4)

help lighten her load around the house, as long as she was teaching (which we would hope would be temporary).

Secondly, he would get her to a doctor for a thorough physical examination to find if she needed medical treatment. And in any case, he would be gentle and loving and not forever cracking the whip.

In the long run it is professionally wise to dwell with them according to knowledge. For failure here is to hinder one's prayers, Peter says, and a man won't get far if God doesn't hear him. It would appear that God attaches a lot of importance to the way a man treats his wife. It is time for some men to attach a little more importance to it themselves.

HERE AND THERE
AMONG BOOKS

Conducted by Willard H. Taylor*

It Is Toward Evening

By Vance Havner (Westwood, N.J.: Fleming H. Revell, 1968. 127 pp., cloth, \$3.50.)

Memoirs have strong appeal to the reader who has followed a leading personality across the years. For one reason or another we all enjoy "seeing the heart of a great man," especially when the exposure is voluntarily made.

Vance Havner, one of America's effective evangelists, gives us in 50 brief essays some of his reflections on his early life, school days, and 50 years of evangelism. This is not just autobiography; it is a book of vignettes from his life with appropriate but incisive spiritual comments. Here is a rare combination of the homey, humorous, and homiletical. Some of the chapter titles speak for themselves: *We Had Everything*, *Big Meetin' Time*, *Last Chanced to Be a Boy*, *Party Line*, *After Fifty Years*, *The Life of Rest for the Rest of Life*, *The Summit of the Years*.

From the "summit of the years," Havner observes that there are three great matters about which modern man knows probably less than his forebears, namely, (1) how to get in touch with God, (2) how to live, (3) life after death. Havner's assurance is that Christ holds the key to the knowledge of them all. He concludes that we may be "photographing Mars, but we are far behind with our homework on how to find God, how to live, and the life to come."

WILLARD H. TAYLOR

**One Hundred Questions
About God**

By J. Edwin Orr, (Glendale, Calif.: Gospel Light Publications, 1966. 216 pp., paper, 95c.)

Here is a splendid volume which presents valid answers to a multitude of questions which are troubling students today. Great theological truths are couched in simple terminology and presented in a most interesting manner. The dialogue in conver-

*Professor of biblical theology, Nazarene Theological Seminary.

January, 1969

sation and class discussion was never used more effectively, even by Plato or Berkeley.

This outstanding Evangelical (whose special ministry is that of "Apostle to the Intellectuals") has touched upon all of the main theological problems which trouble college youth as they seek a reconciliation between the Bible and science, reason and revelation. But one does not have to even have a high school education to grasp the great truths presented so simply and convincingly. Yet any minister will enrich his preaching by the reading of this book. It embodies a sound evangelical presentation of theology, cosmology, Christology, inspiration, and pneumatology. By this we mean to say: its doctrine of God and the Trinity is sound, its view of the person of Christ is correct (it emphasizes not only the Deity of Christ, but also the Personality of the Holy spirit—cf. *Nazarene Manual*, par. 563), its position on creation is wholesome and defensible, its theory of the inspiration reverent as it charts a middle course between bibliolatry and humanism.

Pastors may indeed recommend it to youth whose faith seeks rational and scriptural foundations. College and high school young people will find some real answers here given in a delightfully interesting manner. Seminary students will find clarification here for a better grasp of the knowledge and understanding of God. Anyone will discover here a wonderful assurance that God is not dead, even in this troubled age.

I hope it receives a wide reading among all Nazarenes.

ROSS E. PRICE

Acts: An Inductive Study

By Irving L. Jenson (Chicago: Moody Press, 1968. 253 pp., cloth, \$4.95.)

The subtitle of this book is "A Manual on Bible-Study-in-Depth." The author's purpose is to introduce his readers to the inductive method of Bible study and give them a practical demonstration of it.

The book is divided into three parts. The first is "Orientations." It discusses the pur-

pose of the manual, suggests study tools, gives a brief outline of the geographical and cultural environment of the Early Church, and touches on the authorship and purpose of Acts.

Part two spells out in detail the way one may make a survey study of the entire Book of Acts. The author believes a student should construct his own charts.

Part three consists of an analytical study of Acts, section by section. The author's three-part outline is "The Church Established" (cc. 1-7), "The Church Scattered" (cc. 8-12), "The Church Extended" (cc. 13-28). But for this detailed study he breaks the text down into six sections, which are treated in a total of 25 lessons, each lesson covering a limited area of Acts. Again, each lesson has six parts: introduction, preparation for study, analysis, explanations, further advanced study, words to ponder.

It is obvious that the author has a very analytical mind. It is possible that there may be others like this reviewer, who find this detailed, repetitious method more tiring than inspiring. May it not be that some people need more freedom in developing their own method and procedure?

Yet it doubtless should be said that anyone who would follow this guide carefully through the Book of Acts would find it a rewarding task. There are numerous footnotes which contain helpful information and suggestions for further reading.

RALPH EARLE

Christianity and the World of Thought

By Hudson T. Armerding, ed. (Chicago: Moody Press, 1968. 350 pp., cloth, \$5.95.)

Armerding, president of Wheaton College in Illinois, has brought together the thoughts of 16 scholars on the relationship of the Christian faith and various fields of academic study, such as philosophy, education, biology, geology, psychology, etc.

All of the writers are of the conservative

wing of the Christian Church. Armerding assures the readers that "each one writes from the perspective of an individual who has committed himself to Jesus Christ as Saviour and Lord." Several of the contributors are members of the editor's faculty at Wheaton.

In reading through the several essays, it is noted that a polemical approach is often taken by the authors; that is to say, they speak against liberal views in their fields or they seek to "defend" the faith. For example, Howard Vos in his study on archaeology divides his material with several questions: "Has archaeology shown the Bible to be in error? Has the Bible borrowed its great concepts and narratives? How shall Christians handle historical problems created by archaeology?" This approach is of inestimable value in some cases, but not in all. More positive, constructive statements would serve the needs of the academic community better.

The reviewer found himself confused by Pattison's discussion on Christian conversion in his essay on psychiatry. He seems to favor the word "commitment" to conversion, which might be acceptable if it were not for the fact that he wants to deny the deep work of the Holy Spirit in making some radical changes in the person's values, attitudes, and life patterns. The "born again" man does have a new "mind" and it is "the mind of Christ" (I Cor. 2:16). Furthermore, he is "a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17). The radicality of the message of our Lord and the Apostle Paul speaks of the conversion work as touching the core of a man's being and thus affecting the whole of his person.

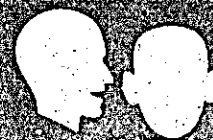
Nevertheless these articles are commendable attempts to give expression to what it means for scholars in various disciplines to speak as Christians within their fields. We need more of this type of hard thinking. Teachers as well as preachers will find this volume helpful.

WILLARD H. TAYLOR

G. B. WILLIAMSON SAYS—

"Great undertakings must be launched from the prayer pad."

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AMONG OURSELVES

"A pastor's third arm"

This is what the Beacon Series of pocket-size books have been called. The figure is apt. Actually it is much more than a figure of speech; it is literal truth. A prominently placed, neatly kept display rack of these attractive little volumes can go far toward supplying the added ministry of an associate pastor. Sometimes better, for they can go where he can't—into a lady's purse, a man's pocket, the car glove compartment, to the kitchen table, the bedside stand. And they can stay longer; maybe throughout an entire illness in the hospital, possibly read in the middle of the night when an "associate" would be sound asleep. What is more—these little helpers never put their feet in their mouths, although they may get dog-eared and their faces be stained with tears.

But of course this assumes that the pastor does more than display them; he and the receptionists and ushers (and even that "associate") must get in the habit of using them. Occasions are legion. They should be given to the visitor, the new convert, the newly sanctified, the new member, new parents, families with money problems, prospective brides and grooms; they may be used in the church and in the parsonage and in calling. From the 16 or more titles just the right book can be found for the precise need. Given at the right time, with a friendly pat and a kindly word of introduction, one of these inexpensive little books may save a soul from backsliding, perhaps, or from needless confusion and futility, to stability and growing usefulness. And isn't this what we are trying to do?

Until next month,

BT

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House-to-House Visitation

By General Superintendent Lawlor

IN THE APOSTOLIC DAYS of the Church, the Twelve found that their work was becoming unmanageable. So godly men were appointed to attend to the "material" needs of the Church. This the apostles did in order to free themselves for prayer and the ministry of the Word. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). As a result the young church grew, and the number of the followers of Christ was multiplied!

Has this work of house-to-house visitation been so greatly curtailed in the modern ministry that we have begun to think of it as a lost cause? One great divine wrote, "The surest way to a man's heart is through the door of his home." Another has written, "No time is wasted that the minister spends with people in their homes." Would it be fair to say that a half-hour visit in a home might do more to bring a soul to God than many sermons from the pulpit? Though many ministers are greatly disappointed because home visitation has produced for them very few spiritual victories, some soul-winning pastors are finding that it is abundantly productive.

House-to-house visitation, or the lack of it, also affects the minister and his ministry. If the minister allows himself to become confined to the limited, inner circle of his ministerial tasks, he will lose the vision of the unreached, lost humanity in the homes around him. And when that vision is lost, the danger is that he will become complacent, careless, and too often, both physically and spiritually lazy. And the resulting aloofness and remoteness on the part of the man of God lead to lukewarmness of spirit.

On the other hand, nothing will keep the holy zeal aglow in the heart of the man of God like going to the unchurched in their homes. House-to-house visitation will maintain, restore, or reactivate a Christlike vision of the lost and compassion for them. When our Lord saw the multitudes, He was moved with compassion. When the minister is mastered by a vision of the lost, compassion for them will grip him, compelling him to go out where they are.

Further, a revival of house-to-house calling among our ministers would have a mighty effect upon our pulpit preaching. We dare not do less work in our studies; but contact with the people in their homes will prevent our preaching from becoming remote. Such daily contacts will give relevance and reality to our preaching. And house-to-house visitation will restore and retain for the minister his concept of the value of the individual soul in the light of the atonement. Thus the minister's heart, saturated with compassion stimulated by personal

(Continued on page 3)

The Stewardship of Leadership

JUST AS ALL OF US have a stewardship of possessions, so do some of us have a stewardship of leadership. This is as true of the pastor as of the various secretaries, educators, and superintendents. In each case the aim is the same: so to discharge one's duties that there is the maximum net gain to the kingdom of God.

Now and then we observe a man who is productive in the stewardship of his money, talent, and time as a layman, but when thrust into a place of leadership becomes unproductive. He is still faithful in handling his money, talent, and time; all is devoted to the "work." But in spite of such commitment, the work doesn't throb and pulsate with life. Instead it stagnates, perhaps even dies. Some mysterious blight attacks it. The fig tree, at first so verdant with leaves of promise, produces little or no fruit.

Why this strange and unforeseen withering? It is surely not due to the Lord's curse. The plain truth is: the curse is self-imposed. And the cause is painfully obvious—personal insecurity. These men are fighting for survival, not revival. Instead of investing their leadership, they wrap it up. Their energies are more bent on protecting their status than on increasing the "goods" of their Lord.

Those who would snort at the idea of their feeling insecure are often the very ones most plagued by the disease, though they have managed to blind themselves to the fact. How else can their strange touchiness be explained? If not insecurity, it must be jealousy, or pride, or selfish ambition. Better call it fear, that inner panic which lurks in the hearts of men who want desperately to succeed, but are not sure of themselves. (But could even this fear be at times a symptom of self-centeredness? Read "A Restored Preacher," p. 4).

The disease can be seen in a man's overprotectiveness of his leadership role. He guards every prerogative of his office like an irritable, clucky hen. And he is highly sensitive to anything which seems to be a threat. This threat may be seen either in the church board or in hired associates. Instead of surrounding themselves by strong men, such nervous leaders want weak men whom they can easily manage, and over whom they can feel superior.

It doesn't take much of this to bring the machinery to a grinding halt. Soon no one feels at ease. Out of this restlessness develops a frequent turnover of personnel. Everybody is in a straitjacket, not

daring to move with freedom and initiative. Enthusiasm not generated by the "boss" is soon squelched. Ideas suggested by others seem to confuse such a leader and add to his anxiety. Disagreements are interpreted as personal affronts. Probing questions are emotionally construed to be rejections of his leadership. Gradually everyone lapses into silence. But it is an ominous silence.

Unfortunately the silence and concurrent "slowdown" are not "read" correctly. They are interpreted as obstreperous carnality and sinful indifference. To compensate, the leader now begins to drive, both himself and others, trying to accomplish with the whip what he didn't know how to accomplish by real leadership.

Such men generally develop at least two traits, both of which are serious danger signals for mental and spiritual health. One is a fierce competitiveness. They study everyone else's statistics, comparing them with their own. They feel a desperate need to beat somebody, to be ahead. The other trait is suspiciousness. The sight of a cluster of people talking in a corner sends them into a paroxysm of anxiety.

Occasionally a man is given a job that really is too big for him. Let him gracefully back out, before he is buried by it. But in most cases the man can succeed if he goes at it the right way. The first step is to conquer fear. No man will lose his leadership if he uses his office to bolster the security of others instead of his own. The second step is to surround himself by the strongest men possible, then turn them loose. Encourage their initiative. Be sparing with criticism and generous with praise. Seek their suggestions, and by all means accept their disagreements objectively. The leader who respects his followers will generally be respected by his followers. The leader who builds the image of his associates will in the end be building his own. But he will not be so concerned about this. His concern will be the kingdom of the Lord Jesus Christ, whose he is and whom he serves. This man is a good steward (not a scared tightwad) of the high and sacred trust of Christian leadership.

