

# THE NAZARENE PREACHER

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## CONTENTS

Preparation for the Ministry, General Superintendent Stowe	1
Twenty-five Fruitful Years, Editorial	2
How Does the Call Come? Editorial	3
A Prayer for Pastors, Wilson R. Lampher	5
The Equipping Ministry, William M. Greathouse	6
The Pastor's Responsibility to Youth Called to Christian Service, James D. Hamilton	9
Ministry in the Old Testament, Harvey E. Finley	12
Ministry in the New Testament, Ralph Earle	15
Make It a New Year! Mrs. B. Edgar Johnson	33
Facing Life's Central Test, James F. Ballew	34
The Worship of the Sanctified, Frank G. Carver	36
Life on the Loom, T. Crichton Mitchell	40

## DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 •  
In the Study, p. 34 • Toward Expository Preaching, p. 36 • Timely  
Outlines, p. 40 • Bulletin Barrel, p. 44 • Ideas That Work, p. 45 •  
Hymn of the Month, p. 45 • Here and There Among Books, p. 47 •  
Among Ourselves, inside back cover.

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## Preparation for the Ministry

By General Superintendent Stowe

One of the largest insurance companies in the world has convinced millions of its policy holders that "The Future Belongs to Those Who Prepare for It." This axiom is as valid in the ecclesiastical world as it is in the financial. Success in the ministry does not just happen. It is the logical effect of intelligent preparation. Three guiding principles should be noted:

### I. This Preparation Has Its Genesis in a Divine Call

The ministry is unique among vocations. Biblical evidence undeniably proves that God gives a clear, definite call to those whom He selects for this distinctive service. No prophet, apostle, or modern-day preacher dare aspire to this holy office without such specific direction. Native abilities and acquired skills are no substitute for this assurance of divine vocation. In these days of ministerial shortage we must not compromise this truth. Lay preachers can render valuable service in supplying pulpits. But we must continue to insist that men who essay to enter the full-time ministry give evidence of a divine call.

### II. Formal Education Will Normally Be the Second Step of Preparation

The Church of the Nazarene does not require a seminary degree or even a college diploma as a prerequisite for ordination. If God has called a man to minister His Gospel, he should not be penalized if circumstances prevent him from acquiring higher education. However, with a continually rising standard of educational requirement for all vocations, it is only natural that the Church and the world will expect a better trained ministry. A young man or woman who feels called to Christian service in our church should normally plan to enroll in a Nazarene college for undergraduate study and then seek graduate training in Nazarene Theological Seminary. Those who are unable to pursue this course should avail themselves of the studies offered by Nazarene Bible College.

### III. Ministerial Preparation Is a Lifelong Process

Academic training is not enough. The *Manual* states that "the minister must have a thirst for knowledge." Bishop Francis Asbury, the great early Methodist leader, began as a local preacher with only six years of elementary education. But a biographer reported that his "nose was always in a book, and he was soaking up learning at a great rate to compensate for lost time" (Francis Asbury, L. C. Rudolph, Abingdon, p. 19). Any preacher worthy of the name will be a constant learner. He will have a regular program of reading and study. As occasion permits he will enroll for credit or at least audit courses in nearby colleges or seminaries.

Such a program of preparation is a *must* for the man of God.

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

## Twenty-five Fruitful Years

**T**HE YEAR JUST BEGINNING is the diamond jubilee of the Nazarene Theological Seminary.

It was in September, 1945, that the first classes began in the old headquarters building on Troost Avenue and 30th Street with 61 students, under the dynamic leadership of Hugh C. Benner. In that humble yet auspicious beginning was fulfilled the vision of several outstanding leaders of that era, notably James B. Chapman and R. T. Williams, general superintendents.

For a quarter-century the seminary has been training holiness preachers, missionaries, and other special workers. It has grown from a student enrollment of 61 to the present 290, with a highly trained, devoted faculty of 25 full and part-time professors. In 1954 it moved from its cramped quarters to its present commodious, Victorian Gothic style building, rising regally on the hilltop, next to the international headquarters complex.

Not only in location but in leadership there have been changes. When Hugh C. Benner was elected to the general superintendency in 1952, he was succeeded by Lewis T. Corlett, who served 14 years, until his retirement. His successor, Eugene Stowe, was elected general superintendent after two years of wise and effective leadership. The present leader is William Greathouse, who was called to the office from the presidency of Trevecca Nazarene College.

But while changes have come in location, buildings, and personnel, there have been no changes in commitment and objectives. To meet the growing demand for a teaching and administrative ministry, the curriculum has been expanded to provide a program of studies leading to the Master of Religious Education degree. Offerings in missions courses have been significantly increased, and include highly technical work in linguistics and anthropology. But these are functional objectives, hence secondary. The primary objective has not altered—to promulgate biblical holiness in Christ, by the training of a competent and Spirit-filled ministry. The Seminary openly identifies itself with the Wesleyan holiness movement, and seeks particularly to serve its sponsoring denomination, the Church of the Nazarene. There is not a man on the faculty in whose soul is the slightest wavering at this point. The concern for experiential reality and doctrinal continuity is deeply shared by all. This is not prompted

(Continued on page 46)

## How Does the Call Come?

In this issue Prof. James Hamilton discusses the function of the pastor in fostering young Christian workers, especially preachers. After reading it, a pastor might well pause and ask himself, Is my ministry reproducing itself?

Sometimes we are told that our current anxiety about the diminishing supply of preachers is needless, as this is solely within the province of God's sovereignty. God will man His work, we are reminded, and He doesn't need any help from us.

That the work is His, there can be no doubt. Neither can there be any doubt about His prerogative in calling His workers. But are we to conclude, therefore, that we have no part to play in the molding of men for the ministry, a part which, while subordinate, is nonetheless significant? And are there no human factors which help or hinder God in "getting through" with His call?

If we are thoroughgoing determinists, and hold that God's will is always done and all that is done is God's will, then we must rule out any contingency in the raising up of preachers. But this would mean that all whom God calls fulfill their call, and that there are no more preachers at present because God wills that there shall be no more.

Jesus surely was not teaching such a closed-circuit sovereignty when He urged, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 6:38). If praying makes no difference, then Jesus was mocking both the pray-er and the Lord of the harvest. If praying makes a difference, then other things make a difference too, those things in our personal and corporate life which our urgent praying will create. But at least the rebuke to concern is itself rebuked. Prayer is the expression of deep concern. If all is God's responsibility, then such praying is impertinent meddling.

But most of us are sufficiently acquainted with God's ways to make further debate pointless. In our hearts we know that, just as it is God's will that all men should "come unto the knowledge of the truth" (1 Tim. 2:4), so must it be God's will that there be sufficient voices to reach all men with this knowledge, and He cannot but be grieved when there are not. The sad fact is that God's will can be circumvented by man's disobedience. To apply this to our present inquiry, we must admit that many calls to preach are unheard, unanswered, and unfulfilled.

Some are unheard. The call simply doesn't register. The preoccupation with this world is too great. Some calls are heard but rejected, to the soul's eternal loss. Some calls are answered with high

promise and noble intention, but never fulfilled. The called one is diverted and God's will frustrated, by an unwise marriage perhaps, or vocational side paths, or undisciplined living.

Two very sobering questions challenge the Church these days. First, are there ways by which this disastrous attrition can be reduced? Second, how can young people be conditioned to be receptive to a call to full-time service? It is primarily the second question which concerns us at the moment, and which Professor Hamilton discusses so well.

In being willing to face up to our responsibility let us above all not over-humanize the solution by open, highly footed recruitment. Whether in our schools or in our churches, we must not ballyhoo the ministry as an attractive vocation to be chosen from among others. A little residue of stigma is healthy, as it ought to cost a young man something to be a preacher. He must not be persuaded beyond a conviction that he has been singled out by God. The answer therefore does not lie in a campaign to make the ministry—and prospective ministers—popular. We don't have to lionize theologs on our campuses. If the peer sneer can chill their fervor, then let it be chilled; they are not worthy.

Let us be sure then that the approach of the highly organized promotional campaign is not what is needed. Both the problem and the solution lie much deeper.

It is impressively clear that some ministers seem always to spawn preachers, while others never do. I could name men, some of them in small churches, who are seldom without budding theologs around them. What is the factor at work here? Probably we could call it credibility. These men are convincing in their sincerity, transparent in their genuineness, buoyant in their spirit, respectable in their competence, and admirable in their manliness. Beyond all this, that indefinable touch of the Spirit is on their preaching. Because they are a credit to the gospel, young men who watch them come to feel that the ministry is credible as a divine and useful calling. They do not develop mental blocks of doubt and cynicism concerning the relevance of the calling to this age.

It is also observable that revivals produce preachers. A spiritually charged atmosphere is conducive to personal sensitivity to the will of God. When young people begin to stand tall in spiritual things they become ready conductors for the divine lightning. As a young pastor I had the good fortune of being called to serve a church which had been blessed by a deep and extensive revival. Whole families had been converted. A community was shaken. What was the aftermath? Part of it was the 13 young people whom I found to profess a call to the ministry. They didn't all make it, but many did, and some are serving full time to this day.

Perhaps then, if we are short of preachers, we had better work a little harder in promoting revival. There's a spiritual atmosphere which makes it relatively easy for God's call to get through; there is another kind of atmosphere which makes it almost impossible.

(Continued on page 46)

## A Prayer for Pastors

Wilson R. Lanpher\*

Our Father in Heaven:

With a keen sense of need, we bring our pastors and families to Thee. World events sweep over us with such regularity that we could become numb to moral and personal issues. Keep us from being vague about salvation and sin until our tools are blunted and useless. While we develop skills to be effective, help us to be more than administrators; let us be known as men of God—servants of the Most High.