House-to-House Visitation (Continued from page 1)

contact with the people in their homes, will make his preaching powerful and successful.

The realization of present-day conditions should cause every minister to be spiritually alert and deeply concerned for the unchurched of his parish. No holiness minister fulfills his calling today if he remains unmoved and unconcerned about those hopelessly lost in the homes around him.

My appeal is for every minister to restore house-to-house visitation to its rightful place in the Nazarene ministry, not for the sake of statistics or any other superficial reason, but for the sake of lost humanity who live in the houses in our communities!

If we would read the confessions of others
we would be less apt to have to make
one of our own

A Restored Preacher

Anonymous

TO GET TO THE IMPORTANT PART of this testimony I will pass briefly over my earlier life by saying I was not raised in a Christian home. I fell into company with a gang of older boys at the age of six, and from then on until the Lord delivered me I lived a double life, a horrible life of sin. I would have been a suicide but for the grace of God; else a stench in the nostrils of God and society. The amazing thing was that God called me to preach His Word. I walked for a number of years with a childlike simplicity, believing God could do anything for me, and He did. But to get to the main part of my story.

I do not know when I first began to live again the self-life. Unknowingly and sincerely, but most certainly, I began again to take over the reins of my life. In the name of Christ and for His cause, I convinced myself, yet as I know now, it was for self. What was even worse, it was a so-called religious life lived from a selfish center. I don't know when the first step was taken, but it was followed by a second, third, fourth, and on. I had walked in the leadership of the Spirit like a little child and God was precious. A book could no doubt be written of those wonderful days of simplicity when I trusted God for everything and in everything, and was never disappointed.

But somewhere I began to get sufficient, independent, smart in my own ability. The change was so gradual I didn't know it was happening. I began to hurry and drive myself. The Word of God, once so precious to my heart,

was read out of duty rather than love. Worry and over-concern about my ministry, my church, my future with my denomination, began to have a place in my life—far too much of a place. I began to be ambitious (for the Lord I thought, but now I know that underneath was a hidden desire for success in the eyes of my leaders and members). I loved to be praised, and listened for it and expected it; to see my name in the paper, and looked for it; to receive recognition from men, and longed for it. Along came ambitions for success in building a large Sunday school and congregation, not totally for His glory, but partially for mine.

There also came the other evidences of a heart overburdened with its own ambitions: anxieties and concerns displayed in a critical and harsh spirit, impatience with the faults and failures of others; criticism behind the backs of those with whom I was in disagreement, *blaming others for my own failure*. There were warnings from the Lord along the way, but they went unheeded and because they were, I more easily overlooked them each time.

The straw that broke the camel's back came when my little dream castle tumbled at the hands of a reverse vote by my church board, who up to that time had appeared to go along with my ambitions for a larger Sunday school unit. Thank God for His mercy in stretching the cord that tripped me in my headlong desire to win the race for my own glory. When my church board reversed their decision by a negative vote for the building

that I had planned, programmed, and carried through the district boards for approval, my ship sank, but not without impulsive and vocal reaction from me. Immediately after I was sorry, but I didn't apologize then. How I thank God that with this experience came the realization, for the first time, of the absolute bankruptcy of my spiritual resources and the emptiness of my own heart!

I told God I was finished, that I could not go on in the condition that I was in. I knew I had to have some answers or get out of the ministry. I quit all the mad running that I had called "work for the Lord" and locked myself in my study each day. There before God I opened my heart for His examination and promised Him that, whatever it cost to follow His will, I would obey if He would show me what was wrong.

I had not cried out of the anguish of my soul very long until God began to reveal the blackness and emptiness of my heart. He took me back several years and let me listen and see almost as by tape recording and photographically the places and persons I had failed in my walk with Him. Although it was humiliating beyond description, I would admit the failure, repent of it, and promise to rectify the damage I had done, to the best of my ability. How clearly He showed me that the issue was not the wrong in the other person, but that I was responsible for my attitude and reaction to those who were wrong first! He showed me it mattered little who was wrong first, for wrong was wrong whether it was first or last. I apologized more, wrote more letters of restitution, and retraced my steps more during those days than I think I ever did in my life.

I was dying to the old dominion of self that I had allowed to again contaminate my being. The Lord showed me that I had pride of possession; desired the praise and approval of men, longed for a bigger church for the sake of selfish ambition. He showed me that I had failed Him more in the light I had received than had anyone else. He showed me that He judged by light—and I by

sight—and since I could not know the amount of light others had received, my judgment was incorrect. The searching continued, and each time He showed me my failure and sin I admitted it and repented in tears. It seemed there would be no end, but there was, hallelujah! After this had gone on for some time and I had obeyed the Lord in all that He asked of me, I was waiting on the Lord in my study asking, "Lord, what lack I yet?" when suddenly the Lord responded with floodtides of blessing that filled the whole room with the glory of His approving presence. Again the Holy Spirit came to cleanse and fill my unworthy heart.

My tears of repentance and remorse turned to tears of rejoicing as His overwhelming fullness swept into my being. There are no words to describe the preciousness, the joy, the assurance that I was owned, approved, sanctified, and made fit for the Master's use. The change that followed was far more significant than the act of His infilling, for He had been given the temple, and now He proceeded to make it a place where He would exercise His loving rulership.

Hurry and worry fell off me like an old coat, and every temptation to put them back on was gently checked. The Bible became the living Word and my soul could never get enough. How He spoke to me and taught me through the Word! I had once looked for sermons; now I was shown that I was just to feed my own soul because I was starved, and He would feed others as He desired out of a full and overflowing life. Oh, the precious lessons that came! I was to live only for His glory and His alone. Possessions were to belong to Him subject to His desire and expenditure. I was His steward, subject to obey His command and to delight in the privilege just of being counted worthy to be the vessel for His indwelling. My only purpose now was to allow Him to refine and purge me.

Worship and not work became the center of my life. He taught me that if I would always abide in Him, and live

in the Source, all the work and expression of fruit would be just the natural outcome of this union. Just as Jesus did nothing of himself, for himself, or by himself, my constant relationship with the Father was to be the same. I was to live for the Father's glory, for the fulfillment of the Father's purpose, in obedience to the Father's will. I found Christ, not as my Helper, but as my Life. I ceased to labor, that the labor of Another might be accomplished through me for His glory. I ceased to speak, that the words of Another might be spoken through me.

Slavery, you say? Oh, no, glorious freedom, for I discovered that the foundation of the universe demonstrated in the heart of God is that getting is through giving, living is through death. The road of death to carnal self led to eternal life in himself. To lose our little all is to allow God to give us His all. When I released my grasp, thinking it would mean death, I found it was only for the purpose that I might fall into His abounding, abundant life. I have made many mistakes, but by His gentle teaching have been able to correct them, and to continue to abide.

There is so much to learn, but the joy I find in the possibility of being pruned for greater fruit bearing for the Master is worth it all. I have come to know by

experience what Jesus meant when He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). I not only received the life—His life—but He is teaching me the spiritual laws of accomplishment in His kingdom; now, not the old laws of trying, but of relying; not of doing, but of being the instrument, the channel, the vessel for His doing; now, not of struggle, but of resting in His sufficiency while I simply abide and obey. I know so little, but I know I live only as I abide—for "the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4).

This romance, this adventure is a constant source of joy and anticipation. The way of death is not easy. The way of daily dying to the natural man is far more difficult than the initial crisis of death to the carnal man; but the way of the cross, though not easy, is glorious because of the joy of union with Him who dwells within and who is worthy of the sacrifice of all there is of us, unto His praise and glory. I could never trade back—even if the way grows a thousand times more costly. My cry is, "Lord, I cannot, but I am willing to be made for Your glory, all that divine grace and power can make me. Lead on, O King Eternal."

Leaders or Servants?

Why is it that more young people in the United States are not offering themselves for missionary service overseas? Charles H. Troutman . . . believes that the answer is a distortion of the missionary's role. The distortion arises through an overworking of the idea of leadership, conceived of in highly individualistic, if not heroic, terms . . . The truth is that unless the "leader" concept is blended and balanced with the "servant" concept, what we get can be more demonic than Christian. To tell a man that he is called to be a leader, or that he is being trained to be a leader, is the best way of insuring his spiritual ruin, since in the Christian world ambition is more deadly than any other sin, and, if it is yielded to, makes a man unprofitable in the ministry.

—Paul S. Rees, *World Vision*

When each hour of delay
diminishes the opportunity

"As Soon as You Can"

By Roger S. Young*

THE RING OF THE TELEPHONE was their signal for help. A brief conversation assured them that the pastor would be there right away. All the time he was driving to the hospital, he worried about what he should say. He prayed about it. He half-rehearsed a speech that would be fitting to their hour of need. As the doors of the hospital elevator closed, he felt shut in momentarily with his inadequacy to say what was needed for the hours ahead.

They seemed relieved and grateful that he had come. Afterwards he could not remember distinctly what he had said in the hour of crisis. He had prayed, but the words of the prayer were not eloquent then, nor remembered later. The answer to their prayers and his coming were all that stood out in their minds after time had erased the details.

The minister today needs a fresh understanding of his assignment to share the crisis of his people. He must have an awareness of what is wanted and what is effective in the hour of disappointment, of loss, or of heartache. To fail in understanding this responsibility would make the

pastor want to run away from his assignment, frustrated at every call for help, and hesitant and uncertain when he meets those to whom difficulties have come. To become adequate in the hour of crisis will make a minister the means of grace.

It was in the dark cell of the Mamertine dungeon in Rome that the Apostle Paul experienced his hour of personal crisis. Shackled by chains and surrounded by death, he felt the frustrations of uselessness. Demas had deserted him for the love of this present world. Then the loneliness of it all got through to him. He took the parchment and wrote to Timothy, "Do your best to come to me as soon as you can" (II Tim. 4:9, Phillips).

The call for an understanding friendship that carries the sense of the presence of God is the request of everyone in his hour of need. This is the reason the pastor is called to the heartache of the waiting room, to the emptiness of a home shocked by death, or to the disappointment of a shattered dream. The urgency of the crisis is underscored by the request of the desperate one for help to come "as soon as you can." It is the possibilities of sharing the crisis that makes the hour bearable. And when

*Pastor, Westminster, Colo.

it is God who shares our need too, the moment of crisis becomes the platform for victorious living.

The minister might do well to understand that it is not his words that are wanted as much as his presence. What a man says can be too much like the sounding brass or the tinkling cymbal. Russell L. Dicks, who had spent 34 years as a hospital chaplain, wrote of the night a head nurse asked him to see a man whose wife was killed in an accident two days before:

"As I came into the room, he lay scowling—no welcome, no expression. What to do? You don't just barge in. I pulled a chair near him, and said, 'I heard about your accident and your loss, and just wanted to sit with you a little while.'

"He doesn't have to do a thing if he doesn't want to, but you have gone to him with concern and compassion.

"Grief is a lonely, terrifying, crippling thing and the reality of God eludes us; and the eternal hope seems far removed.

"I say to you, 'I am sorry,' and my words seem futile, hollow, meaningless. But when I stand with you, or walk with you, or sit with you, we are not alone."*

The next time the phone rings calling the minister to the place of need, he can go reinforced in the awareness he can help. Instead of the anxiety that would limit his ability to bring God's grace, there is the confidence that compassion is more necessary than his words. The crisis of the parish does not need to be a crisis for the minister. He can share with them a Christlike compassion. But he must get to them as soon as he can.

*Dicks, Russell L., *Meet Joe Ross*, New York: Abingdon Press, 1957, pp. 138 f. Used with permission.

Practical Points that make a difference

On Making Introductions

Dear Son:

A "big" preacher came to service today! I was impressed by his sermon and the spirit with which it was delivered. It wasn't his fault that our pastor spent 10 minutes introducing him, to both his and our embarrassment.

It seemed to me that the pastor felt obligated to "build him up" and the speaker felt obligated to answer in kind. He was the greatest preacher in the church, the finest evangelist of this generation, and a wonderful man of God. Now he may be all of this—and perhaps more. But I wonder if Christ was pleased! Really, if he were as good as our pastor said he was, it would have been demonstrated in his message. And if we are as intelligent as our pastor often says that we are, we could have seen his value.

What I'm trying to say, Son, is that the laymen get awfully tired of ministers' backslapping, as though it were not only the accepted thing to do, but the necessary thing.

I long for our pastor to introduce a minister as one who has come to "declare the Word of God" to us. Isn't that enough? Does it not indicate that he is chosen of God to lead us in worship and evangelism? Is it not a sign that he is prepared to speak since he occupies the pulpit as God's oracle? Does our pastor need his "ego" enhanced every time a friend comes his way? I don't think so!

Every man stands on his own feet and will have his due in God's time. Isn't that our faith?

Love,
David

The Nazarene Preacher

Not only an exciting story about lay visitation, but a demonstration of good leadership as well

Case History of a Visitation Project

By Charles David Isbell*

VISITATION IS IMPORTANT. Probably every pastor wishes his people would visit more than they do. But just how important is visitation? Is it good only for those who are visited? Does it raise the spiritual tone of the entire church to have visiting a vital part of the total program? Who can, who will, and who will not visit? These are questions which the writer faced just four months ago. Some of them were answered in one week of a new kind of visitation program. Some of them are still unanswered.

On June 11, 1967 I became the associate pastor of the Rainbow Boulevard Church of the Nazarene. My duties were defined to include teenage activities, a young adult Sunday school class, and visitation. I want only to report what I tried to do by way of visitation.

For the first few months there was no program at all which asked the people of the church to visit. The pastor, Rev. Herbert Rogers, called every afternoon and every evening unless he was hindered from it by something else to do at the church. He also told me about people I should meet, new families I could visit, and of course teen-agers I might be able to help by a friendly visit. Thus for June, July, and all of August, the

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February, 1969

visitation program of the church was the visitation work of the two pastors.

September brought new light to the situation. The summer vacation schedule had been exhausted and several families which I had not seen for the three months I had been at Rainbow began to come back to Sunday school. They needed to know we were interested. Further, the pastor and I had found numerous prospects during the summer who needed to find friends in our church and begin regular attendance. Last of all, the absentee list for each Sunday was so long that it alone would have occupied the pastor and me if we visited everyone it named. Clearly something was needed.

The plan that failed

The first program I suggested was unstructured. It was an "honor" system. Each class was to be responsible to visit its own absentees, freeing the pastors to work on new and prospective families or to help those who had pressing spiritual needs. There was no competition, no way of being sure the job would get done. For four months this was the plan we tried. It was not very successful. There were a few teachers and interested folk who reported their visits week after week. The majority of

church members did very little or nothing at all.

The need still existed as it always had. We had to get the entire church involved in some way. The question was, How?

Were the members of the church simply not "on fire" for God? Did they not want to help? Were they afraid? Was there a lack of proper motivation? These questions were of basic importance before starting any kind of program. Gradually some of them began to be answered. Many began to ask me: "What is wrong with the Sunday school?" Many mentioned in their prayers and testimonies a desire to witness. Most of the people acted willing if only some way could be devised to channel their energies.

"We've tried that before." Almost everything which could have been done had already been done at Rainbow. It was plain to me that I was not smart enough to invent new ways of doing visitation work. The only hope seemed to be for something simple to catch fire with the people themselves. It was amazing how simple the answer was when it came, but many hours of prayer were required before God could open my eyes to see. There were a few people who thought the pastors should be able to make hundreds of new contacts each week. These people must be shown that they are needed if the church is to progress. Others felt they were too busy. They simply needed to evaluate activities and place everything in proper perspective. Because they loved God He was able to show them the importance of giving their time, and they obeyed fully. One small group seemed to be convinced that visitation simply would not work. Only a lot of prayer could open their eyes. It was surprising that God was so interested. I began

to ask Him to show me what I could do. The way He answered my prayer caught me by surprise.

The unexpected break

The first request I had made upon arriving at the church was for a specific night to be reserved for calling. The answer I received was that there were too many things which had to be scheduled to reserve one night every week. Consequently the first program I had tried had allowed a caller to choose his own night, his own time. The result was that many calls were postponed until Saturday night and many others were cancelled.

One Monday evening, to my surprise, a prominent member of the church board suddenly asked for permission to speak during the board's monthly meeting. The crux of his speech was this: We have a night for everything else. Why not reserve one night for visitation and plan to put nothing else on the calendar for that night? I could have leaped for joy. At last the need was plain to someone else besides the pastor and me. Even more exciting was the vote taken on his motion. Every member of the board voted, "Yes." Needless to say, the closing prayer of that meeting included my thanks to God for His wonderful answer. All I needed to do was made possible by one man whose concern made him ask a simple question. That question was my answer.

How we organized

I quickly sketched a plan which I thought could be worked fruitfully. Basically, it ran as follows: divide the church members into four groups of equal size, choose a leader for each team, call them together every Thursday evening, and send them forth to visit. With four teams at work, each

team was required to visit only one night each month. The people seemed willing to do that much.

I knew that the program itself would be only as good as its leaders. After consultation with the pastor and much more prayer, four men were chosen. The first man I chose was Bill Couchenour. Bill was the supervisor of the Adult Department of the Sunday school, and had been one of the few who had called faithfully every week whether or not there was a planned program. His interest in the church was evidenced by his willingness to work and augmented by his keen mind and forceful personality. Bob Soulia was chosen to head the second team. Bob, a graduate of our Nazarene Theological Seminary, had felt God wanted him in the pew and not in the pulpit. However, his devotion to Christ was not dimmed by his change in positions. He too had called regularly and, with his wife, carried a burden for the church which he translated into action at every opportunity. The third captain chosen was Paul Dickson. Paul was quieter and less forceful than Bill or Bob, but certainly not a bit less able or willing. I had talked of church work with him in his home and his attitude had very much impressed me. He accepted the chance eagerly, and I knew I had a good man. The most difficult decision of all was whom to ask for team four. I got my answer one Wednesday evening when Marshall Starling testified. He told of his first efforts to witness on his job, surrounded by husky men who had no time for God. Marshall had been saved only a few months but already his heart longed to share Christ with others. He too accepted eagerly, and I felt God had provided four good men. Time was to prove me right.

The first problem we faced was

how to divide the people into four equal teams. Taking a lead from professional baseball and football and basketball, I proposed a draft. The captains and I met one evening and the idea was agreeable. I wrote the name of every church member on a small card, placed all the cards on the table, and the captains began to choose their teams. They each picked 10 couples and eight single people, giving each team a membership of 28, not counting the captains themselves.

The captains decided that there should be friendly competition for a small prize. They voted that the two teams which scored the fewest points would have to furnish ice cream and cake and punch for the second-place team to serve the first-place team. Points could be earned in the following ways: 20 points for a team member who was present Thursday night to call with his team; five points for every personal call made; one point for every telephone call; and three points for every team member who was present in Sunday school. Provision was also made for any teacher or supervisor to visit an absentee in his class or department at any time for five points.

Three weeks before the contest was to start, each captain came to the front of the church and asked the very simple question, "Who will be chosen first?" Of course, they knew what they meant but no one else understood.¹ One week later, every member of the church received a letter which only said, "You have been chosen." Everyone was very curious, and I personally thought the publicity was good. At any rate, when the final announcement was made, there was wide acceptance of

¹Some of the church people later said they opposed any announcement which visitors could not comprehend. I think some adjustments could be made for this purpose.

the program. The captains met with the teams separately and their enthusiasm spread quickly.

How it worked

March 14, 1968, was the first Thursday of the new program. Fourteen members of the Dickson team met at the church. One week later 11 members of the Couchenour team ventured forth. They were followed in seven days by 18 Starling stars. The Soulias topped everyone by attracting 23 for their first night.

Where could these eager callers go? That was to be my main concern for three months. I did not want to send anyone to the wrong place. I tried to be very fair, but I know that some people just would not be able to meet the demands of calling as well as others. I tried to check at least three things about every assignment—relative location, comparable age, and reasonable number. That is, I tried to see that each person's assignment was all in one general area, that each person visited someone about his own age, and that no one was given more calls than he could conceivably make in one evening. If anyone was sent to a new home, I explained before he left what he was to do and the importance of doing it well.

Basically there were four kinds of callers present every Thursday night. *Karl Konfidence* had been before and knew how to handle himself. I could send him to anybody. *Samuel Seldom* had only made two or three calls in his entire life. He was willing but could not be sent to a new home or a difficult situation. *Freddie Frightened* had been in the church only a few months himself and the idea of a visit to someone else was thoroughly shaking. He could be very valuable, however, in visiting absentees he knew or good Christian people who

just needed friendship and some encouragement. *Neddie Negative* did not think visitation was a good idea. He was loyal to his team, but if there had been no points to earn he would have stayed at home. Thankfully, the last group was a very small minority and caused no trouble at all. Most of them didn't even come except the first night, when the program was new.

On whom could these people call? First of all, I had over 100 absentees every week who needed to be reminded by someone their own age that they were missed and needed. Secondly, there were prospects who knew our church only as a place to visit once in a while. They needed to meet flesh-and-blood people who were not ministers, who did not come to build their congregation, but who came as mere friends. Thirdly, there were parents of Sunday school children who needed to meet the person who was teaching their kids every Sunday morning. But they also needed to meet people from the church whom they could know, whom they could like. They needed to be reminded that there was a Sunday school class for them too, as well as for their children. The best way to say that is, "Why not come with me to the class for our age-group?"

If there was ever any doubt about the worth of a program of people calling it was dispelled very quickly. One lady came to Sunday school the fourth Sunday after her "friends" had invited her three straight Thursday nights. Ordinarily no one was visited two weeks in a row, but her teacher had gone out of her way to seek one who had stopped coming. She came, she said, "so I could have a clear conscience again." Another family found new friends and thus a reason to join a class for the first time. Callers reported almost every week that

"they were very friendly," "they asked us to come back again any time," they could be won "if we can keep trying." Church people whose fears had all but conquered their desire to call began to gain new confidence when they saw for themselves that very few people disdain honest friendship efforts or sincere interest in their welfare. Others learned for the first time that there is One who precedes every caller and makes the way ready to be walked in perfect safety.

The callers went in pairs, sometimes husband and wife, sometimes two ladies, sometimes two men, sometimes two young people. The average number of team members present on Thursday night was 16, or eight duets. The average number of calls made each week was 39, with teachers adding another 27. Telephoners added an average of 12 each week, so that the total number of contacts made by the teams per week was 78. It took me between six and eight hours each week to prepare proper assignments for the teams, time which I could have spent myself in personal visitation. But alone I could have made only an average of four to five contacts per hour, or from 24 at the least to 40 at the most. It was worth the time for the extension of labor it made possible.

Retrospective pros and cons

As I look back on the program as a whole, there are some things I would like to change. Others proved to be more valuable than I could ever have anticipated. I will list both the good and the bad points of the program with a knowledge that my judgment alone is not adequate to give a perfect picture.

CONS

1. Probably the most annoying thing about the entire contest was the point

system. It seemed a shame to constantly worry about who would win, what would produce the most points. The people were tempted at times to forget the real reason for the contest in the first place. However, lest this criticism seem too sharp, I must add that the Lord blessed every effort, and the people did work diligently, some of them who knew their team was already too far behind to hope for victory.

2. If I ever lead another visitation program, there is one thing which I will take the time to do regardless of the time it takes. I will see to it that everyone who calls at all has some training in the most basic skills of home visitation.

PROS

1. It was noted above that team members could earn points in one way by attending Sunday school themselves. Each team had 30 members, counting the captains and their wives. These 120 were not all faithful in their own attendance before the contest. The visitation program provided just the impetus they needed and many came regularly for the first time in years.
2. The Sunday school saw visible increase, the last four weeks in particular. The attendance passed the 200 mark to stay.
3. The people themselves were blessed. Even if no one had ever responded to an invitation, the people who involved themselves with trying to do something for Christ testified that they had found new joy and a new reason for coming to church. They were looking for those upon whom they had called the previous week.



Origen on the Use of Temptation

By Paul Merritt Bassett*

ORIGEN OF ALEXANDRIA (c. 186-255) is probably the most profound thinker in the history of Christianity. Already at age 17 he was teaching advanced theological topics to interested Christian laymen in the world's most sophisticated city. He was himself a layman and ineligible for the ministry, though some well-meaning clergy had ordained him by force. Church law forbade the ordination of a eunuch.

Origen's ineligibility resulted from his having emasculated himself in his late teens. Fearing that the heat of his youth might lead him to sinful behavior, especially since he taught a number of women, he took Matt. 19:12 literally. He later felt that he had acted hastily, without due consideration for the power of grace to channel passion and desire quite appropriately. But the spirit that prompted such utter, if precipitate, devotion to God remained with Origen through a long life.

This knowledge of Origen's background helps us to see the real beauty and spiritual sensitivity in his treatise "On Prayer," especially where he speaks of "the use of temptation."

The use of temptation is as follows. What our soul has received is unknown to all save God—is unknown even to ourselves; but it is manifested by means of temptations: so that it may be no longer

unknown what kind of persons we are, but rather that we should also know ourselves and be aware, if we will, of our own faults and give thanks for the good results manifested to us of temptations. That temptations, when they come, come to make it plain to us of what sort we are, or to "make known" the hidden things "in" our "heart," is established by the saying of the Lord in Job and what is written in Deuteronomy, as follows: "Dost thou think that I have answered thee save that thou mayest appear righteous?" and in Deuteronomy thus, "He humbled thee and suffered thee to hunger, and fed thee with manna," and led thee in "the wilderness, wherein were biting serpent and scorpion and thirst," in order that "the things in thy heart might be made known."

And if we wish also to have reminders from history, we should know that the mind of Eve did not become easily persuaded and feeble when she disobeyed God and listened to the serpent; but rather it was proved to be so beforehand, the serpent approaching her for this very reason, that his own insight perceived her weakness. Neither did wickedness first arise in Cain when "he slew" his brother (for even before that "God which knoweth the heart" "had not respect unto Cain and to his sacrifices"); but his badness came to light when he killed Abel. Again, had not "Noah drunk of the wine" which he had tilled and "become drunken" and had he not "been uncovered," neither, on the one hand, would the hastiness of action of Ham and his impiety towards his father, nor, on the other, the grave and respectful behavior of his brothers to their parent, have been

manifested. And the plot of Esau against Jacob seemed to have as its pretext the taking away of "the blessing"; but before this his soul had the "roots" of being a "fornicator" and "profane person." And we should not have known the splendour of Joseph's self-control, who was prepared against the assaults of any desire, had not his mistress become enamoured of him.

(J. E. L. Oulton and H. Chadwick (trs.), *Alexandrian Christianity, The Library of Christian Classics* (Philadelphia: The Westminster Press, 1954), II, 319-20.)

"What our soul has received is unknown to all save God. . . ." Here is good news indeed—and a magnificent note upon which to begin a discussion of temptation. Few knew better than Origen the tendency to assume that temptation is all negative, the inclination to see temptation simply as a test of our human arsenal of responses. Yet he happily reminds us that the vast power of the gift of God within us is not really known to us. It is too great to be comprehended all at once.