Help the young pastor, meeting the chilling disdain of a secular world for the first time. Help the pastor whose plans for progress fall on selfish, unmoved hearts, masking as cautious and conservative. Don't let him lose vision or self-confidence. Help the pastor who has inherited a difficult place not to lose heart. Let him so love, so pray, so prepare, so preach, and so minister that he has the inner peace which comes from doing his best; then help him to rest his fears and his future with the Chief Shepherd. Teach our pastors the secret of winning and constraining people to follow—so few people can be driven with success.

Give us all a moral stamina and toughness, while underneath our spirits are tender and compassionate. Help us to read between the lines and sense the real needs of people—from fear and hurt they hide deep hungers.

And even as we preach to others, help us to do the difficult—to live to our own preaching. Help us to take our assignment more seriously and discount the nicks and bruises of battle. Give us the twin gifts of a sense of humor and a reverse gear. And let us bring more than leaves and promises to Thee in 1970. Let there be the fruit of changed lives when on watch-night we greet 1971.

In His name,

Amen.

\*District superintendent, Kansas City District.

The primary task of the professional ministry

## The Equipping Ministry

By William M. Greathouse\*

AND THESE WERE HIS GIFTS: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:11-12, NEB).

Strange things are happening in today's Church. A Quaker philosopher, a Scottish Presbyterian scholar, and a Roman Catholic theologian have recently come to one point in their thinking. All three agree that in the New Testament Church there were no laymen.

Elton Trueblood reminded us at Nazarene Theological Seminary that if we follow the New Testament we must abolish the laity and think of all Christians as ministers.

E. K. Simpson, of Trinity College, Oxford, comments on Ephesians 4 and says flatly, "In the theocracy of grace there is in fact no laity."

Finally, Hans Kung, dean of the Catholic Theological Faculty of the University of Tübingen, points out that the word layman (*laikos*), whether in the Gentile sense of one who belongs to the "uneducated masses" or in the Jewish sense of one who is neither priest nor Levite, simply does not occur in the New Tes-

tament. Rather, all believers compose the people (*laos*) of God. "The word *laos* in the New Testament, as also in the Old Testament, indicates no distinction within the community as between priests ('clerics') and people ('laity'). It indicates rather the fellowship of all in a single community. The distinction it implies is one outside the community, between the whole people of God and the 'non-people,' the 'world,' the 'heathens.' Not until the third century do we find any distinction between 'clerics' and 'laymen.'"<sup>2</sup>

A careful reading of Eph. 4:11-12 indicates that the gifts bestowed upon the professional ministry are for one purpose: "To perfect the saints for the work of ministry" (NEB). There is a change of prepositions in verse 12, from *pros* (for) to *eis* (unto). The verse reads literally, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The professional ministers are called to prepare all of God's people for vocational ministry.

The Greek word for "ministry" here as elsewhere in the New Testament is literally "deaconing." Jesus once said, "Whosoever will be great among you, shall be your minister [deacon]" (Mark 10:43). It is

surely a paradox that the humblest of the professional ministerial orders in Christian history, that of deacons, should carry the name which ought to characterize all Christian service.

Again Jesus said, "I am among you as he that serveth." This is the truth about the Church, which is a continuation of His ministry: *We are in the world as those who serve*. Every Christian is a member of God's servant people.

So there are in fact no "laymen" who can hire "clergymen" to be their ministers. Nor are there any "clergymen" who can berate lowly "laymen"! Rather, every Christian is a minister, a deacon, of Christ.

### The Vocational Ministry

Actually, the idea that all God's people are His servants is not new with Christ. It goes right back to the heart of the Old Testament. The great truth declared by the prophets of Israel is just this: *God chose Israel to be His servant*. This is the truth written large in Isaiah 40-55, where we find the sublime "Servant of the Lord" passages. God set Israel among the nations as His missionary or servant people (see Isa. 43:10-12).

Emil Brunner has said: "The Church exists by mission as fire exists by burning." The Church is intended to be God's burning bush, through which He may catch the attention of the world and speak to it His saving word.

Writing to the Church of the Diaspora scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia—and John Baillie adds Scotland and the U.S.A.—Simon Peter adds: "But you are a chosen race [the new Israel of God] a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called

you out of darkness into his marvelous light" (1 Pet. 2:9, RSV). *You are God's own people, that you may declare His wonderful saving deeds in Jesus Christ*. This is the ministry required of all God's people. We are saved to serve, to witness to God's redemptive power.

We hear much today about church renewal. If it comes, it will be through this avenue—by the Church becoming the Church, a redemptive society, a true *koinonia* of Christ, a deaconing people.

In a recent conference of churchmen the entire group divided up into smaller segments according to the ministry they felt Christ had bestowed upon them. Here were those who were called to the ministry of teaching . . . the ministry of medicine . . . the ministry of banking . . . the ministry of homemaking . . . the ministry of law, and so on.

I have felt strongly impelled to stress this truth as I have spoken in young adult retreats. Last spring as I addressed such a gathering I looked out and saw a Nazarene mayor of a good-sized city. I said, "God has called Neil Stallings to the ministry of politics. What a glorious calling for a Spirit-filled Nazarene! Think of the influence a Nazarene mayor can exert for Christ." Then I saw several investment brokers and real estate agents, so I added: "Christ has called you men to the ministry of finance. He needs men who will make money to the glory of God and pour that money back into the Kingdom."

### The Professional Ministry

The biblical concept of ministry, however, includes not only God's general call to all His people to be servants and witnesses, but also a personal and individual call to some

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to be leaders—apostles, prophets, evangelists, pastors, and teachers—among His people, just as in Old Testament times He called Moses and the prophets to special tasks within the context of the wider call of the nation Israel.

So we read here in Ephesians: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service..."

Apostles and prophets have finished their roles as Church founders (see Eph. 2:20), but evangelists and pastor-teachers are a part of the permanent professional ministry.

In the Early Church evangelists were traveling preachers, just as they are today. But Paul wrote Timothy, "Do the work of an evangelist." Every preacher must publish the good tidings and call men to repentance and faith in Christ. Stay in the secret place with Christ until your heart is set aflame with a passion to win others to the Savior; then preach with a burdened heart. Preach for a verdict. Do not be satisfied with a fruitless ministry. In the final analysis, the men and women you win for Christ are the only true credentials of your divine call.

\* Pastors and teachers are one group. Some are saying that the New Testament concept of "shepherd" is hopelessly outdated. Do not believe it! God's people must be shepherded. They must be fed. They must be protected and comforted.

Bishop Kennedy has written: "My conviction is that people were never more in need of a pastor than they are in the last half of the twentieth century, and the ministry can never abdicate from this part of its responsibility... In my talks with men in the inner-city churches they agree

that the city is full of lonely people whose loneliness is driving them to despair... They ask the same old questions about the nature of life, the nature of death, and the nature of God. The apartment house dweller may be harder to reach and he may have more barriers between him and the pastor, but his need is as great as his father's who lived in a small town."<sup>3</sup>

You are also called to be a teacher. I still remember Dr. A. K. Bracken's frequent quoting of Milton: "The hungry sheep looked up and were not fed." Those words have haunted me through 25 years of preaching. The supreme tragedy is to disappoint God's people when they gather to feed on the living Bread. It is your hallowed privilege Sunday after Sunday to teach the people of God. Every sermon must teach. If you have not taught at least one truth, you have not preached, no matter how inspired you felt as you spoke. "The sermon that does not teach and is regarded merely as inspiration becomes a hollow thing without substance."<sup>4</sup>

Teach the grand doctrines of the Bible. We often hear it said that modern men and women lack interest in such words as grace, sin, salvation, or redemption. I have not found it so. We must face the fact that there just are no other words to say what these words say and that the only solution to the problem is to help people learn the meaning of these great Bible words.

I heard Richard Neibuhr plead with preachers to wrestle with the great words of Scripture until they come alive with power. We must "buy the truth" at the cost of great personal effort and devotion. Then we will be like God's man of old who said, "While I was musing, the fire burned: then spake I with my tongue" (Ps. 39:3).

### The Equipping Ministry

All this is to one end—to equip all of God's people for ministry. The Greek Word for "perfect" or "equip" means literally "to adjust" and was employed to speak of mending nets (Matt. 4:21) or setting broken bones.

Christ has called you and me to bring God's people to that perfection for which He prayed in the Upper Room: "Sanctify them through thy truth... As thou hast sent me into the world, even so have I also sent them into the world; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe..." (John 17:17-18, 21, italics added).

The sanctified Church is the

How to multiply  
one's ministry

## The Pastor's Responsibility to Youth Called to Christian Service

By James D. Hamilton\*

THE PASTOR plays a vital part in the ongoing of the Christian ministry. This is true not only as it relates to his own ministry, but also to the lives of those in his church whom God is calling to Christian service. It is not known to what extent a pastor is used of God in influencing young people toward the various Christian ministries, but undoubtedly that influence is considerable. This is so in two ways: (1) his overt challenge to youth to offer

Church that has been perfected in love and equipped in the Spirit to continue the ministry of Christ, who said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

<sup>3</sup>Commentary on the Epistle to the Ephesians, The New International Commentary on the New Testament (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1957), p. 95.

<sup>4</sup>Hans Hong, *The Church*, trans. by Ray and Rosaleen Ockenden (New York: Sheed and Ward, 1967), pp. 125-26.