Temptation, then, is God's way of showing us how our inventory reads. How positive this is! Temptation, Origen tells us, has an aspect that is altogether good.

Temptation allows us to learn of resources we had no idea we had. We are too easily drawn to rely on our own estimates of our own weaknesses or strengths. Temptation shows us how to put to permanent use some equipment that we are not aware we had—equipment that is not natural to us, but equipment furnished by God himself. We come through stronger, not simply because we have been helped to shore up one of our weaknesses or because we learned of some hidden resource all our own, but because we know more of the positive power of God's grace at work within us. Origen, then, goes beyond Socrates' motto, "Know thyself," to say, "Know that there is an immeasurably powerful gift at work within you."

Of course, temptation also gives us clue to our weaknesses. These, too, are unknown until some critical moment. Here, Origen does counsel us to know ourselves. Origen notes the cases of

Eve, Cain, Ham, and Esau and indicates that the sins for which they are notorious were not the result of some sudden overwhelming by Satan. In a sense, they were not absurdities or inconsistencies in their lives. Rather, Origen believes they were simply manifestations of weaknesses already there, weaknesses already apparent to their possessors.

And these individuals could have and should have been disciplining themselves against the heinous atrocities they did eventually commit. All of this raises some serious theological difficulties, of course. But the point is well-taken. Temptation is a revealer of weakness, a revealer of weakness that God in His wisdom is telling us we must remedy. He knows that there is something ahead of us that demands the elimination of that weakness. Or at least it demands that we be well aware of it. Joseph is Origen's righteous example. The behavior of Potiphar's wife presented a temptation indeed. But Joseph knew his own strength—or weakness. He fled. And while circumstances threw him under the wrath of Potiphar, they also cast him onto the care of the God to whom he proved faithful.

Origen then reminds us that "we ought to take a firm stand against what is impending, and prepare ourselves for anything that may possibly happen, so that, whatever it may be, we shall not be proved unready, but shall be made manifest to have disciplined ourselves with the utmost care." He goes on to remind us that God will supply our lack. By now we have caught on to the fact that Origen's understanding is that this supply is not necessarily some external miracle that changes the circumstances. Rather it is reinforcement from that gift of grace within us—a reinforcement that overcomes evil in head-on battle. Origen himself had once tried to alter the circumstances. He knew the folly of that. So now he counsels us to see the power of grace within us and to heed the warning that here and there are weaknesses to be recognized, some to be remedied, if we are to please our Creator.

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



Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Six Weeks in a New Parsonage

By Mrs. Frankie Roland*

IN MY SECRET PLACE OF PRAYER I could at last sob freely. Tears streamed down my face as I tried desperately to accept this call to another pastorate that my husband had accepted. He knew it was hard for me, yet he also knew very definitely that it was God's will that we go.

I had struggled and struggled but had always bogged down in the self-pity of "But, Lord, You know I deserve this new parsonage!"

Deserve it? Certainly I deserved it! After having lived in the second worst parsonage on the district for four years, of course I knew that.

My mind went to the old parsonage. Imagine a kitchen with no cabinets and a floor that sagged so badly you couldn't expect chicken to brown evenly. The evangelist's room had been my "thorn in the flesh," for it was a cramped attic room, stifflingly hot in summer and frigid in winter.

But now for six weeks I had lived in our beautiful, spacious parsonage. The built-in kitchen was a dream. The paneling and carpeting throughout showed that the people wanted their pastor to have the best. They had so planned and thought of every convenience that it was truly a dream house.

There on my knees I visualized the beautiful evangelist's room. It was so private, there would be no interference of his study by the parsonage small fry.

My mind then turned to the parsonage of our new pastorate. Self-pity again engulfed me as I thought of a new district, new friends, and, yes, another old

parsonage! Roomy? Yes. Hard to heat? Yes. Needing paint? Yes. Wonderful Christians? Yes!

Suddenly the Holy Spirit (Who up to this time had been kept in the background as Satan engulfed me in self-pity) brought to my remembrance the wonderful young Christian couples we had met when we drove up. How sincere they seemed and how they had prayed that we would come to be their pastors!

Soon the devil slipped quietly away as the Comforter of my soul took over and literally filled and thrilled me with His sweet, understanding presence.

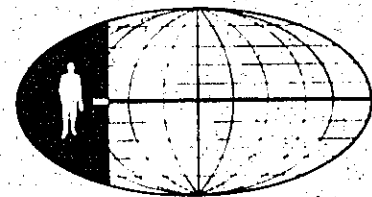
Within a few minutes I could lift my hands to heaven and sing, "I'll go where You want me to go, dear Lord," and mean every word.

With a lift to my chin and a determination in my heart, I was able to say a short time later, "We're so glad to be your new pastors. We're certain it is God's will for our lives."

As I took my place beside my husband at the back of the church after services on our first Sunday morning there, and shook hands with our new "flock," the silent prayer of my heart was, "Lord, don't let my actions in any way, at any time, intimate that I deserve a better home in which to live, or that I feel I gave up a thing."

The Holy Spirit began to whisper to my heart His great and wonderful promises, and as I walked to the parsonage after church and started in the gate, He whispered, "In my house are many mansions . . . I go to prepare a place for you." "Oh, nothing elaborate, Father," I whispered back; "just be sure I have cabinets in the kitchen, please."

*Pastor's wife, Mound City, Mo.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee R. W. Hurn, Editor

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NAZARENE WORLD MISSIONARY SOCIETY

World Day of Prayer

Friday, February 21, 1969



Friday, February 21, 1969, is World Day of Prayer.



It is our hope that every Nazarene church and missionary society will make the first Friday in Lent a day of prayer and FASTING.



If at all possible, bring a message on prayer the previous Sunday (February 16) or at the midweek service.



Sometime on Friday have a period of prayer around the church altar. Prayer requests may be found in the February *Other Sheep*, pages 16 and 17.



We leave the matter of participation in community services with other denominations up to the local church.

OK! OK! IN THE LAST FEW YEARS THE CHURCH OF THE NAZARENE HAS ESTABLISHED A DEFINITE YOUTH AND MISSIONS EMPHASIS. I'VE HEARD A LOT ABOUT IT. BUT WE'VE BEEN SENDING MISSIONARIES TO FOREIGN COUNTRIES FOR YEARS. WHAT'S THE DIFFERENCE?

The difference is this: Young people want to be involved—to be a part of the picture, not just hear about it. They want to be where the action is. And they want to witness.

Two programs were developed with these ideas in mind: the Nazarene Evangelistic Ambassadors and the Student Mission Corps.

YEAH. I'VE HEARD A LOT ABOUT THE AMBASSADORS AND THE STUDENT MISSION CORPS. WHAT'S THE DIFFERENCE?

Glad you asked that question.

The NAZARENE EVANGELISTIC AMBASSADORS is a youth and missions program which was begun in 1964. It is a multi-departmental effort in which selected teams of Nazarene college men are sent on evangelistic tours of several countries. Services are held mostly in the large cities and crowds have been as large as 12,000.

The Ambassadors travel for two summer months. They are on the go almost continually. The sponsoring departments and the individual fields share the total expenses.

The STUDENT MISSION CORPS began in 1967. (The name of the project was Youth Assistants Missionary Corps until October, 1968.) It is a program sponsored by the Department of World Missions in which college-age men and women are sent each summer to Nazarene mission fields. While on the field, the corpsmen assist the missionaries in areas ranging from office work to manual labor to teaching classes to singing or preaching.

The length of service on a field for a member of S.M.C. is six to eight weeks. Each corpsman must provide a portion of his traveling expense. All other expenditures are cared for by the Department of World Missions and the individual fields.

EITHER ONE SOUNDS LIKE A GREAT WAY TO SPEND THE SUMMER. BUT LOAFING AROUND HOME, OR SLEEPING THROUGH SUMMER SCHOOL, OR MAKING A LOT OF MONEY—THOSE ARE GREAT WAYS TO SPEND THE SUMMER TOO. WHAT'S THE DIFFERENCE?

Why don't YOU answer that one for yourself? Just what IS the difference?



STEWARDSHIP ARTICLE WRITING CONTEST FOR MINISTERS

12 Major Awards Amounting to \$230!

All Entrants Will Receive a Gift Book!

All licensed and ordained ministers of the Church of the Nazarene are invited to submit an original, unpublished article of not more than 1,200 words ON ANY ASPECT OF STEWARDSHIP. The aim of the article should be to challenge the reader with the comprehensive involvement of a Christian's resources.

All manuscripts must be postmarked by
Midnight, May 1, 1969

SIX DIVISIONS increase your chances of receiving a special award. When you send your entry (see page 32c), please designate one of the following categories:

1. Ministerial student—college or seminary
2. Active pastor—church membership less than 100
3. Active pastor—church membership 100 or more
4. Evangelist
5. Retired minister
6. Minister serving in a connectional capacity (Headquarters personnel are NOT eligible.)

The General Stewardship Committee Will Award:

- GRAND PRIZE (to be selected from six first-place winners) publication and a \$75.00 gift certificate for the Nazarene Publishing House
- FIVE FIRST PRIZES publication and a \$25.00 gift certificate
- SIX SECOND PRIZES a \$5.00 gift certificate
- ALL WHO ENTER a selected gift book

Address Your Entry To: STEWARDSHIP ARTICLE CONTEST

c/o Pastor's Supplement
6401 The Paseo
Kansas City, Mo. 64131

there's
more



STEWARDSHIP ARTICLE CONTEST

Guidelines for Writing

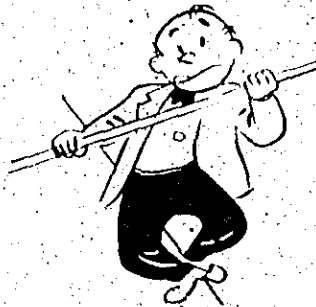
1. Pinpoint all your ideas and thoughts about the various aspects of STEWARDSHIP.



2. Organize your best ideas around a clear-cut point or conclusion you want your reader to reach.

3. Guard your introduction (lead) and the conclusion. Remember that they are the important "ends" that will ultimately tie together all that is in between. A good introduction will keep the reader reading; a good conclusion will keep the reader thinking.

4. Stay on the subject. Once you have established your premise, don't wander into other areas. (Write a separate article on those subjects.)



5. Reread and rewrite until you are satisfied that your article has arrived at its intended destination.

6. Save preaching for the pulpit, but still join with your reader-audience in discovering or sharing the potentialities of "total" STEWARDSHIP.

7. Choose words carefully. Make them precise and specific. Avoid theological jargon and biblical references that would discourage the lay reader. Keep your approach clear and simple.



8. Keep in mind the "judge's dozen." The first point is given considerable weight. (1) Overall effectiveness, clarity, originality, impact, (2) Value of the article to the reader, (3) Basic interest of the subject matter, (4) Continuity throughout the article, (5) Emotional impact on the reader, (6) Style, (7) Introduction (lead), (8) Conclusion, (9) Grammar/spelling, punctuation, (10) Economic use of words, (11) Title applicability and/or catchiness, (12) Manuscript mechanics neatness readability.



9. Follow the rules on the next page!

STEWARDSHIP ARTICLE CONTEST

• February is STEWARDSHIP month!

• Total STEWARDSHIP helps the Christian come closer to the "measure of the stature of the fulness of Christ."

• Your STEWARDSHIP article could provide your general church with high-quality reading!

Official Rules of Entry

1. Manuscript must be the original, unpublished work of a licensed or ordained minister of the Church of the Nazarene. (Headquarters personnel are NOT eligible.)
2. Manuscript must deal with some aspect of STEWARDSHIP.
3. The article must not be more than 1,200 words, and must be typewritten, double-spaced, on one side of 8 1/2" x 11" paper.
4. Every manuscript will be judged by an editorial staff of the General Stewardship Committee and will become the property of the General Stewardship Committee.
5. All entries must be postmarked by midnight, May 1, 1969.
6. Manuscripts must be accompanied by an official entry blank. Be sure name and address also appear on the manuscript. (Names will be blocked out before manuscripts are sent to the judges.)

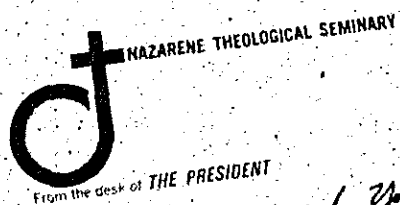
OFFICIAL ENTRY BLANK

Name _____ Division: _____
 Address _____ (see page 32a)
 City _____ State _____ Zip _____
 District _____ Church _____ (if pastoring)
 School _____ (if a student)
 Manuscript Title: _____

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

Attach this entry blank to your manuscript and mail to:

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



January 1, 1969

Hello, pastor! You will remember that Feb. 9 is Seminary Sunday. I'm asking that you (1) present the need to your people and (2) pass the plates. Give your folk an opportunity to help. Thanks!! - W.M. Greathouse

P.S. Since I'm a "rookie" I really need your help! You won't let me down now, will you?!



Dr. W. M. Greathouse
President

Pertinent Facts

- When? February 9, 1969 (or a convenient Sunday in February)
- For what? To help liquidate the \$260,000 debt on new library
- How much? An offering from EVERY church
- Send offering to:

Nazarene Theological Seminary
1700 E. Meyer Blvd.
Kansas City, Mo. 64131

“FOR THE BOOK, AND THE BOOKS”

From One Who Cares:

“Everyone seems to get to the end of his resources once in a while. A good Christian Service Training class brings again to our remembrance various things previously learned and perhaps forgotten. Many new methods and helps always come to mind when ideas are shared.”

Was this person from your church?

Have you given opportunity for idea exchange?

Is a CST class listed on your church calendar for this spring?

Class sessions are one of the best ways to stimulate thought and encourage the sharing of ideas.

SET THE TIME FOR YOUR NEXT CST CLASS NOW

Encourage your Sunday school superintendent to attend the Training Conference in the Rockies.

July 7-11, 1969
or
July 14-18, 1969

3
NEW TV SPOTS

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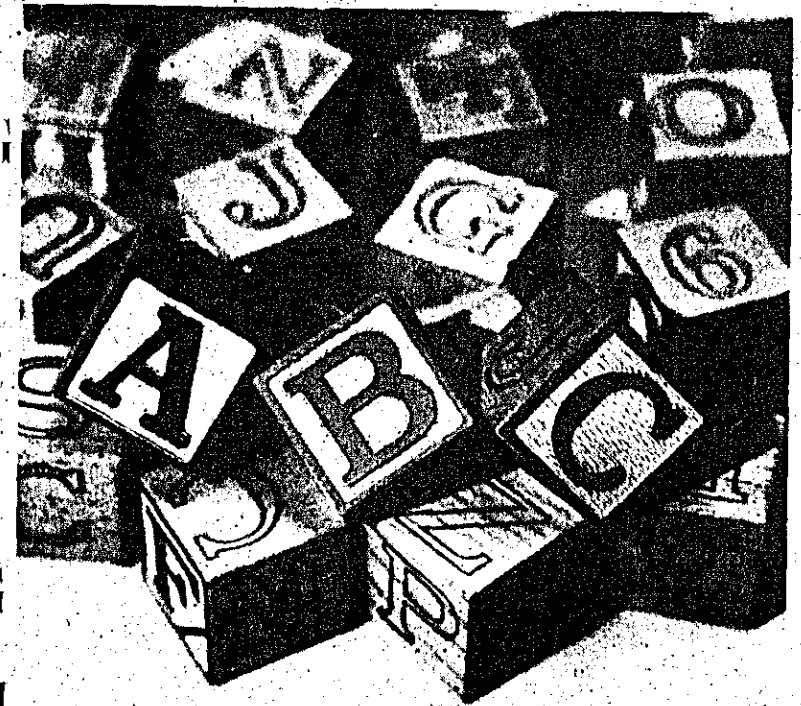
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IN THE STUDY

Gleanings from the Greek New Testament

By Ralph Earle*

II Thess. 1:1—2:2

The Duty of Thanksgiving

The first part of verse 3 reads literally: "We are obligated to give thanks to God always for you, brothers, even as it is fitting." The thought of this passage is expressed strikingly in the liturgy of the Church of England: "It is very meet, right, and our bounden duty that we should at all times and in all places give thanks."

The verb "be obligated" is *opheilo*, which originally meant to owe someone a financial debt. It is translated "owe" in Rom. 13:8. So here it carries a strong sense of obligation. Thayer says that when it is followed by an infinitive (as here) it means "to be under obligation, bound by duty or necessity, to do something."

"Meet" or "Fitting"?

The word is *axios*. It is translated "worthy" (KJV) in 35 out of 41 of its occurrences in the New Testament. But when used impersonally, as here, it means "fitting" or "proper."

Superabundance

In verse 3, Paul uses two strong verbs. He says that the faith of the Thessalonian believers grows abundantly and their love superabounds.

The first word, *hyperauxano*, is found only here in the New Testament. The simple verb *auxano* occurs 22 times. Twelve of these times it is rendered

"grow," and seven times "increase." The compound here means "to increase beyond measure" (Abbott-Smith), or "grow wonderfully, increase abundantly" (Arndt and Gingrich). The Greek *hyper* is equivalent to the Latin *super*.

The second term, *pleonazo*, is found nine times. It may be translated either "abound" or "superabound." Of these two verbs Lightfoot writes: "The words *hyperauxanei* and *pleonazei* are carefully chosen; the former implying an internal, organic growth as of a tree; the other a diffusive, or expansive character, as of a flood irrigating the land" (Notes, p. 98).

"Manifest Token" or "Proof"?

The word *endeigma* (5) occurs only here in the New Testament. It comes from *endeiknymi* (11 times), which means "to mark, point out" and in the middle "to show forth, prove" (Abbott-Smith). The patient endurance and faith of the Thessalonian Christians was a clear evidence of God's righteous judgment which would be poured out on their persecutors. The best translation here is "evidence" or "proof."

"Tribulation . . . Trouble"

This combination in verse 6 fails to bring out the connection in the Greek. The noun is *thlipsis*, the verb *thlibo* (same in v. 7). The literal meaning of the verb is "to press (as grapes), press hard upon" (Thayer). Metaphorically it means "to trouble, afflict, distress"

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(*ibid.*). The best way to indicate that the noun and the verb have the same root is to translate the phrase: "Repay with affliction those who afflict you" (RSV, NASB).

"Rest" or "Relief"?

A superficial reading of KJV might suggest that "rest" is a verb. But it is the noun *anesis*. Literally it means "a loosening, relaxation," but here "relief" from afflictions (Abbott-Smith). Arndt and Gingrich translate the whole expression: "Grant, in turn, rest to those who are oppressed." Either "rest" or "relief" fits well. But the contrast with "afflictions" somewhat favors the latter (cf. NASB).

Pay the Penalty

"Be punished" (9) is in the Greek a combination of verb and noun. The verb *tiño* is found only here in the New Testament. It means "pay."

Dike has an interesting history, as given by Thayer. First it meant "custom" or "usage," then "right" or "justice." Then it came to have the technical meaning of "a suit at law." The next step was "a judicial hearing, judicial decision," especially "a sentence of condemnation." The final step was "execution of the sentence, punishment."

So the noun and verb together mean "pay the penalty" or "suffer punishment." The judicial sentence is "everlasting destruction from the presence [literally, 'face'] of the Lord."

"Admired" or "Marveled At"?

The verb is *thaumazo* (10). Occurring 46 times in the New Testament, it is translated (KJV) "marvel" 30 times and "wonder" 14 times. Only here is it rendered "admire," and once "have in admiration" (Jude 16). It is obvious that this is not its usual meaning.

The word is found most frequently in the Gospels (33 times), where it expresses the wonder and amazement caused by Jesus' miracles. It seems clear that the idea of wonder or astonishment is inherent in the term. The best translation here is "marveled at" (ASV, RSV, NASB).

"Beseech" or "Request"?

The original meaning of *erotao* (2:1) was "ask" in the sense of "ask a question." This is found not only in Homer but also in the papyri and nearly always in the Septuagint. It carries the same connotation regularly in the Gospels. But in the rest of the New Testament, except for Acts 1:6, its predominant meaning is "to request." Thus it becomes almost equivalent to *aiteo*. Greeven points out the slight difference thus: "In distinction from *aiteo*, which often suggests a claim or passion, *erotao* denotes a genuine request which is humble or courteous" (G. Kittel [ed.] *Theological Dictionary of the New Testament*, II, 686).

"Troubled" or "Alarmed"?

The verb *throeo* (2:2) comes from a noun meaning "tumult." In classical Greek it was used in the active with the sense of "cry aloud, make an outcry." In the New Testament it is always passive and means "to be troubled, as by an alarm" (Abbott-Smith). Thayer suggests: "to be troubled in mind, to be frightened, alarmed." For this passage Arndt and Gingrich give, "be disturbed or frightened."

Attention should be called to the fact that this verb is in the present; whereas the previous one (*shaken*) is in the aorist tense. Milligan observes: "The present tense should be noted as pointing to a continued state of agitation following upon a shock received" (*Thessalonians*, p. 96).

"Is at Hand" or "Has Come"?

The Greek has *enesteken*. This verb literally means "to place in." For this passage Thayer suggests "to be upon, impend, threaten." Abbott-Smith prefers "to be present." Arndt and Gingrich render the expression here: "The day of the Lord has come." Milligan agrees: "as if the day of the Lord is now present" (p. 97). He comments: "The verb is very common in the papyri and inscriptions with reference to the current year." Perhaps the best translation is "has come" (RSV, NASB).



TOWARD EXPOSITORY PREACHING

By Frank G. Carver*

The Good News of Jesus

Rom. 1:1-4, . . . the gospel of God . . . concerning His Son . . . (All quotations from NASB unless otherwise indicated.)

INTRODUCTION

Doulos Christou Iesou, "a bond-servant of Christ Jesus" (v. 1). The genitive is possessive as Paul designates himself a "slave" of "Jesus Christ" (KJV) to his readers. This relationship, his vocation as *kletos apostolos*, "a chosen messenger" (cf. Gal. 1:1), he describes further as *aphorismenos eis euangelion theou*.

Aphorismenos, from *aphorizo*, "set apart, appoint," is an aorist middle participle indicating the whole course of Paul's life as one decisively separated by divine action, *eis euangelion theou*, "for the gospel of God" (Gal. 1:15; Acts 13:2; cf. Acts 9:1; Rom. 1:5).

The apostle presents his life to his readers at Rome as one centered exclusively not only in "the gospel of God" but also in the person of "Christ Jesus." Obvious is the fact that the two belong irrevocably together, for each serves to define the other. For Paul, as well as for us, it is indeed the *euangelion theou*, "the gospel of God" . . . *peri tou huiou autou*, "concerning His Son."

So as we examine Paul's description of his calling in the gospel it is meaningfully evident, first, that

I. Jesus Is God's Good News (vv. 1-2).

A. *He is the Good News that proceeds from God* (v. 1): *euangelion theou*.

Euangelion is literally "good news." The Old Testament background of the New Testament use of *euangelion* is found in the LXX of Isaiah 40-66, where this noun or its cognate verb *euangelizomai* is used of the proclamation of Zion's impending release from exile with its Messianic implications (cf. 40:9; 52:7; 60:6; 66:1). *Jesus*

*Chairman, Division of Philosophy and Religion, Pasadena College, Pasadena, Calif.

quotes Isa. 66:1 in Luke 4:18; and Paul quotes Isa. 52:7 in Rom. 10:15. Significant is Mark 1:14-15: "Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"

Theou, "of God," is a subjective genitive of origin or cause as in Rom. 15:16; II Cor. 11:7; I Thess. 2:2, 8-9. *God is the Source or Author of "the gospel."* Perhaps here it is "important not to sacrifice fullness of interpretation to an overprecise analysis of syntax." It could also include the force of the objective genitive—a gospel "about" God, the unfolding in time of His plan conceived from eternity.

B. *He is the Good News that fulfills God's promises* (v. 2): *ho proepengellato*, "which he promised beforehand," . . . *en graphais hagiiais*, "in the holy Scriptures." *Proepengellato* is aorist tense, probably constative, "viewing God's revelation of His purposes in the Old Testament as a whole. Since God had "promised beforehand" the gospel "through His prophets," it is in direct continuity with God's saving action in the history of the people of Israel. It is not new in the sense of the contradiction of the past, but new in the sense of the fulfillment of the God-inspired hopes of the past (cf. Rom. 1:17; 3:21; 4:3, 6 ff.).

En graphais hagiiais, "in . . . holy Scriptures." The absence of the article "emphasizes the Divine character of these as opposed to other writings. That is *hagion* which belongs to God; *hagias graphai* is the O.T. as God's book." The ancient record contains God's promises written by His inspired men (*dia ton propheton autou*) and is thus taken up into His holy purposes of salvation (cf. I Pet. 1:10-12).

This is the setting of the assuring announcement (*euangelion . . . peri huiou autou*) that—

II. God's Good News Is Jesus (vv. 3-4).

A. *The divine message centers in One who lived as a Son of Man* (v. 3): *peri tou huiou autou tou genomenou*, "concerning his son who was born . . ."

Tou genomenou: aorist middle participle of *ginomai* with the meaning here "be born" (cf. Gal. 4:4).

Ek spermato David, "of the seed of David." As a man He belonged to the line of David (cf. II Tim. 4:18; Mark 10:47; 12:35-37).

Kata sarka, "according to the flesh." This is the human nature of Christ in its en-

tirety (cf. John 1:14; Rom. 9:5; Heb. 4:7), the mode or vehicle of His existence as the incarnate Son before His resurrection."

B. The divine message centers in One who lives as the Son of God (v. 4): *peri tou huiou autou . . . tou horisthentos . . .*

Tou horisthentos huiou theou en dunamei is best translated "appointed [aorist passive participle] the Son of God in power." The point is not that He hasn't always been the Son of God, but that here "the apostle is dealing with some particular event in the history of the Son of God incarnate by which he was instated in a position of sovereignty and invested with power, an event which in respect of investiture of power surpassed everything that could previously be ascribed to him in his incarnate state."¹²

Ex anastaseos nekron, "the resurrection from the dead." This is the event referred to, the event to which the early Christians applied Ps. 2:7: "Thou art my Son; this day have I begotten thee" (KJV; cf. Acts 13:33; Heb. 1:5; 5:5). Similarly, at Pentecost, Peter climaxed his proclamation of the resurrection and exaltation of Christ with the declaration: "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified" (Acts 2:36).

Kata pneuma hagiosunes, "according to the Spirit of holiness." This is the idiomatic Hebrew way of saying "the Holy Spirit." The Holy Spirit, as the Agent of Christ's resurrection (I Cor. 6:4; Rom. 8:11; II Cor. 13:4), "is now the vehicle, the mode, the manner of His status as Lord."¹³ The Holy Spirit is the resurrected and exalted Life of the Lord, a Life that is communicable, that can make others alive (I Cor. 15:45).