<sup>5</sup>Gerald Kennedy, *The Seven Worlds of the Minister* (New York: Harper and Row, 1968), pp. 50-51, 57.

<sup>6</sup>Ibid., p. 155.

themselves to full-time Christian service through his preaching and teaching, and (2) the covert challenge afforded youth by the power of his own life as a minister. Let us examine these two factors.

While we hold to the belief that it is God, not man, who calls to the Christian ministries, it must be recognized that God does this through many different ways. Not the least of these is the pastor's frequent and fervent appeals to youth to submit their lives to God for full-time service. Persons respond to needs, but

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only to needs that are perceived and felt. This means that a pastor should reveal to his youth the present and continuing need for Christian ministers to serve as pastors, evangelists, missionaries, teachers, and directors of Christian education, youth, and music. While God is neither limited nor controlled by this "human" element in calling workers, we do know that He uses it. Anyone who understands youth knows that they respond to challenge, that they are idealistic, and that this idealism is fertile ground for planting the concept that God can use them in Kingdom work. Communism both recognizes and utilizes youth's response to challenge, and all of us know the giant strides Communism has taken because of it. Needless to say, Christianity offers to youth a challenge far greater than that of Communism. What a great opportunity a pastor has to show his youth this challenge!

Let us turn now to the more subtle, or covert, way a pastor influences youth toward Christian service; namely, through the influence of his own life as a minister. Learning theory attests that youth learn best when they can see ideas and concepts embodied in a person. Love, for instance, can best be understood, not by hearing a message about it, but by experiencing it in a loving relationship with an emotionally significant person. The Incarnation is a demonstration of this principle. Thus, if youth can see and feel in the life of their pastor his concern for souls and his own response to the challenge of the Christian ministry, it will give meaning and weight to his verbal challenge to youth for full-time Christian service.

Let us examine some ways a pastor can encourage young people who have already responded to God's call to the Christian ministry. While this

matter will be treated in terms of those called to the pastoral ministry, the principles would apply to all of the various forms of the ministry. As soon as a youth responds to a call, he should be given a regular assignment in the work of the local church. This will give him an outlet for expressing his call, and it will afford the pastor an opportunity not only to observe the youth's response to the assignment, but to evaluate his success in it as well. The youth should not be permitted to think that his ministry will begin in the future. Rather, he should be made to feel that he is ministering now.

A youth should be encouraged to preach as soon as he demonstrates enough spiritual and emotional maturity for him to do a commendable job of it. It is not likely that his first preaching assignment will be in one of the regular Sunday services, though this certainly can be so, but he should be given opportunity to speak in prayer meetings, youth services, and Sunday school assemblies in the local church. Missions, jails, and nursing homes provide preaching opportunities, as do Christian schools and other agencies where chapel services are held. The pastor should take the lead in arranging for such speaking assignments for the young person. By observing the youth in some of these speaking engagements the pastor can readily ascertain if he is ready to preach in one of the Sunday services of the church. When that time comes, it will be a great spiritual experience for the church as well as for the young person.

Those of us who are in constant contact with ministerial students at the colleges and seminary are aware that some come to graduation having preached only in homiletics classes. Surely this ought not to be. It in-

dicates, possibly among other things, that sufficient interest has not been taken in them for former pastors to arrange preaching opportunities.

Another way a pastor can contribute to the development of a young preacher is to take him on pastoral calling assignments. This will enable the young preacher to see some of the pastoral problems that are confronted in the ministry. It will also give him an opportunity to see how his pastor relates to persons and how he deals with problems.

Ministerial meetings provide an occasion for a pastor to enrich the life of a young preacher. These meetings will provide an acquaintance with the work of the ministry as well as enable the young preacher to begin identifying himself as a minister.

A pastor should take the lead in guiding a young minister through the licensing process which will eventually culminate in his ordination. The pastor should see that the young person is granted a local preacher's license by the local church. He should guide him in the process of becoming a district licensed preacher. The pastor will need to inform him of his obligation to the board of ministerial studies, of his relationship to the board of orders and relations, and of his responsibility to the district assembly. This writer is appalled at the number of ministerial students who have progressed a great way

through college and/or seminary without having held either a local or a district license. In many cases this may be the result of failure on the part of pastors to help them understand what is involved in the licensing process.

Young persons called to preach can often be used as assistants to the pastor in conducting the Sunday services. This will both relieve the pastor of some of the burden of the service as well as afford them an opportunity to get the "feel" of conducting services by reading the scripture, leading in prayer, making announcements, and receiving the offering. It will also provide the pastor a good occasion to give guidance to them regarding pulpit poise and dress.

Other ways a pastor can contribute to the encouragement of young ministers are: (1) loaning or giving them books, (2) directing them to other reading resources which will give them a valid view of the ministry, and (3) showing them how to study and how to conserve the results of research by note taking and filing.

A pastor should truly be the friend of his young preachers. He should pray for them, care for them, counsel with them, show confidence in them, and use them. If this is done, a pastor will enlarge his ministry by ministering to ministers.

Every authentic religious experience results in concern and compassion for people.  
—L. Guy Nees

## Ministry in the Old Testament

By Harvey E. Finley\*

THE WORD "ministry" occurs three times in the Authorized Version. Two occurrences are the translation of *yad* (literally, "hand") in the sense of "service or function of." The passages are II Chron. 7:6 and Hos. 12:10. The third passage is Num. 4:12, which has the translation "instruments of ministry"; the word translated "ministry" is *shareth*. It is the root of the word *shareth* with its many related verbal or nominal forms rendered "minister," which is the primary source for studying the concept of ministry in the Old Testament. Thus the many usages of this root will be analyzed in this study of Old Testament ministry.

The occurrences of *minister* either as verb or noun are spread throughout most of the Old Testament. *Minister* as a noun occurs first of Joshua's relationship with Moses on the way to Sinai. Then there are frequent occurrences of verb forms used in connection with persons, places, objects, and practices of the priestly office; these are mainly in Exodus through Deuteronomy and in Ezekiel. There are also a number of passages which refer to a *minister* or to *ministering* in the historical books, used of an

aide's relationship with a nobleman. Finally, to *minister* is used in Isaiah of the role others are to have in relationship with God's people. This study is developed with attention given first to *ministry* as it applies to the priestly office and then to the other usages mentioned.

### The Priestly Office

The word *shareth* used frequently in connection with the priestly office provides clues to a number of aspects of OT ministry as it applies to the priestly office.

1. *Special Garments for Aaron for Ministering.* The various items of the high priest's apparel are listed in Exod. 28:4, such as the breastplate, ephod, robe, coat of checker work, and girdle (ASV). These are a part of the instructions which God gave Moses at Mount Sinai (Exod. 24:1 f.; 25:1 f.; etc.), which were to be followed carefully if the people of ancient Israel were to worship Him properly. These vestments were to be worn by Aaron and his successors, persons who were singled out by God himself and who were to function in a particular capacity among God's people. Thus the broad context is that God was directing in the establishment of the office in which cer-

tain individuals were to serve, in the selection of particular persons to serve in it, and the manner in which they were to be dressed when occupying it. All this leads up to the statement that the garments were to be worn *le-shareth baqqodesh*, "for ministering in the holy place" (Exod. 28:43).

Further, the sons of the high priest were to be priestly assistants or apprentices. They too were required to wear a special, though plain, kind of garb when they carried out their duties in the Tabernacle (Exod. 28:40 f.).

It should be observed that the priestly office with its personnel, special garb and rituals was divinely ordered. Thus those consecrated to serve in the priestly office occupied a sacred place of holy trust and heavy responsibility. It was theirs to stand between God, who is holy, and the ancient Israelites, who were sinners, to be mediators and intercessors. Herein is a very important aspect of "ministry" as it applied to the priestly office.

2. *Special Cleansings Necessary for Ministering.* An important special instruction for Aaron and his sons was that they were to wash their hands and feet before they went into the tent of meeting or when they approached the altar *le-shareth*, "to minister" (Exod. 30:20). The Book of Leviticus gives, of course, the numerous details concerning the various sacrifices and the priests' part in offering them to God. The occasions for offering sacrifices were the times when the priests would *minister* before the altar; these were the occasions prior to which they were to wash themselves properly. The requirement thus was frequent ceremonial cleansing even after public anointing or ordination for the priestly office (compare Exod. 30:17-21 and

Exod. 29:1 f.). Here, then, it may be emphasized that the public consecration of the high priest and his sons remained really effective only as they gave careful attention to ceremonial purity through proper cleansings before they engaged in their priestly duties. Hence, cleansing or purity is another aspect of ministry as it applied to the priestly office.

3. *The Levites Shared Ministry with Aaron.* The Book of Numbers records the interesting detail that the Levites were brought to Aaron that *we-sherethu otho*, "they should minister with him" (Num. 3:6). Other passages make it clear that they were involved in the care and transporting of the Tabernacle during the years of wandering with Canaan as eventual destination. They thus experienced ever so much toil and sweat during the years of trudging across often rugged, semidesert terrain. The Levites in sharing ministry with Aaron therefore necessarily engaged for the most part in what might be called nonreligious or secular tasks. This also is another aspect of ministry as it applied to the priestly office.

### Other Offices

"Minister" as a noun is found in other than the priestly-office context.

1. *Joshua as Moses' Minister.* Joshua is called Moses' *meshareth*, "minister." He was so called apparently on the basis of an already established relationship when Moses looked to him for military leadership on the way to Sinai (Exod. 17:9-14). He was called Moses' *minister* as the one who accompanied Moses to the summit of Sinai to receive the tablets of stone (Exod. 24:13). He was the one who became Moses' successor (Num. 27:12-22).

2. *Samuel Was the Lord's Minis-*

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ter. Samuel as a lad was called *meshareth eth-Yahweh*, "minister unto the Lord" (I Sam. 2:11, 18). Noteworthy here is the fact that Samuel was neither of the Aaronic nor of the more inclusive Levitical lineage, but he nonetheless was a minister before the Lord. Parental commitment and his own personal response to God's special leading explain his involvement in ministry.

3. *A Young Man Was Amnon's Minister.* Amnon, a son of David, had a young man as his *meshareth*, "minister" (II Sam. 13:17). Amnon ordered his *meshareth* to throw Tamar out of his room after he had shamefully abused her. In this context *minister* applies to one who was expected to be near at hand to render service to a nobleman. Thus to *minister* has been extended to service performed for an individual of the royal office.

4. *Elisha Was Elijah's Minister.* Following the time of withdrawal to Mount Sinai, Elijah went to see Elisha and to designate him as his successor. Elisha responded by saying good-bye to his parents, giving a farewell feast to the assembled people, and accompanying Elijah; and then *yesharethehu*, "he ministered unto him" (I Kings 19:21). In this instance to *minister* applies to the assistance given or service rendered by the younger prophet in relationship with the older prophet. It also includes the benefit of training for later leadership, as was the case between Joshua and Moses. Further, this is clearly an example of the services of a minister applying to the prophetic office.\*

\*There are at least three other passages which could be added to this list. One is I Kings 1:4, which states that Abishag ministered to David during his last days. The other two are Isa. 60:7, which speaks of sacrificial animals ministering unto God's people, and Isa. 61:6, which reads that God's people will be His priests and others will acclaim them as His ministers. The aspects of ministry in the passages in Isaiah cannot be discussed in this study.

Thus in these several instances *ministry* applies to the kingly and prophetic offices and partakes mainly of service or assistance aspects. In them it arose out of an ennobling relationship which was the reason for being a minister or for rendering service. It was the inspiration of the ennobling relationship which no doubt made even the tedious, often thankless, tasks tolerable and perhaps enjoyable.

**Conclusion.** In summary, ministry of the Old Testament partakes of the following aspects:

First, *ministry* is of divine origin. This is most clear in the God-given directives for the priestly office. It may be understood that *ministry* for the Christian Church is of divine origin.

Second, *ministry* had its central function, that of mediation and intercession. This is evident in the role of the high priest. One must understand that Christ has fulfilled and now fills this all-important role of *ministry* today (see Heb. 5:7). However, the professional minister today must still be an intercessor in behalf of lost men.

Third, *ministry* is effective when attention is given to personal cleansing. This was evident in the cleansings required before conducting ceremonial services. It may be emphasized that *ministry* today is effective only as most serious attention is given to the cleansing and subsequent filling of the Holy Spirit.

Fourth, *ministry* includes persons who render services and carry out tasks of a nonreligious nature but who are essential to the furtherance of the primary religious functions. This was seen in the services which the Levites rendered; it was also manifest in the assistance given by an aide in relationship with a noble-

man or a prophet. This suggests for today that *ministry* is not to be confined to merely the ordained person or to the so-called full-time Christian worker. Rather, persons frequently are engaged in *ministry* who are involved in nonreligious tasks.

Fifth, *ministry* is attractive in all aspects in that it arises out of en-

nobling relationships. This is seen in the relationship between Moses and Joshua, Elijah and Elisha, and others. *Ministry* today arises out of the most ennobling relationship of all—one's relationship with Christ. However, it arises secondarily out of the ennobling relationships with fellow ministers and fellow Christians.

Lords or servants?

## Ministry in the New Testament

By Ralph Earle\*

THERE ARE TWO different Greek words which are translated "ministry" in the King James Version of the New Testament. A study of these words and some of the passages where they occur will suggest some aspects of our topic.

We take the less frequent one first. It is *leitourgia*, found only six times. From it comes the English word "liturgy."

The noun comes from the verb *leitourgeo*. In classical Greek this meant: "To serve the state at one's own cost; to assume an office which must be administered at one's own expense; to discharge a public office at one's own cost; to render public service to the state." Then it came to have the universal sense: "To do a service, perform a work." In the Septuagint (Greek translation of OT) it was used "of the priests and Levites who were busied with the sacred rites in the tabernacle or the temple." In the New Testament it is used "of Christians serving Christ, whether by

prayer, or by instructing others concerning the way of salvation, or in some other way" (cf. Acts 13:2). It is also used "of those who aid others with their resources, and relieve their poverty" (cf. Rom. 15:27).

The employment of the noun *leitourgia* is parallel to this. It first meant "a public office which a citizen undertakes to administer at his own expense." Then it had the general meaning of "any service"—military service or the service of workmen. Four times in the New Testament it is used in the Old Testament sense of "the service or ministry of the priests relative to the prayers and sacrifices offered to God" (Luke 1:23; Phil. 2:17; Heb. 8:6; 9:21). The other two times it means "a gift or benefaction, for the relief of the needy" (II Cor. 9:12; Phil. 2:30). Giving to the poor is a liturgy pleasing to God. William Barclay well says: "To serve others is a 'liturgy' laid on the citizen of the Kingdom by God."

A thoughtful person might well ask: "Why do we use the term 'services' for our meetings of worship?" The simple answer is found in the fact that "lit-

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urgy" meant "service." The noun is translated that way in three out of its six occurrences in the New Testament.

The more important word for ministry is *diaconia*. It occurs 34 times (translated "ministry" 16 times). The cognate verb *diakoneo* occurs 37 times. It is translated "minister" 22 times and "serve" 10 times. The latter rendering is more accurate. Related to these is the masculine noun *diaconos*. It is translated "minister" 20 times, "servant" seven times, and "deacon" (the English derivative) three times—making a total of 30 times. In these three terms, then, we have over 100 references. But not all of these, by any means, are related to what we think of as an ordained "ministry."

In Kittel's *Theological Dictionary of the New Testament*, Beyer has a 12-page article on these three cognate terms. The earliest meaning given for the verb *diakoneo* is "to wait at table."<sup>3</sup> This suggests both the humble status and the glorious privilege of the minister. He is a servant, like the waiter in a restaurant. But he is also serving people the eternal Bread of Life.

The ancients had perverted ideas about service. Beyer notes: "In Greek eyes serving is not very dignified. Ruling and not serving is proper to a man. . . . The formula of the sophist: 'How can a man be happy when he has to serve someone?' expresses the basic Greek attitude."<sup>4</sup> Unfortunately, some pastors today would rather rule than serve. But this is a pagan, not Christian, attitude.

Coming to the New Testament, we find a different picture. "Jesus' attitude to service is completely new as compared with the Greek understanding. The decisive point is that He sees in it the thing which makes a man His disciple."<sup>5</sup>

Jesus said that the rulers of the Gentiles "lord it over" their subjects (Luke 22:25). He continued: "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (v. 26). Then with an eye to the common attitude of His day, He asked: "For whether is greater, he that sitteth at meat, or he that serveth?" (v. 27)

Probably the most significant single passage is Mark 10:45 (cf. Matt. 20:28). Literally it reads: "For even the Son of Man did not come to be served but to serve, and to give His life as a ransom instead of many." Of this verse Beyer writes: "Jesus does not stop at the picture of table service. *Diakonein* is now much more than a comprehensive term for any loving assistance rendered to a neighbour. It is understood as full and perfect sacrifice, as the offering of life which is the very essence of service, of being for others, whether in life or in death. Thus the concept of *diakonein* achieves its final theological depth."<sup>6</sup>

It should be utterly obvious that any "minister" who is more concerned about being served than serving others is really no minister at all. For the basic meaning of "minister" is "servant." He who does not serve is not a follower of Jesus Christ, no matter how loudly he may claim to be that. He is following his own selfish desires, not the Lord and Savior.

This becomes even more apparent when we study the noun, *diaconos*, most often translated "minister" in the King James Version. Immediately the modern reader conjures up the picture of an ordained minister who is primarily a preacher. But this is definitely not the main thrust of the New Testament usage.

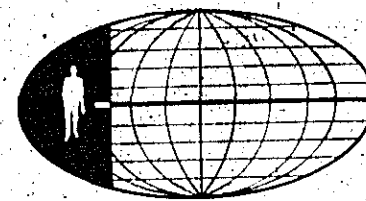
In John 2:5, 9 the word is used for the waiters who were serving the guests at a feast. Here it is correctly translated "servants." In Matt. 22:13 it refers to "servants" of a king. Just so, the Christian is a "servant" of Christ (John 12:26).

On another occasion Jesus said, "But he that is greatest among you shall be your servant" (Matt. 23:11). In Mark 10:43 we read similar words: "But whosoever will be great among you, shall be your minister." That sounds as if the greatest person is supposed to become the pastor or preacher. But "servant" and "minister" are both *diaconos* in the Greek. It should be translated "servant" in both places.

There is another occurrence of *dia-*

(Continued on page 46)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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## NAZARENE INFORMATION SERVICE

### On Community Outreach

THE CHURCH OF THE NAZARENE will be in the national news this year more than usual because of its two church-wide conferences on evangelism. These will be January 13-15 in Kansas City, Mo., and August 18-23, laymen, in Hollywood, Fla.

The current year also will be a time of great opportunity for the local church pastor to start press relations or to expand and improve his community outreach program through the use of press and broadcasting.

#### Factors Aid Nazarenes

On national and local levels alike there is a determination among Nazarenes to do a better job in 1970 communicating our message and program through the secular media.