The reference in vv. 3-4 is thus "not to two coexisting sides in the constitution of the Saviour, but to two successive stages in his life."¹⁴ The emphasis is put by the two adverbial *kata* phrases on the result of the initial actions. Note the parallels and contrasts:

<i>ton genomenou</i>	<i>ton horisthentos huiou</i>
	<i>theou en dunamei</i>
<i>ek spermatos David</i>	<i>ex anastaseos nekron</i>
<i>kata sarka</i>	<i>kata pneuma hagiosunes</i>

CONCLUSION

God's message to us in our day is "the gospel . . . concerning His Son," the good news of "Jesus Christ our Lord" (v. 4). It is all comprehended in the one glorious Person:

Iesou, "Jesus." The Figure of human history who lived among men as a man of flesh and blood.

Christou, "Christ." The Messiah, the One who came anointed of God in fulfillment of the salvation hopes of Israel and the redemptive purpose of God for all mankind.

Tou kuriou hemon, "our Lord." The Sovereign of our lives, who reigns over all and whose exalted presence is alive in our midst imparting His transforming life to all who will receive. It is thus that "the gospel of God" (v. 1) is "the gospel of His Son" (v. 9).

¹²William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 204.

¹³The reading *Iesou Christou* ("Jesus the Messiah") which the KJ translates could well be original. See the evidence cited in Nestle's *Novum Testamentum Graece* and the discussion in W. Sanday and A. C. Headlam, *The Epistle to the Romans, The International Critical Commentary* (4th ed.; Edinburgh: T. & T. Clark, 1900), pp. 3-4. *Christou Iesou* would simply be a proper name.

¹⁴Arndt and Gingrich, p. 126.

¹⁵*Ibid.*, p. 318.

¹⁶Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 211; Arndt and Gingrich, p. 318.

¹⁷*Ibid.*, p. 210.

¹⁸Sanday and Headlam, p. 5.

¹⁹Turner, p. 72. If "conceives the idea as a whole without reference to the beginning, progress, or end; it is a total yet punctillar aspect, for it must not be supposed that punctillar Aktionsart necessarily involves a brief space of time."

²⁰James Deane, *St. Paul's Epistle to the Romans, The Expositor's Greek Testament*, ed. W. R. Nicoll (Grand Rapids: Wm. B. Eerdmans, n.d.), II, 585.

²¹Arndt and Gingrich, p. 157.

²²See John Murray, *The Epistle to the Romans, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), I, 6-8.

²³*Ibid.*, p. 10.

²⁴Neill Q. Hamilton, *The Holy Spirit and Eschatology in Paul, Scottish Journal of Theology Occasional Papers*, No. 6 (Edinburgh: Oliver & Boyd, 1957), p. 13.

²⁵Geerhardus Vos, "The Eschatological Aspect of the Pauline Conception of the Spirit," *Biblical and Theological Studies*, by members of the Faculty of Princeton Theological Seminary (New York: Charles Scribner's Sons, 1912), p. 229.

SERMON OF THE MONTH

Fountains That Never Run Dry

By Willard B. Airhart*

SCRIPTURE: John 4:1-26

The intensity of action as told in the Gospel narratives may leave us breathless. The Master seems, with few exceptions, to live at fever pitch. We begin to wonder if there were any casual moments, any occasions when He may have had to face the problem, for instance, of the unexpected opportunity to witness.

Was Christ's meeting with the Samaritan woman unanticipated, or dare we to read foreknowledge into the words, "He must needs go through Samaria"? If we believe this meeting to be unanticipated, it only adds to the striking drama of the dialogue. We view the startling revelation of unsatisfied human cravings. But what authority there is in the confident assertions of Jesus, the Water of Life!

I. The Soul Thirsteth

The songwriter had undoubtedly read the words of the Psalmist before he wrote, "All my lifelong I had panted for a draught from some cool spring that I hoped would quench the burning of the thirst I felt within. Hallelujah! I have found Him whom my soul so long had craved! Jesus satisfies my longings; through His blood I now am saved."

For the cry of humanity is, "My soul thirsteth" (Ps. 42:2). It is a universal call, forced by a spiritual parchedness that is neither controlled nor gratified by environment. For, lo, we live in a land of plenty. Yet have men ever more tragically shown a barrenness and thirst? Suicide is not only escape for the poor or the physically ill; but the prominent, the affluent are travelling down the same narrowing road. This disillusionment with life attacks the young and old alike. Conflicts, frustrations, pres-

ures pile up mountain-high, while purposes, ideals, hopes steadily fade and die. No wonder, for many, life isn't worth living and even the little lights have gone out!

Here then is strong craving evidenced as surely as a physical thirst. No, not by the swollen tongue, reddened eyes, or parched skin. But by a frightening array of symptoms—lust-filled eyes, selfish lives, money-mad businessmen, dope-addicted mothers, hate-driven fathers, followers of false gods and cults, and a 1,001 attempts to submerge life's dread realities in a maze of activities.

Face it, pastors! Face it, church members! Face it, sinners! Something desperate is wrong with men. The soul is smitten with drought, and the cry for relief is heard, "Oh, that someone would place a drop of real satisfaction upon my tongue."

This will all men admit. But what we so often refuse is to confess, "My soul thirsteth for God, for the living God." Gone crazy with craving, our society seeks to satisfy the soul with water that is polluted, stagnant, and disease-ridden. The malady is thus aggravated, the craving increased.

But when God comes, when the Water of Life is revealed and received, all that changes. Jesus spoke the truth about men, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

II. Christ, the Source of Supply

The channels into which men have tapped their souls are evident. Praise God, there are those who look and act as if they have partaken of the living water! Jesus referred to it as "water that I shall give him." He, Christ, then becomes the Supplier. He becomes the Presence in life that tones and blends until even the darker hues are beautiful. They all noted, you will remember, that the disciples had been with Jesus.

Drawing our strength, our satisfaction from Christ, life is full, beneficial, glowing. His people flourish as trees "planted by the rivers of water." The inner transformation wrought by faith in Christ gives forth an outward indication, restoring God-directed morality and ethics. There is a daily witnessing to the Source of this living water.

III. Jesus Satisfies Completely

We sing happily, "Nothing satisfies but Jesus." But when we are challenged to state it positively, we are pressed to decide

*Pastor, Hamilton First, Ontario.

February, 1969

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Recognize that He who was able to create your body is well able to make repairs.

—Rufus Moseley

The Nazarene Preacher

if He really satisfies *completely*. That strips away the qualifications, the professional attitude, leaving us human souls as witnesses to a divine reality. Was Jesus misquoted, in other words, when He said, "Whosoever drinketh . . . shall never thirst"? For that is an overwhelming statement. We receive the sometimes insincere and often adventurous pledges of the politician with sophistication and reserve. But this exceeds them all. And we dare not bear skepticism of the mind if we would know the overflowing of the heart.

Yes, it is true! Jesus said, "Lo, I am with you always." Paul stepped far out in faith as he declared magnificently, "My God shall supply all your need." Every thirst quenched—every desire for God satisfied!

There is a thirst that drives to unnatural extremes. In dreadful times men have been crowded to drink blood or salt sea water. Such are the results of physical dehydration to the point of insanity. This Samaritan woman was victim of such a thirst. It was a thirst that knew no restraint as she sought to satisfy an inner craving. She, like godless people everywhere, knew the far limits beyond which we are driven as the inner springs of life are dried up and we reach the point of total moral insanity.

But gloriously there is a thirst that is normal and healthful, the very evidence of proper balancing of demand and supply. It was to his thirst, spiritually, that Jesus promised to be "a well of water" constantly flowing. He would be always available, always in sufficient supply. Here then is the fountain from which the Heaven-born child may drink deeply today, and tomorrow, and forever. For this is a supply unto everlasting life. As my days, so shall my strength be. Jesus, the Living Water, completely satisfies!

IV. The Supply Is Ever Flowing

What more reassuring language could be used than that in describing this as "a well of water springing up"? Not sluggish, not seasonal, not temperamental, but as constant as God himself. We become quickly disillusioned with that which is a sporadic, emotional outburst. Our hearts cry for a deep-flowing, ever flowing supply of God's peace and blessing. That is exactly His promise.

Never fear that the summer drought or chill winter frost will dry up this fountain. Here is grace that flows freely at the moment you need it most. Days of plenty and peace will not deceive you to draw you away. And times of hardship will only

mean that you stay closer to the fountain. *This stream just never dries up!*

The brook upon which Elijah depended flowed slower and slower until it was no more. But God's grace never ceased to be available. Three Hebrew youths faced the roaring-hot furnace, but the God of Israel delivered them as they believed He would. Stunned by a rock, Stephen dropped to the roadway, a victim of hypocrisy-fed persecution. But bursting through a pyramid of stones, the artesian fountain of grace enabled him in his martyrdom to exactly duplicate the spirit of Christ.

Is it all for another day, long past? Not when our missionaries can lay their children in a rough grave on foreign soil and go back eagerly to their ministrations. Not when our young people are still willing to sever ties with home and loved ones if it must be for the sake of the gospel. Not when the expressions of spiritual exultation heard and seen in our services come so frequently from those from whom the Lord seems to have taken the protective hedging!

Oh, this living water is so wonderfully available! You—yes, you—can join the company of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In your days of greatest need, Jesus promised to you that the living water will still flow freely. Drink deeply, satisfyingly of God's grace and strength.

V. The Price Is Full Surrender

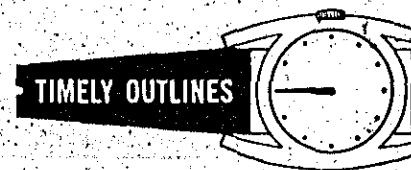
What is our evaluation of the spring? There is a price to be paid for its favors, but what shall that price be? The farmland with the artesian well becomes tremendously valuable in the time of drought. Hopelessly unhappy without Christ, what premiums are we willing to give for this living water? For surely there is a price!

Thanks be to God, it is a price that all can pay. The Samaritan woman paid it. You can pay it. I must pay it. Its currency is a surrender to Christ in every area of life. It demands the baring of life's secrets before Christ. It presumes the deliverance of our inner selves as a willing sacrifice. It is tarrying before God until that inner stagnation is cleansed away and the fresh, clean water of everlasting life flows in.

For whatever else we know about it, this much is sure: If this everlasting water of life is to fulfill its purpose, it must have its

channels within the heart. Christ must be an indwelling Reality, flowing through us and out to a waiting world.

Times have not changed the strength of the declaration, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The same offer is made to you today. Transformation awaits the repentant sinner, complete satisfaction until the arid, tasteless things of the old life could never again lure you back and down. For the Christian, why not drink more deeply of this refreshing, cooling stream? "Freely let me take of Thee." This Fountainhead of all grace, Jesus, the Water of Life, eternally satisfies. Have you tried Christ's way?



Stewardship—

The Whole of Life a Stewardship

TEXT: Matt. 25:14-30

INTRODUCTION

- A. The whole of life a stewardship
- B. His own servants and his goods
- C. Let us note our stewardship of time, talents, bodies, finances.

I. Time

- A. To be used to improve mind, etc.
- B. To be holy
- C. Do all to the glory of God.

II. Talents

- A. Everyone has one.
- B. The less one has, the more easy to squander.
- C. All will be judged and rewarded according to the use of talents.

III. Bodies

- Temples of the Holy Spirit, I Cor. 6:17-20
- A. Should be kept clean
 - B. Should be kept healthy
 - C. Should be kept consecrated

IV. Finances

- All the tithe of the Lord; Lev. 27:30
- A. How much shall I give? Tithe, the minimum.

B. Tithing is biblical.

C. What are its blessings? See Mal. 3:10-12.

CONCLUSION: Are we good stewards? "We are bought with a price."

CLARENCE T. MOORE

The Faithful Steward

TEXT: Luke 12:42

INTRODUCTION

1. All stewards should be faithful, I Cor. 4:2.
2. Stewards are answerable to God, I Cor. 4:3-4.
3. All we have has been given us, I Cor. 4:7.

The Faithful Steward:

1. Knows all will be revealed and known, Luke 12:2
(An eye that sees, an ear that hears, Luke 12:3)
(Therefore fear God, not man, Luke 12:3.)
2. Confesses Christ as Lord, Luke 12:8
(Gives willing service)
3. Recognizes the greater, Luke 12:23
(Life and body over meat and raiment)
4. Seeks God's kingdom first, Luke 12:31
(Knows the greater includes the lesser).
5. Knows his heart will be with his treasure, Luke 13:34
6. Keeps his accounts always ready, Luke 12:36
7. Knows his Lord will reward him, Luke 12:42-43

CLARENCE T. MOORE

Alabaster—

The Defense of Uncalculating Love

SCRIPTURE: Matt. 26:6-16

INTRODUCTION: Only six days before the Crucifixion, Jesus shares a meal with His friends in the home of Simon the Leper in Bethany. The resurrected Lazarus, who is present, is the subject of conversation with the spectators. John indicates that the woman is Mary and the disciple who complains is Judas. He also mentions that Martha is serving. In this atmosphere Mary, stirred by the impulse of love, breaks the

box of alabaster and anoints Jesus. She is charged with imprudence, waste, and callous neglect of the poor. But Jesus defends her.