Two or three factors will assist pastors greatly as they work at the task of press relations and community outreach.

One is the strong Nazarene record of gains and accomplishments in 1969. The net increase in membership—most of them persons won on profession of faith—the record stewardship surge, and the advance of three new colleges in the last two years will help every Nazarene pastor.

#### Moving "Against the Tide"

Facts about church gains speak volumes today. Church editors are aware that the Nazarene record in 1969 is evidence of spiritual vitality that inspires and challenges other Christian denominations.

Dr. John Knight, executive secretary of

the Department of Evangelism, is in charge of both evangelism conferences.

All local church pastors to some extent can key on these conferences in their church programs and newspaper reports. It is likely that many pastors who have never brought a church news story to their newspaper will do so in 1970.

The favorable factors assisting them are worth consideration. But they are like the rod placed in the hands of Moses—ineffective without faith and work.

#### Others Reaching Out

Many pastors are aware that independents in evangelism in the nation are wielding influence through broadcasting and the printed page. Some tell their audiences they "preach the Bible," when close examination reveals their beliefs are unorthodox.

One such program that started from a small meeting in the Northwest in 1931 now has "work" around the world, colleges in several countries, a magazine with four million circulation, and a radio program at choice paid listening time heard by more millions.

These independents are in competition with us, in a sense, for the minds and hearts of those we seek to reach for Christ in our generation. Their leaders are using the great media of our day with increasing effectiveness.

It is incumbent upon us to communicate better in 1970.

O. JOE OLSON

January, 1970

1970

# Conference on Evangelism

January 13-15

There is still time for you to preregister

## Featured Workshops

Wednesday Afternoon, January 14

Session One: "Increasing the Evangelistic Outreach of the Local Church"

Session Two: "Today's Evangelist"

Thursday Afternoon, January 15

## Simultaneous Workshops

1. The Evangelistic Campaign in the Local Church  
Moderator: Forrest Nash
2. Child Evangelism  
Moderator: Wilson Lanpher
3. Reaching and Retaining Teens  
Moderator: Jim Bond
4. Winning Young Adults  
Moderator: Gene Williams
5. Evangelism in a Changing Society  
Moderator: Leslie Parrott
6. Growth Through Groups  
Moderator: Jack Lee
7. Music in the Local Church  
Moderator: Ron Lush
8. Visitation Evangelism and Personal Soul Winning  
Moderator: George Scutt



## Registration Form

1970 Conference on Evangelism

\$5.00 Registration Fee per Person

Name \_\_\_\_\_ Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Home Church \_\_\_\_\_ District \_\_\_\_\_  
Local or District Responsibilities \_\_\_\_\_

Tear out and mail to: Department of Evangelism  
6401 The Paseo  
Kansas City, Missouri 64131

Office of GENERAL SECRETARY

## ATTENTION ALL ORDAINED MINISTERS:

The Church of the Nazarene provides each year, through the office of the General Secretary, a Certificate of Standing card for ordained Nazarene ministers. The card is useful for identification purposes and is available on request.

## HOTEL AND MOTEL COURTESY CARD:

The 1970 Card and Directory is now available. The Directory covers Canada and the States, and lists hotels and motels granting clergy rates. A charge of \$2.00 is made to cover partially the costs of printing and mailing. Make your check payable to the General Treasurer and send with your request to:

Office of the General Secretary  
6401 The Paseo  
Kansas City,  
Missouri 64131



— A monthly series of questions and answers —

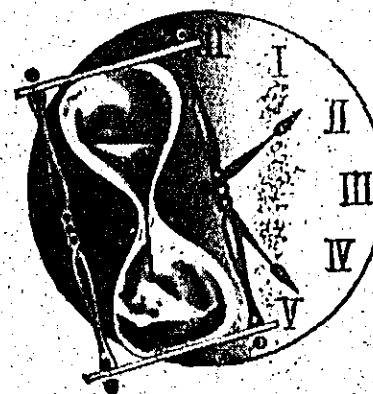
**Q.** I am interested in becoming involved with the new Nazarene Retirement Program. However, I realize that it must be conducted through the local church which is my employer. How do I present the need to the church board and have them carry through with the application?

**A.** Some time ago the Board of Pensions sent you a brochure and examples of the Nazarene Retirement Program (tax-sheltered annuity). At that time the Board of Pensions also sent a letter to some Sunday school superintendents, NWMS presidents, NYPS presidents, church secretaries, and church treasurers. The letter which they received gave information concerning the Nazarene Retirement Program and encouraged them to see that this was discussed in the board meeting of their local church.

If this has not already been discussed, the board members probably would welcome a chance to discuss it now.

Please remember that the plan is flexible in order to best meet your needs. Most churches who have enrolled their minister have given him a raise and have sent that amount in toward his Retirement Program. Some churches have matched funds with the minister. For instance, the church contributed 5 percent of his salary toward the Retirement Program and the minister had 5 percent of his salary deducted by the church treasurer to be applied to the Program. In case the church simply cannot afford the added expense, the minister may want to have the entire amount deducted from his salary. This would represent a tax savings.

You are aware that the Nazarene Retirement Program is a government-approved annuity plan whereby you do not report the amount which is paid into the Retirement Program for Federal Income Tax annually.



**Any way you  
measure it...**



**Time Flies!**

### WHAT ABOUT THE STEWARDSHIP OF TIME?

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- \* We suggest that pastors and laymen keep a record of each hour for one week.
- \* Plan sermons to emphasize that time for service to God depends on priorities set by each layman.
- \* He who makes best use of time complains least of lack of time.

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STEWARDSHIP MONTH**

PROVE ME herewith, saith the

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### ONE MOMENT, PASTOR!

Has **your** Church School Board (Board of Christian Education) cared for **all** of its **Manual** responsibilities?

Please check paragraph 159.12 on page 90 of your 1968 Nazarene **Manual** to see that a director of Christian Family Life has been elected.

Now ask that director of Christian Family Life to do two important things:

(1) Write to the General Director of Christian Family Life, 6401 The Paseo, Kansas City, Mo. 64131, and ask for the free Christian Family Life Kit for local directors.

(2) Check the Nazarene **Manual** for 1968, paragraph 159.12, page 90, and see that all four vital areas of service mentioned there are being implemented in your church this year.

Thank you, pastor, for this moment of your time! We believe that it could be a moment very well spent indeed!

# THE PROVED PROGRAM for the NEW YEAR

## HONOR SCHOOL PROGRAM

**A**DD  
**D**EVELOP  
**V**ISIT  
**A**PPPOINT  
**N**OTIFY  
**C**ONFER  
**E**VANGELIZE

### ANNUAL PROJECTS

Increase in enrollment and attendance.

Award one credit in the Teacher's or Superintendent's Training Programs to at least 75 percent of workers.

Maintain a weekly visitation program.

Add teachers and supervisors to achieve a ratio of one for each 10 pupils enrolled in the school.

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Have at least 75 percent of teachers make not less than two efforts to win unsaved or unsanctified pupils or their parents.

HONOR  
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is "like the beating of the heart"

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"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)

**350  
TARGET  
CITIES!  
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Pray for our  
lay missionaries!  
Give on the  
10 percent special.

The Nazarene Preacher

## CHILD WELFARE SERVICES

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The DIRECTORY is available upon request. You may want a copy for your files as you seek professional advice from Nazarenes for referral in these various areas for members of your congregation.

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Department of Ministerial Benevolence  
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January, 1970.

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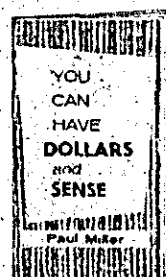
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29

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## REVIVALS— WORLDWIDE!



January is the month the NWMS emphasizes prayer for Revivals Worldwide revivals on Nazarene missions fields and in the local church.

The writer of II Chronicles has given us a formula for revival. Dr. Lawrence B. Hicks\* of Ashland, Ky., called it a

### "Revival Contract"

#### I. The Conditions

IF MY PEOPLE, which are called by my name

1. Shall humble themselves (humility), admit our need.
2. And pray—not talk about prayer, but pray.
3. And seek *my face*—not own pursuits and desires, but God's face and fellowship.
4. And turn from their wicked ways—turn from the wicked ways of pride, prayerlessness, preoccupation with material and temporal things, grudges, "cherished hurts."

#### II. The Promise

THEN—when? When all four conditions are met,

1. Will I hear from heaven . . . God will hear our petitions.

2. And will forgive our sin . . . of pride, self-sufficiency, lack of burden, carelessness.
3. And will heal our land . . . restore the individual, the church, the nation.

#### III. The Conclusion

This revival contract is signed by God himself.

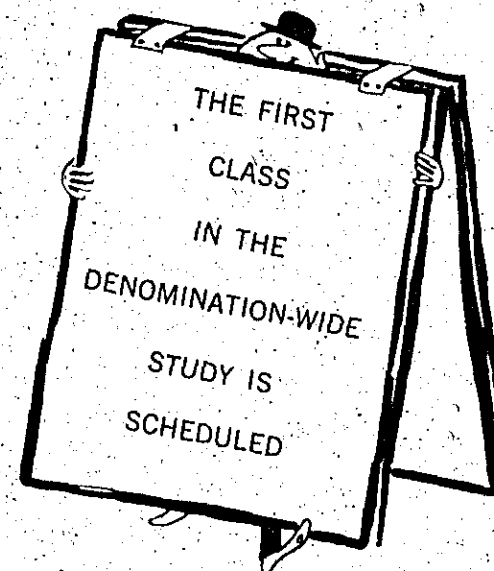
Will you sign your name to the contract, meet the conditions, and enjoy the fulfillment of His promises in 1970?

GOD IS ABLE! ARE YOU WILLING for this kind of revival?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

\*Dr. Hicks is not responsible for some of the "fill in."

The Nazarene Preacher



Is this the case in your church?

Has the date been set?

Have the courses been selected?

Teachers chosen?

If not, select from the following courses.

#### For Adults:

Unit 112a, "Prayer and Christian Living"

Text: "Alive to God Through Prayer"

Unit 129a, "The Christian's Use of His Bible"

Text: "The Living Word"

Unit 132.1a, "General Rules—Church of the Nazarene"

Text: "Guidelines for Conduct"

#### For Teens:

Units 132.1a, 318a, and 315.6a

#### For Children:

Units 10a and 12a

For details on the above courses consult your December issue of the **Nazarene Preacher**.

FEBRUARY—MARCH is the time.

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## Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

### Make It a New Year!

"The Lord wants to do a new thing for you." These words Reuben Welch impressed upon us day after day during a deeper-life series held at the Seminary. He challenged us to ask the Lord what new thing He wanted to do for us. Waking early one morning that week, while still lying in bed, I sincerely asked God if He wanted to do something new for me. And amazingly He did! It worked! Just try it.

What an appropriate time of the year to do just this! Another year is slipping from sight. Maybe you're glad it's past. Or maybe you'd like to live it over. For some it has been a hard year, a bitter year. For others it has been an extraordinarily happy year. And for many it has been just another year—same old rut, same old habits, same old attitudes.

But for each of us there is a brand-new year just ahead. Let's make it a new year. For the Christian this prospect has maximum potential.

Most of us make some New Year's resolutions—if not consciously, at least unconsciously. This is good. But why not ask the Lord to give you a scripture for the new year—your verse or passage for 1970?

One of our ladies testified that she felt the need of something from God's Word as her guide for the new year. She had several small children in the home and many confining responsibil-

ities. God gave her this from Isa. 30:15, "In quietness and in confidence shall be your strength." She was experiencing the reality of this promise day by day.

Another who had suffered a year of heartache and heaviness was startled one day to hear a member of her family say with a sigh, "It seems all the joy has gone out of our home." She realized that it was so. She knew also that, in spite of disturbing circumstances, God could bring joy back into her heart and into her home. She asked God to give her a scripture to launch a better year—some confirmation from His Word. It was joy she needed, so with the help of a concordance she began searching the Bible. She found many helpful passages, but she knew when she came upon the passage God meant for her: "Therefore with joy shall ye draw water out of the wells of salvation." In fact, that entire chapter of Isaiah 12 was especially for her. She said she had to quote it often, and sometimes use it to resist Satan.

Really want a new year? Anchor it in God's Word. If an entire new year frightens you, try just one new day at a time. For remember that years are days—and only days—so all you have to do to make so long a time victorious, is just to take one day and make it so, and then another—until the year is gone.

"God wants to do a new thing for you!"

# IN THE STUDY

## Facing Life's Central Test

By James F. Ballew\*

It is quite easy to make comment about the degradation of the world, but we perhaps forfeit our right to do that until we are prepared in every good way to make an investment for righteousness' sake. I trust that in every way that we can, as opportunity is provided, we may lend our witness for Christ and the emphasis of holiness to all of the occasions of life.

Text: Matt. 26:36-42

Matthew tells us that while Jesus was in the garden He prayed that, if it were possible, the cup which He faced, and which He was to drink, might be taken from Him; then concluded His prayer, "Nevertheless not as I will, but as thou wilt." It is common for us to pray, "If it be possible, let this cup pass from me." Men pray it when they are ill. Men pray it when they are faced with the stark reality of failure in their lives. Men express it when they face perplexing problems for which they have no adequate answer. It seems that the central test of our lives is whether there is

\*This sermon, and those that shall follow in the next several months, were preached under the shadow of death. For six months James F. Ballew, slowly dying of cancer, bared his soul to his waiting congregation at Monrovia, Calif., knowing that each sermon might be his last. Sometimes he struggled out of bed to reach the pulpit. Fortunately, these moving messages were taped, and posthumously prepared for publication by his widow, Mrs. Oneida Ballew, now on the secretarial staff at Pasadena College. Necessarily, they have had to be further abbreviated for these pages.

that relationship with God which permits us to say, in the words of our Lord, "Nevertheless not my will, but thine, be done." Our response to this central test makes Gethsemane very meaningful to every one of us. It enables us to face, for conscience' sake, a duty that promises to cost us much, to confront a handicap that cripples life, or a tragedy that desolates it, saying, "If it be possible, let this cup pass"; then adding with deep meaning and personal commitment—"Nevertheless."

Charles Kingsley, when he faced his attentive, eager congregation, would lean forward slightly, as if to gain some feeling of intimacy with them. Then he would say, "Here, again, we're going to discuss what is going on in your soul and mine." These are some of the things going on in the souls of men—facing life's difficult places without giving up.

One of the most fascinating stories in all of the Old Testament is the story of the celebration of the festival of Purim. It harks back to that occasion, in the life of Queen Esther when, for no other reason than conscience' sake, she identified herself with her stricken people. You remember the calm courage of her witness when she said, "If I perish, I perish."

I  
"If it be possible," Jesus said, "let this cup pass from me. . . . Nevertheless, not my will, but thine, be done." Whether we intend to or not, by our response to this central question of life we make a declaration about our faith in God.

There is in the Old Testament a living, vibrant witness to this kind of positive statement of faith in God. There were three Hebrew children who, having been instructed with all of the other members of

the populace to fall down before a golden image at the sound of a certain musical instrument, refused to bow down. Dragged before the magistrate, they declared: "Our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods. . . ." (Dan. 3:17-18).

There are two kinds of faith in God. One says, "IF—if all goes well; if the outcome seems fair to me." The other kind says, "Nevertheless." Whatever may be our chronological age, each of us has one or the other of these kinds of faith.

### II

Not only does our response to this central crisis-question in life make a statement about our faith in God, but it makes as well a statement about our own personal character. We never really find out what kind of persons we are in life's sunny places. We find out what kind of persons we are when life runs into a crisis. The Psalmist prayed, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . . ." He spoke as much about his own character as he did about the God whom he served.

One of the men who died in the antarctic attempting to find a way to reach the south pole left the witness that they did not regret their journey. They took risks, they knew they took them, and things came out against them; therefore they had no cause for complaint. They bowed to the will of Providence, determined still to do their best to the last.

Placing all of this feeling in a spiritual or religious context, we hear again the stirring words of Job, who declared in Job 13:15: "Though he slay me, yet will I trust in him. . . ." I read scriptures like that, and feel the steel in them. I meet men who live like this, and feel the strength in their lives. I'm aware that there are many who live according to the expediency of the moment. They have not felt that inner courage and determination which recognizes the integrity of God. But others have a deep conviction that in a full and final sense God, righteousness, and holiness continue. They have so committed their way to Him that, whether or not they are able to read the details of life in conformity to that ultimate purpose, they are nonetheless committed to that ultimate purpose until there is no question or doubt, no giving up in their lives.

When certain kinds of instruments are being tested, far greater stress than that instrument might normally bear is given it in the laboratory. If there is a flaw in the metal, if there is some defect in its preparation, it breaks down, it gives up. The pressures have destroyed it. But if it has been effectively made, if there are precision and care in its construction, if there are no defects or flaws at all, then it bears up; it stands steady and performs under added pressure; its intended useful function continues. So it is in the lives of men. The way men face problems makes a declaration of their personal character.

### III

To go to Gethsemane, to pray with all earnestness of spirit for the cup to pass, and then having said that, to say, "Nevertheless not my will, but thine, be done," is not only to make a declaration about what kind of God you serve, and about the kind of person you are; it is also a declaration about your loyalty to something—or Someone—greater than yourself.

I'm confident that, in the normal ongoing of life, some of our people face weekly their Gethsemanes. Some of them are faced in such silence that their closest neighbors seldom know about it. All of us face them—sometimes the stealthy darkness of night and even our families know only superficially our ordeal. Some men come through these dark nights with a robust spirit, as if you could almost feel them and hear them say in their darkened place of Gethsemane, "If it be possible, let this cup pass from me. . . . Nevertheless not my will, but thine, be done." They move through it with a spiritual victory that challenges us all. Our prayer is that, when life leads us to that valleyed place, we too may stand with that kind of courage and that kind of faith.

We have seen others who have gone into that dark place and have come out unable to say it, and they've found their faith in God is not adequate. The inner disciplines of their character are not sufficient. There is no cause which grips them, and no Captain within to steady them. All of the pity and all of the compassion that we may manifest is due them, for they've lost far more fully than men who simply lose their lives.

When life leads us to a place like that, if we find that our faith in God is sure and steadfast, if we stand the test, if the steel of Christian convictions is within us, if we still believe that God and righteousness prevail, then some good thing has happened to us.

The Nazarene Preacher



Not a week goes by but some of our friends, members of our family, or those with whom we are by choice and providence committed together, go through life's Gethsemane. We pray for each of them that life in Christ will be adequate.

Will you pray earnestly and fervently for God to search your heart? Simply say, "Lord, search my heart. Reveal any personal weaknesses; uncover any inadequate dispositions of spirit; help me to see myself as You see me. If there are any flaws in my spirit, if any disposition that might at my Gethsemane destroy me, help me to see them." Will you make that prayer?