I. Because of her motive

A. The disciple who questioned the motive of Mary posed as more benevolent than she.

1. His low-level ethics were exposed by the flash of love that Mary showed. Judas wanted the money to pass through his hands so that some would stick. John records that he goes immediately to the elders to betray after this event.
2. Mary's simple, selfless love for Jesus was recognized and defended by Him. "... a deed plunged into the stream of selfless dedication to Jesus Christ will sparkle like a stone in a stream. Remove the stone, it dries dull and lifeless" (Maclaren).

B. The apparently practical thing is not always the best to do for the Lord.

1. Her gratitude to Jesus for His resurrection of her brother prepared her heart to hear the Spirit say, "Do it!"
2. She did not know what Jesus volunteered—"Me ye have not always."

C. Lovers do not always have usefulness as primary concern. Coldhearted spectators would yell, "Waste!" on many occasions.

1. Stephen's bold testimony—which cost his life
2. The liberal giving of Barnabas.
3. Paul's final return to Jerusalem, resulting in imprisonment.
4. All martyrs, heroes, are "impractical" men in the eyes of skin-saving earthlings.

But Jesus, with understanding of the motive of love, accepts all gifts—

II. And breathes into them a meaning that is beyond the comprehension of the givers.

A. Mary had no knowledge of His imminent death and burial. She did much better than she knew.

B. He often surprises the giver with the far-reaching effects of his acts.

1. On earth—
Stephen . . . the spread of the Gospel . . . the conversion of Paul.
Barnabas . . . became son of consolation . . . brilliant missionary.
Paul's return to Jerusalem resulted

in testimony in Rome and writing of the books.

Current example . . .

2. In heaven—"When saw we Thee hungry, and fed Thee?"

Only the revelation of heaven will fully reveal the far-reaching effect of acts of love. We cannot see that now, and it is improper for us to try. We must be concerned with keeping our motives right.

CONCLUSION: The world does not understand uncalculating love. Jesus defends it because He sees the motive of one who does what he can. He then blesses that act of service with meaning that is immortal, exceeding the understanding of the giver."

MILLARD REED

(Seed thoughts from Alexander Maclaren, Vol. VII)

Man's Emptiness and God's Fullness

TEXT: *Deep, calleth unto deep at the noise of thy waterspouts.* (Ps. 42:7).

Perhaps David was looking up into the face of a deep and black cloud. The clouds above were calling unto the deep of the sea, which created a waterspout that burst in the hills, overflowing the rivers, and making its way back to the deep of the sea. This might have been the origin of this psalm.

The psalm contains 10 personal references, 43 pronouns, and nine questions. In the psalm we have the "four P's." There are to be found (1) Panting (2) Pouring, (3) Pouting, (4) Praising. Let us consider three things I see in the text:

I. MAN'S SOUL IS A GREAT DEEP.

A. There is a great deep of need. The Psalmist says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (v. 1). The soul stands in need of forgiveness, regeneration, entire sanctification, comfort, inspiration, and vision. Apart from God "darkness" is "upon the face of the deep."

B. The soul has a great deep of possibility. No man can tell the possibilities that are wrapped up in the soul. No man can fathom the depth of the human soul. It is capable of joy, happiness, weal, or woe.

C. The soul is a great deep of responsibility. The soul is of untold value. Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" This means that the soul is worth more than rolling plains, black farmlands, increasing bank accounts, worldly honor, and the most valuable gems and rubies of earth. And man is endowed with the power of choice. He may choose God and heaven, or he may choose Satan and hell.

II. GOD IS A GREAT DEEP.

A. God's thoughts are deep. David said, "Thy thoughts are very deep." Isaiah says His thoughts are above our thoughts, and His ways above our ways. God is a deep Thinker; His thoughts are not shallow.

B. God's wisdom and knowledge are deep. Paul says, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33) Again, the mighty Apostle Paul says, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). God knows us. He knows the future from the beginning. God knows the outcome of earthly things.

C. God's love is deep. The Lord has scooped out the valleys of earth and piled up the hills. He hung the stars in their sockets, and gave us our four seasons of the year. He has given to us running brooks and bubbling fountains. He can save from the lowest depths of sin to the highest peaks of salvation. I stand amazed when I think of His love—John 3:16.

D. God's resources are deep. God is not limited, except by our unbelief. He has sufficient ability to keep us in the hour of trial and temptation. He has resources to defeat our common enemy, the devil. Take a look at the heavens above on a cloudless night. Who created these heavens? Our God is unlimited.

III. ONE DEEP CALLETH UNTO THE OTHER DEEP.

The deep of man's need calleth unto the deep of God's fullness—and the deep of God's fullness calleth unto the deep of man's need.

A. The deep of human guilt is answered by the deep of divine forgiveness (1 John 1:9).

B. The deep of human depravity is answered by divine purity (Matt. 5:8; Heb. 12:14; Acts 15:8-9).

C. The deep of human affliction is answered by divine comfort. David said the Lord would deliver us from our afflictions. Yes, the Lord can meet the deep need of the human soul!

EVANGELIST W. B. WALKER



IDEAS THAT WORK

Prayer and Revival Preparation

After describing an outstanding revival with Evangelist George Brannon, Pastor Doyle C. Smith of Bethel Church, Nashville, writes of the last Sunday night service, attended by 253 people:

"That Sunday night service surely couldn't be too different to some they had in Dr. Bresee's 'Glory Barn' tabernacle in Los Angeles at the turn of the century when the Church of the Nazarene was in its formation. The singing was great. The atmosphere was 'electric' with the presence of God and the holy joy of spontaneity of the people. Over 100 people gave 'popcorn' testimonies. Thank God for a Spirit-filled, old-fashioned Nazarene service such as that. If we don't have such times as these along in our church program there's no reason for our existence!"

The secret? Maybe it could be in the fact that "twenty-one cottage prayer meetings preceded the spring revival meeting. Saturday night chains of prayer were (and still are until Easter Sunday) in effect. A seven o'clock men's prayer meeting on Sunday morning was characterized by intense heart searching and prayer. Also, pre-service prayer each evening of the meeting."

What about follow-up? Notice his plans, as given in his news letter: "Four cottage prayer meetings this week follow up the revival. More such meetings are in the planning for at least once a month. WE MUST KEEP THE FIRE BURNING between this meeting and the fall revival scheduled with Dr. Hugh C. Benner in October."

MY PROBLEM

PROBLEM: Some of my adult classes want to have coffee together Sunday mornings in their classrooms; others object to the aroma in the building. Is this a legitimate practice? If not, how can I put a stop to it? If so, how can the objectors be handled so that a deeper rift will not develop?

AN INDIANA PASTOR SUGGESTS:

If a person who is the teacher or pastor or class president wants to have coffee before class as a small token of fellowship, instead of having it in the

class, have it at the parsonage or in the annex of the church before the class starts, allowing time for this so the class can start promptly. If the parsonage is too far from church, have it at a friend's house close to church. The aroma of coffee coming into the place of worship from the basement of the church smacks a little too much of the modern worldly church; and this we should ask God's help to stay as far away from as possible. I think we should consider the feelings of the brother who objects to the aroma, as much as to the fellowship boys who want to make friends with the class members—"considering one another in love."

A MISSOURI PASTOR ANSWERS:

Regarding the aroma of coffee in the church building and the objection to it: Use instant coffee.

BULLETIN BARREL



OUR STEWARDSHIP

It is not what we earn that makes us rich
As riches are really known,
But how honest we are as we lay our hands
On that which we call our own.

It is not what we keep that gives us peace
In an age when peace is rare,
But how truthful we are as we lay aside
Our own and the Master's share.

It is not what we spend that brings us joy,
For death can be bought with gold,
But how careful we are that nothing we buy
Will tend to destroy our soul.

So it's not what we earn or keep or spend
That gives us an honest glow,
But how righteous we are in the face of each
When only ourselves will know.
—George W. Wiseman

Dollars and sense should go together.
Some people conduct their lives on the
cafeteria plan—self-service only.

The kingdom of God cannot be built
of leftovers.

When we place our contribution on the
offering plate, we are not giving to the
Lord; we are just taking our hands off
what belongs to Him.

Money will buy a fine dog, but only
kindness will make him wag his tail.

SMILE A LITTLE

Little Joe was asked if he ever
studied the Bible.

"Yes, Sir," replied Joe.

"Then of course you have read the
parables?"

"Yes, Sir," said Joe.

"Good," said the minister. "And will
you tell me which parable you like
best?"

"I like the one where everybody loafs
and fishes."

WHEN MAY I CEASE TO LOVE MISSIONS?

When may I cease to love missions?
When I have ceased to love Him;
When the Father no longer loves
sinners;
When stars in their paths have
burned dim;

When the blossoms no longer need
showers,
Or the wild birds their sheltering
nests;
When men have no need for a Sav-
iour;
When time ceases flying and rests;

When brotherly love has encom-
passed
The earth and all men are as one;
When Jesus is loved and exalted
In all lands where shineth the
sun—
Then may I rest from my labors,
For missions their course shall have
run.

—Author unknown

Middle age is that time in life when your
narrow waist and broad mind begin to
change places.

By the time a man realizes that his father
was right he usually has a son who thinks
he's wrong.

IF MONEY TALKS, WHAT DOES IT SAY?

"Dug from the mountainside, washed
in the glen,
Servant am I, or master of men;
Steal me—I curse you;
Earn me—I bless you;
Grasp me and hoard me,
A fiend shall possess you!
Lie for me, die for me,
Covet me, take me—
Angel or devil,
I AM WHAT YOU MAKE ME."

—Log of Good Ship Grace.

A DIFFERENCE . . .

A hen and a hog were traveling to-
gether and passed a church that dis-
played the subject for the Sunday
sermon: "How Can We Help the Poor?"
After a moment reflection the hen
ventured, "I know what we can do! We
can give them ham and eggs for break-
fast."

"You can say that," the hog replied.
"For you that's a contribution, but for
me it's total commitment."

THE CHURCH NEEDS TODAY:

More tithes and fewer drives;
More action and less faction;
More workers and fewer shirkers;
More backers and fewer slackers;
More praying and less straying;
More burden bearers and fewer tale-
bearers.

SURRENDER

Let me hold lightly
Things of this earth;
Transient treasures,
What are they worth?
Moths can corrupt them;
Rust can decay;
All their bright beauty
Fades in a day.
Let me hold lightly
Temporal things,
I, who am deathless,
I, who wear wings!

Let me hold fast, Lord,
Things of the skies.
Quicken my vision;
Open my eyes!
Show me Thy riches,
Glory, and grace;
Boundless as time is,
Endless as space!
Let me hold lightly
Things that are mine—
Lord, Thou hast giv'n me
All that is Thine!

—MARTHA SNELL NICHOLSON
Perry, Mich., Newsheet
R. Gouthey Jones

The Living Thief

Said a man to his minister: "Yes, Sir, I am saved and going to heaven."

Surprised, the minister replied, "Have you ever united with the church?"

"Nope. The dying thief didn't, and he went to heaven."

"Have you ever partaken of the Lord's Supper?"

"Nope. The dying thief didn't, and Christ accepted him."

"Do you pay your tithe?"

"Nope. The dying thief didn't and he got to heaven."

"Well, my friend," said the minister; "the difference I see between you and the dying thief is that you are a living one."

—Snohomish, Wash.
J. K. FRENCH

TITHING

When we talk about tithing we are talking about soul saving, soul building, and saint making as well as bill-paying. Tithing is not a money-making scheme for the church, but a God-planned way of church support. *Be a tither!*

In the flyleaf of Harmon Schmelzenbach's Bible—tear-stained, well-worn—is this statement in his own handwriting when he first sailed to Africa:

*Lay any burden upon me, only sustain me;
Send me anywhere, only go with me;
Sever any tie but that one which binds me to Thy service—
And to Thy heart.*

My Commitment, 1967-68

Dr. Paul McGrady gave his following personal commitment at the Akron District Sunday School Convention on August 1, 1967. Just two days later he was killed in a tragic automobile accident. May his memory and commitment inspire us to greater achievements:

1. I will seek to do my job in the Sunday school with renewed enthusiasm and with unswerving faithfulness.

2. I will endeavor to do whatever my pastor or Sunday school superintendent asks

me to do.

3. I will look upon my Sunday school work as the most important part of my life.

4. I will witness daily as opportunity arises.

5. I will try to enroll one new member each month.

6. I will try to win three souls to Christ.

7. I will plan to win one person all the way to church membership.

8. Through it all I'll seek to glorify Jesus Christ; become a greater Christian, and take more people to heaven with me.

—Taken from the *New England Nazarene*

THE BIBLE IS—

The Charter of all true liberty
The Forerunner of all civilization
The Molder of institutions and governments

The Fashion of law
The Secret of national progress
The Guide of history
The Ornament and Mainspring of literature

The Inspiration of philosophies
The Textbook of ethics
The Light of the intellect
The Soul of all strong heart life
The Illuminator of darkness
The Foe of superstition
The Enemy of oppression
The Uprooter of sin
The Comfort in sorrow
The Strength in weakness
The Pathway of perplexity
The Escape from temptation
The Steadier in the day of power
The Embodiment of all lofty ideals
The Begetter of life
The Promise of the future
The Star of death's night
The Revealer of God

East Tennessee Nazarene
VICTOR E. GRAY, Dist. Supt.

Hymn of the month

Wonderful Saviour

(No. 20, Praise and Worship Hymnal)

Both the author, J. M. Harris, and his wife were fine musicians, in demand for camp meetings and other evangelistic services about 60 years ago. Most of their songs are of the joyful "testimony"

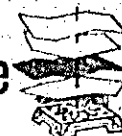
type, sung to rhythmic melodies and at faster tempo than many of the more stately hymns of prayer and worship.

The Harris'es were often called as special workers to the camp meeting services held at Hollow Rock camp-ground near Toronto, Ohio. Some of their songs were written there and sung for the first time, notably "I've Pitched My Tent in Beulah." Mr. Harris also gave us "My Soul Is Filled with Glory," and many others still in use. His wife wrote the well-known songs "I Will Praise Him," "He Took My Sins Away," and "The Old-time Religion."

Those who heard Mr. and Mrs. Harris sing together said their voices blended in full-volumed harmony which filled the building and thrilled the audience until they felt they were in a heavenly atmosphere.

This song is appropriate for most worship services, very suitable in evangelistic services, and a blessing in private devotions.

Preachers' Exchange



WANTED Ralston's *Elements of Divinity*; Curtis' *The Christian Faith*; Anderson's *Searching the Scriptures*; Rees's *Seth C. Rees—Warrior Saint*; Haynes's *Beauty for Ashes and The Beauty of Holiness*; Hill's *The Uttermost Salvation*; Whitham's *The Pastures of His Presence and The Disciplines and Culture of the Spiritual Life*; any copies of the *Preacher's Magazine* prior to 1950; any copies of *Herald of Holiness* edited by H. Orton Wiley.

If you have any of these items for sale, write Dr. S. Ellsworth Nothstine, Rt. 4, Box 405, Florence, S.C. 29501. DO NOT WRITE THE PUBLISHING HOUSE OR "NAZARENE PREACHER."

God expects nothing of me except failure, and as long as I go on trying to be something other than a failure, I shall go on failing. But God has given me, in answer to faith and submission, His Holy Spirit, that I need not fail. Every demand that can ever be made upon me in any circumstance is therefore a demand upon His life within me—and His is always sufficient.

—Alan Redpath

WESLEYAN THEOLOGICAL JOURNAL

The Wesleyan Theological Society is an organization of holiness men with graduate degrees or their equivalent, which meets annually. Out of the meeting comes a *Journal* composed of the papers read and discussed at the meetings. They are truly worthwhile for any student of the doctrine of entire sanctification.

Copies of the 1966-67, '68, and '69 *Journals* are available at \$1.00 each, postpaid. If one wishes to order 10 copies (whether of one year's *Journal* or assorted copies of the three *Journals*), they are 60 cents each postpaid. Why not order several to give to your friends who are seeking light and wish to study more fully this great scriptural doctrine? Send your orders to:

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CALENDAR DIGEST

FEBRUARY

STEWARDSHIP MONTH
NWMS Alabaster Month
9 Seminary Sunday
16-23 Brotherhood Week
19 Ash Wednesday
21 World Day of Prayer

MARCH—

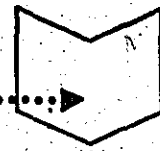
30 Palm Sunday

APRIL—

NWMS Study and Reading
6 Easter Offering
20 National Christian College Day



HERE AND THERE



AMONG BOOKS

Conducted by Willard H. Taylor*

The Christian Life and Salvation

By Donald G. Bloesch (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967. 164 pp.; cloth, \$3.50.)

Bloesch, a young theologian, wades courageously into an exceedingly knotty problem in contemporary Christian thought, namely, the relationship of Christian salvation to Christian living. The source of this problem reaches back to the Catholic and Reformation traditions. The Reformation emphasized the initiative of God in the whole process of salvation, whereas Catholicism emphasized the pursuit of holiness by man himself. The Reformers held that "glory belongs to God alone and that salvation is only by His grace," but Catholic thinkers focused on the need for holy living. The Reformation theology had as its guiding motif the justification of God, but Catholic theology, on the other hand, had transformation and sanctification of man as its central thrust. Bloesch seeks to give proper place to both of these concerns without falling into the trap of separating the Christian life from salvation. He knows full well that to accept a rigid Reformed position is to "divorce ethics from religion," whereas to accept without serious qualification the Catholic position is to settle for "a religion of ethical culture" and of "salvation by works."

In true theological style, the author takes us through the relevant areas which pertain to this theme. In successive chapters he discusses "the plan of salvation," "the various meanings of salvation," "the divine sacrifice," "bearing the cross," "the crown of glory," "the Christian pilgrimage," and "the paradox of salvation." Two dimensions of Bloesch's development of his thesis are important. First, he sees salvation in three tenses—the past (we have been saved), the present (we are now being saved), and the future (we shall be saved). The three middle chapters of the monograph explicate

these ideas. Second, the solution to the enunciated problem is a paradox which acknowledges on one hand the divine freedom and on the other hand human freedom. This paradox has mystery in it too—the mystery of "the conjunction of God's grace and man's faithful response." For Bloesch, the Westminster Confession contains the most cogent expression of this paradox.

One must admire the author's insistence upon a recognition of the need of man to respond to God's overtures. His position is summarized in the following paragraph:

"The paradox of salvation guards against the twin perils of deterministic monergism and synergism. The first heresy makes God alone the actor and reduces man to an automaton. The synergistic heresy affirms that man works alongside of God in the gaining of his salvation. The paradox asserts that it is not Christ in and of Himself, but Christ in man who accomplishes our salvation; it is effectuated not by the independent or autonomous man who works with Christ, but by the Spirit-empowered man, the man in Christ" (pp. 128-29).

The reviewer's reactions to the author's proposed solution to this problem are mixed. First, I find some kinship of thought in the notion of paradox and mystery. The "drawings of the Spirit of God" are mysterious and indeed the conscious response of man is incomprehensible, yet necessary. But they both happen, and gloriously so! However, the above-quoted paragraph hardly clarifies matters. The author's definition of synergism is faulty. Furthermore, it is rather strange that he shifts from God to Christ as the divine Agent in salvation. The fact of the case is that we should not use the terms monergism and synergism with such sharpness. A converted man knows assuredly when he decides to follow Christ, but at the same time he knows he cannot take any credit for his salvation. Indeed, he does not want any; he simply says, "It is all of God!" and that is his testimony to the world.

Bloesch subtly attacks evangelical revivalism by asserting, for example, that "one

reason why the altar call has become so important among conservative evangelicals is that the significance of the sacrament of the altar has generally been lost sight of in their churches." He further declares in numerous ways that the Christian is at all times threatened by sin, and "he continually succumbs to sinful temptation."

Part of "the crisis of piety," about which Bloesch has recently written, is due to this tendency to reduce the possibility of radical conversion and to insist that saints must be forever sinning.

WILLARD H. TAYLOR

What's New in Religion?

By Kenneth Hamilton (Grand Rapids: William B. Eerdmans Publishing Co., 1968. 176 pp., cloth, \$3.95.)

As the subtitle indicates, this is a "Critical Study of New Theology, New Morality and Secular Christianity." Its author is the astute professor of systematic theology at United College, Winnipeg, Manitoba.

This study is not in the category of "light reading," and will probably not appeal to preachers who are unfamiliar with such men as Bonhoeffer, Bishop Robinson, Harvey Cox, Altizer, and Joseph Fletcher. Those who have not been so exposed have not really missed anything (except in the case of Bonhoeffer). But those who have will be greatly helped in grasping the inner meaning of some of the modern whirlpools and eddies of thought which have surrounded these names.

This is not a superficial criticism or even refutation along hackneyed traditional lines, but an in-depth analysis of meanings behind the eloquent (and often obscure) verbiage.

Actually, the author finds that what claims to be Christian theologies are really nothing more than rather feeble philosophies of religion, none of them "new," but largely resurrections, clothed in new jargon, of nineteenth-century ideas. All of them, furthermore, while seemingly diverse, are resurgent humanisms, which deify man and by hidden implications demand the willing of the death of God. Basically they are ingenious (though often unconscious) modes of baptizing man's age-old rebellion in the pious name of "theology."

Hamilton's skill in showing the essential non-Christian nature of the so-called new theologies, as well as their bankruptcy, and his concept of what can properly be

changed among conservatives in the interest of communication, cannot be expounded here, in such limited space. To quote the following statements, which are some of his conclusions, is hardly fair, for they stand unsupported by the previous pages of relentless logic. But here they are: "The secular without the sacred will not satisfy or heal us. Faith without God will not give us a gospel to proclaim. Love without law will not direct us to our true end. Earth without heaven is the grave of our hopes without an Easter light of resurrection to turn the night of weeping into a morning of joy" (pp. 170-71).

But let the book speak for itself. Reading it will be an intellectual challenge, to say the least. It may dispel much theological fog, and break the hypnotic spell which some of these superficial but plausible notions may have had on some minds.

R. S. T.

Will of My Father

By Marshal Cavit (Newberg, Oregon: The Barclay Press, 1968. 115 pp., cloth, \$2.50.)

Out of 25 years' experience as a missionary in Bolivia, and many subsequent years of world missionary tours and missionary lecturing at home, came these nine lucid messages on the relationship between holiness and missions.

The combination, of course, is logical. It took holiness to make effective missionaries out of the apostles, and holiness will find its natural issue in an open heart and outstretched hands today.

The chapters presenting a synoptic survey of holiness are especially clear. The scriptural case for two works of grace is convincing, though not technically scholarly, and the description of the process leaves the reader thinking of the standard summation when someone has given directions: "You can't miss it." But neither can one miss the thesis that true holiness will kindle a missionary fire. Here is plain, straightforward writing, carrying a message that gets through.

R. S. T.

Some Recent Book Club Selections:

The Supreme Task of the Church

By John T. Seamonds (Grand Rapids: Eerdmans Publishing Co., 1964. 126 pp., cloth, \$2.95.)

*Professor of Biblical Theology, Nazarene Theological Seminary.

AMONG OURSELVES

Concerning this volume Dr. E. S. Phillips says, "This is one book on missions every pastor should have. It is rich in sermonic material, and reading it will fire a pastor's soul as he undertakes to enlist his people in wholehearted commitment to the supreme task of the church."

The Question of Healing

Ed. by G. W. Kirby (Ft. Washington, Pa.: Christian Literature Crusade, 95 pp., paper, \$1.00.)

Jonah, the Reluctant Prophet

By William L. Banks (Chicago: Moody Press, 1966, 123 pp., paper, 95c.)

Moody publications are thoroughly conservative in teaching. This book by William L. Banks, president of Manna Bible Institute, is no exception.

The historicity of the Prophet Jonah is accepted without question. In the opinion of the author the book as well as the story of Jonah is fully authentic.

This commentary moves down through this brief Old Testament book, giving passing, yet judicious, attention to the difficult verses, but at the same time illuminating the truth which resides there. Occasionally the author introduces an illustration to clinch his point.

Preachers will find this a helpful volume for sermonizing on this rare Old Testament character.

WILLARD H. TAYLOR

Some Hints for the Pulpit by an Old Hand

1. Read questions properly. Those which can be answered by a *yes* or *no* should have the rising inflection. All others must go down.
2. Beware of audible hyphens; for example, that-a, and-a.
3. Pronounce *tion* and *sion* at the end of words *shun*, not *shin*.
4. Be careful about little words.
5. Read the metrical psalms according to their meaning. Do not pause at the end of each line just because it is a line.
6. Beware of wearisome repetitions, such as "bless, bless, bless," every sentence or two.
7. Never, never clench your fist or fists in the pulpit.
8. Beware of long prayers, especially of supplementary portions. Come to a definite end.
9. Do not use the word *interesting* frequently.
10. Watch against double *thats*; for example, "He resolved that, in the circumstances, that he would act."
11. Avoid all mannerisms.
12. Do not preach when you should pray.

—From the *Free Church of Scotland Monthly*, April, 1890.

The Nazarene Preacher

At the dinner table my wife confessed that "hot bread" is not always as it seems. Having put a frozen loaf in the oven for a quick heating, she was sure when she took it out that it was ready to serve, for it was almost too hot to handle. But when she cut into it she found it still frozen in the middle! . . . Environment has quite an effect on people . . . Some, because they are in a spiritual church, seem spiritual themselves; in fact, almost too hot to handle

But their hearts are still cold . . . Theirs is a superficial warmth, and borrowed at that . . . What about us as preachers? Do we have inner fire, because the indwelling Holy Spirit is our Resource? . . . Does the oven of the annual preachers' meeting only heat us superficially? Do we go home "all fired up"—almost too hot to handle—then cool off before the month is out? . . . We could thaw out clear through, and keep hot all the time, if we would have daily "preacher's meeting" (singular this time) with the Lord . . . Because we adopt (or adapt) the suggestions on p. 17 doesn't mean that we pray only once a year . . . Neither does the fact that we pray the year round argue that we shouldn't cooperate in *special* prayer plans . . . The youth who can't tell the difference shouldn't go (p. 18) . . . Reminds me of the big-name preacher sent by Uncle Sam to boost the morale of the doughboys in the front-line trenches in World War I. In his first encounter he said, "Well, boys, what shall I give you, a sermon or a funny lecture?" After a stony silence, a lanky soldier drawled, "Well, Parson, if you don't know which to give a bunch of fellows that'll be in hell tomorrow night, I reckon you might as well give the funny lecture" . . . Incidentally, more writers could get their "stuff" accepted by the N.P. if they would follow the guidelines on p. 20 . . . When is self-interest not selfishness? For the answer read p. 25 . . . And, pastor, this goes for February 9 too.

Until next month.

BT

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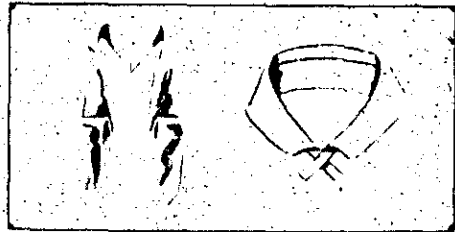
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