## TOWARD EXPOSITORY PREACHING

Editor. With this significant study we complete the excellent series on Romans by Professor Carver. We are grateful for these "in depth" expositions. Next month we will begin a series of doctrinal studies on the subject of Paul's use of the term "old man," by Prof. Ross Price, of Olivet Nazarene College.

### The Worship of the Sanctified By Frank G. Carver\*

Rom. 12:1-2 . . . your bodies a . . . sacrifice . . . your spiritual service of worship. . . do not be conformed . . . be transformed . . . the will of God. (All quotations are from NASB unless otherwise indicated).

#### INTRODUCTION (v. 1a)

Oun, "therefore," looks back to the whole of the apostle's argument to this point and indicates that what is going to be said is based on what has been said. Its use here implies "that Christian ethics are theologically motivated or . . . that the Christian's obedience is his response to what God has done for him in Christ, the expression of his gratitude."

Parakalo, "I urge," is considered a technical term for "Christian exhortation, the earnest appeal based on the Gospel to those who are already believers to live con-

sistently with the Gospel they have received." With the note of urgency is also the note of authority—"the authoritative summons to obedience issued in the name of the Gospel." Recently, however, the formula *parakalo own humas, adelphoi*, "I urge you therefore, brethren" (cf. 15:30; 16:17; I Cor. 1:10; 4:16; 16:15; II Cor. 10:1; Eph. 4:1; I Thess. 4:1; 5:4), has been shown to belong to the current letter form rather than to that of paorenesis. The expression is then primarily a personal petition written in the context of a relationship of mutual confidence (cf. 15:30-32). The authoritative note would be that of the character of the Gospel and the apostolic office of Paul as freely acknowledged by the "brethren" to whom Paul is writing.

*Humas*, "you," referring to the Roman addressees, is defined by *adelphoi*, "brethren," the designation used by first-century Christians in their relations with each other (cf. Matt. 12:50; 28:10; John 20:17; Rom. 8:29; I Cor. 5:11). Here (cf. 8:12; 16:17) it indicates Paul's consciousness of the relationship between himself and his readers.

*Dia*, "by means of, through," in the phrase *dia ton oiktirmon tou theou*, "by the mercies of God," specifies Paul's ground of appeal. Certainly summed up (*oun*) from the preceding chapters is God's compassion as revealed in His dealings with men through Jesus Christ. In the Gospel as Paul has presented it is not only the motive for the new worship, but also the divine reality which furnishes the vital force and the pattern for the new life.

Thus Paul's petition is a personal appeal containing the imperative of the Gospel. Assumed is his view of Christian existence already presented in 6:1-23 (cf. 8:1-13) with its indicative-imperative dialectic which regards "God's claim . . . as a constitutive part of God's gift." Ethical obedience is viewed, not as the condition of the indicative of the new life in Christ (6:11) or even as its result and eventual fulfillment, but as constitutive of the new life. The force of the ethical imperative is that the Christian must allow the already realized lordship of Christ (the indicative) to manifest itself in his will and actions. This is a serious imperative, for believers are summoned "to that kind of deliberate response to God's claim without which faith forfeits its distinctive character as obedience."

So the apostle, in an intimate expression of confidence, is urging the Christians at Rome to that ethical action which he pictures as their "spiritual service of worship."

His concern is thus the worship of the sanctified. His petition is two-phased. Indicated first is that . . .

#### I. THE WORSHIP OF THE SANCTIFIED IS CHARACTERIZED BY THE CONSECRATION OF THE WHOLE OF LIFE (v. 1bc).

A. We offer our lives to God: *parastesai ta somata humon*.

*Parastesai*, "to present," has the basic meaning of "put at someone's disposal" (cf. 6:13, 16, 19) and is often used technically in the language of sacrifice, "offer, bring, present."<sup>1</sup>

*Ta somata humon*, "your bodies," picks up the language of 6:6, 12 and describes the Christians in the entirety of their bodily existence which they are to offer to God. *Soma* "signifies the reality of existence, the human person in the concrete manifestation of his life. There is no offering of the heart which is not outwardly embodied; pure interiority would be for the apostle a defect and would spell contradiction."<sup>2</sup>

Paul's use of the aorist infinitive *parastesai* can now be clarified. *Ta somata* along with the expression "your spiritual service of worship," the present or durative tenses in v. 2, and *oun . . . adelphoi dia ton oiktirmon* as interpreted above all suggest that the character and the concreteness of one's entire ethical life are in view. The nature of the verbal idea in *paristemi* and the definite call to action, which its function as the object of *parakalo* indicates, both lead to the peculiar punctiliar *Aktionsart* (kind of action) of the aorist tense. But punctiliar does not necessarily imply momentary, for the aorist can regard the action as a whole without respect to its duration. The tense-stems in Greek only "indicate the point of view from which the action or state is regarded"; they do not define the intrinsic nature of the action.<sup>3</sup>

Given these factors of the context and the range of the *Aktionsart* of the aorist, the aorist infinitive *parastesai* may view the action in either of two ways: (1) as perfective in that Paul conceives of an initial presenting of the whole of man's concrete existence, complete and decisive at the moment, yet the kind of action which is decisive for, or must characterize, each succeeding moment" (cf. 6:13, 19); or (2) constative with Paul viewing the whole course of one's ethical life from a punctiliar standpoint; that is, what is referred to by *parastesai* as one action would be expressed in the present tenses of v. 2 as a continuing process of life.

The final meaning would differ little. Both would involve the concreteness of man's total ethical existence. The constative would make the verses more axiomatic or definitive of the response, while the perfective would retain more of the immediacy of the call to action which is then defined and made characteristic of the whole cause of ethical life. *Parakalo* (cf. Eph. 4:1) would perhaps tip the scales in favor of the perfective.

B. We offer our lives as a sacrifice: *thusian zosan hagian euareston to theo*.

Thusian, "sacrifice, offering," in the expression *parastesai thusian*, a phrase from Hellenistic worship and does not occur in the LXX. The contrast with pagan worship is no doubt a part of the picture of the passage.<sup>4</sup> There the function of offering was to gain God's favor; here it is to express thanksgiving for that favor. This function is in line with the second of the two kinds of sacrifices offered in Judaism as Godet outlines them; "the first, comprising the sacrifices offered before reconciliation and to obtain it (sacrifice for sin and for trespass); the second, the sacrifices offered after the obtaining of reconciliation and serving to celebrate it (the whole burnt offering and the peace-offering)."<sup>5</sup> So the self-sacrifice of the Christian's whole life to God as His possession is his joyous celebration of God's gift of full reconciliation (5:1-11) through His self-sacrifice.<sup>6</sup>

*Zosan*, "living," *hagian*, "holy," and *to theo euareston*, "acceptable to God," characterize the sacrifice as offered. *Zosan* and *hagian* are dependent on the accomplished divine indicative and make possible the third characteristic of the offering, *to theo euareston*. With these Paul is applying the Old Testament qualifications for a sacrifice in the light of Rom. 6:1-8:39 to the Christian's sacrifice.<sup>7</sup>

*Zosan* indicates, "Not that his sacrifice does not have to be killed . . . but that this sacrifice . . . is to be 'living' in a deep theological sense—living in that 'newness of life' (*kainotes zoes*, 6:4), with reference to which the verb *zen* has already been used a number of times in this epistle (e.g. 1:17, 6:11, 13, 8:13b)."<sup>8</sup>

*Hagian*, "holy," is originally "a cultic concept, of the quality possessed by things and persons that could approach divinity."<sup>9</sup> As *hagioi*, Christians "are members of a cultic circle grounded in the sacrifice of Christ" (cf. I Cor. 3:17). When applied to people, the thought is first that of belonging utterly to God for His service, and from there it shades into that of ethical

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purity (cf. I Thess. 4:3-7; 5:23). So here by virtue of the indicative of Rom. 6:3-11 and 8:1-11 "the Christian's concrete living is henceforth to be marked by the continuing process of sanctification (*hagiasmos*)" as indicated in 6:12-23 (cf. vv. 29 and 22). The sanctification (*hagiasmos*) of life is thus accomplished through the continued presence of "the Spirit of holiness" (*pneuma hagiosunes*, 1:4). The indicative of *hagian* has to do with the latter, and the imperative of *hagian* with the former. The worship of the sanctified is the sanctification of the whole of life (12:2; II Cor. 3:18; 7:1).

To *theo euareston*, "acceptable to God," designates the sacrifice as the one desired by God as the thanksgiving offering which He will accept. Leenhardt notes that "as the odor of the holocaust was agreeable to God (Ex. 29:18; Lev. 1:9, 13, etc.), so was the offering of the body when revived and sanctified by the Holy Spirit."<sup>22</sup>

C. We thus worship appropriately with our lives: *ten logiken latreian humon*.

This last phrase of the verse, "your spiritual service of worship," is in apposition to "present . . . to God" as a whole. The stress is on the action of worshipping and thus the whole of life is in view.

*Logiken*, "rational, spiritual,"<sup>23</sup> "belonging to reason,"<sup>24</sup> contrasts primarily the rational with the irrational. True worship is rational in that it corresponds to the truth of the Gospel. But this worship is also spiritual, for its rationality "excludes any external ritual worship in which the heart and mind and will of the worshipper are not involved, it also excludes equally definitely any worship which consists only of interior motions and feelings, however exalted, unaccompanied by outward obedience."<sup>25</sup> Leenhardt observes that "it is spiritual, because it flows from the action of the Spirit itself."<sup>27</sup>

*Latreian*, "service of worship," is basically a cultic term (9:4; Heb. 9:1, 6; John 16:2) suggesting the service of the Temple priests (cf. 15:1ff.).<sup>28</sup> The figurative use of the technical language of worship begins in the Old Testament and finds a parallel in the Qumran community, for whom "the life of the community in perfect obedience to the Law is represented as the true sacrifice offered in the temple."<sup>29</sup> This use of the language develops in its application to the whole of the worshipper's life until in the New Testament only the Christian is capable of a worship of God worthy of the name. With Rom. 12:1, "*latreia* reaches its climax in this interiorisation, which is

also the most comprehensive exteriorisation."<sup>30</sup>

The point of *ten logiken latreian humon* is that the continual offering of our whole selves in all our concrete living is our intelligent action of worshipping, our appropriate praise to God. In the second phase of Paul's petition he indicates the *how* of such an offering.

## II. THE WORSHIP OF THE SANCTIFIED IS CONSTITUTED BY THE CONSECRATION OF THE DAILY LIFE (v. 2).

A. We do not permit our daily lives to take their pattern from the present age: *kai me suschematizesthe to aioni touto*.

*Kai*, "and," as a transition word leads into a more precise delineation of what the worship indicated in v. 1 involves.

*Me suschematizesthe*, "Do not be conformed," or "Do not be guided by,"<sup>31</sup> as a prohibition with the present imperative has the force of "Stop allowing yourselves to be conformed."<sup>32</sup> The present tense is probably to be interpreted as iterative, that is, with reference to the particular ethical decisions which make up the process of life. Formally the basic distinction between *suschematizesthe* and *metamorphousthe* in the following phrase is that in the latter the change concerns the appearance as such and in the former the external marks—"to change into something different" and "to become different."<sup>33</sup> The one refers to the whole and the other to something within the whole. While the distinction is little observed in practice, the normal renderings "conform" and "transform" appear to represent adequately Paul's meaning.

To *aioni touto*, is "the present age (nearing its end)"<sup>34</sup> in which the Christian lives, but does not belong (Gal. 1:4; I Cor. 1:20; 2:6; II Cor. 4:4). The power of its tyrannizing forces (6:14; 8:2) has been broken for him, so there is no necessity for the Christian to let the world around him continue to squeeze him into its own mold (Phillips). The spirit of the age can be resisted in each ethical decision of daily living.

B. We do allow our daily lives to be changed in form by the present Spirit: *alla metamorphousthe te anakainosei tou nous*.

*Alla*, "but," is an adversative particle indicating that the clause which follows is in contrast to the one preceding.

*Metamorphousthe*, "be transformed," like the preceding verb, is a present imperative and indicates that an action already going

on is to continue indefinitely.<sup>35</sup> The passive voice indicates that the transformation is not the Christian's own doing, although the imperative implies that he has a responsibility to let it continue. The same verb is used interestingly of Jesus' transfiguration (Matt. 17:2; Mark 9:2) and in an almost identical sense by Paul in II Cor. 3:18. The change takes its form or mold from the coming age and takes place in the total life of the Christian.

*Anakainosei tou nous*, "the renewing of your mind," as the dative case shows, is the instrument of the transformation. *Nous*, "mind, attitude, way of thinking,"<sup>36</sup> an objective genitive, is that which receives the renewing. It refers to the inner direction of man's thought and will and the orientation of his moral consciousness.<sup>37</sup> Leenhardt comments that it "includes the personality viewed in its deepest depths and suggests, as it were, man's awareness of his total situation in the universe."<sup>38</sup>

*Anakainosei*, "renewing," along with similar language in Paul (6:4; Gal. 6:15; II Cor. 5:17), belongs to New Testament eschatology. The renewal of the mind is a foretaste of the final renewal; it belongs to the age to come. This renewing has for its object the mind and for its subject the Holy Spirit: "renewing by the Holy Spirit" (Titus 3:5; cf. I Cor. 12:13; Rom. 8:9-13). As the Christian allows the Spirit to affect daily the center of his personal life ("our inner man is being renewed day by day," II Cor. 4:16), he possesses the direction and dynamic needed for that continuing transformation of moral living whose standard is the image of God manifested in Christ: "the new man who is being renewed . . . according to the image of the One who created him" (Col. 3:10). Behm's comment at Col. 3:10 is that "the Christian is to become a new man as Christ is the new man."<sup>39</sup>

C. We thus discover the will of God in our daily living: *eis to dokimazein humas ti to thelema tou theou, to agathon kai euareston kai teleion*.

*Eis to dokimazein humas*, "that you may prove," introduces a purpose or final clause (*eis to* = *hina*). The clause makes specific what Paul means by the transformation which he urges (*metamorphousthe*).

*Dokimazein* is a present infinitive implying a continuing process, and is probably iterative like the other two present tenses in the verse. The action described is made possible by the renewing of the mind. Contained in *dokimazein*, "put to the test . . . prove by testing . . . approve (or dis-

cover),"<sup>40</sup> is the ability to both recognize and embrace the will of God. Paul "assumes that recognition, volition and action (*Erkennen, Wollen und Tun*)" are united with one another.<sup>41</sup> Indicated is "the dignity of the individual Christian, called on as he is to exercise a responsible freedom."<sup>42</sup>

Ti to thelema tou theou, "what the will of God is," is the object of *dokimazein*. The genitive is subjective, "what God has willed." What God's will is can be known for the first time in the Gospel (Acts 22:14): "This new knowledge of the will of God in Christ, and its effects on the whole of life . . . are something new compared with the requirement of the Law in Rom. 2:18."<sup>43</sup> In contrast to the Jewish conception this new "will of God is not possessed but . . . ever newly sought and found."<sup>44</sup>

To *agathon kai euareston kai teleion*, "that which is good, and acceptable and perfect," is in apposition to "the will of God." Each of the three adjectives describe the will of God as discovered in daily life.

To *agathon*, "what is intrinsically valuable, morally good,"<sup>45</sup> in the New Testament starts from God, who alone is the Good (Matt. 19:17; Mark 10:18). From Him comes the revelation of salvation in Christ, which introduces "a radically new possibility of life"<sup>46</sup> (8:28)—a life of love (13:8-10).

To . . . *euareston*, "what is acceptable," understands to *theo*, as in v. 1, 14:18 and Phil. 4:18. Underlined is the fact that the goodness is determined by the revelation of God's will,<sup>47</sup> and that the conduct in question fulfills the religious aim; that is, it pleases God (cf. Eph. 5:10: *dokimazontes ti estin euareston to kurio*).

To . . . *teleion*, "what . . . is perfect," is that which attains its end or purpose. The discovery of the will of God in the course of life is the accomplishing of the true end of life.

## CONCLUSION

The primary function of these verses is to urge to and to define the worship of the sanctified Christian. The call is not directly to the crises experiences implicit in the divine indicative, that is to the perfecting of one's relationship to God in terms of the basic forgiveness and cleansing of divine grace. Yet if the sanctifying relationship in the Wesleyan sense had not yet been reached by any of his readers, this Pauline petition could imply the call to it.

But the fact remains that Paul's point is not the conditions by which one may enter

the relationship to God presented in the previous sections of the letter. Rather he outlines the manner in which that grace-relationship is to be employed in life. For the consecration of life here appealed to is possible only for the fully sanctified heart. In the Pauline sense of the concept consecration is a lifetime project.

So in these verses the ethical response of the sanctified to what God has done for him in Christ is described as the presenting of his life in all of its concreteness to God. This is his sacrifice, his appropriate worship. Such a course of life does not let the spirit of the age continue to fashion it, but allows itself to be transformed by the renewal of daily fellowship with the living Jesus through the Holy Spirit. As a result the will of God is actually experienced in his day-to-day life as that which satisfies the highest moral demands, meets the requirements of divine favor, and fulfills the fundamental motive of life, that of completeness.

<sup>1</sup>C. E. B. Cranfield, *A Commentary on Romans 12-13*, *Scottish Journal of Theology Occasional Papers*, No. 12 (London: Oliver and Boyd, 1965), p. 4.

<sup>2</sup>*Ibid.*, p. 6.

<sup>3</sup>Carl J. Bjerkelund, *Parakalo, Form, Funktion und Sinn der parakalo-Sätze in den paulinischen Briefen* (Oslo: Universitetsforlaget, 1967), pp. 188 f.

<sup>4</sup>William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 179.

<sup>5</sup>Hans Wilhelm Schmidt, *Der Brief des Paulus an die Römer, VI. Theologischer Handkommentar zum Neuen Testament* (Berlin: Evangelische Verlagsanstalt, 1963), 207.

<sup>6</sup>Victor Paul Furnish, *Theology and Ethics in Paul* (New York: Abingdon Press, 1968), p. 225. See his entire discussion, pp. 224-27.

<sup>7</sup>Robert C. Tannehill, *Dying and Rising with Christ, A Study in Pauline Theology* (Berlin: Verlag Alfred Topelmann, 1967), p. 82.

<sup>8</sup>Furnish, p. 227.

<sup>9</sup>Arndt and Gingrich, p. 633.

<sup>10</sup>Franz J. Leenhardt, *The Epistle to the Romans*, trans. Harold Knight (New York: World Publishing Company, 1961), p. 302. See the discussions on soma in the previous studies on Rom. 6:6 and 6:12 ff.

<sup>11</sup>Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 59. Cf. pp. 71 ff.

<sup>12</sup>One could conceive of this use as Ingressive, as are the aorist Imperatives in 6:13 and 19 (Turner, p. 76). The basic import, however, would be much the same.

<sup>13</sup>Arndt and Gingrich, p. 366.

<sup>14</sup>Otto Michel, *Der Brief an die Römer, Kritisch-exegetischer Kommentar über das Neue Testament* (Göttingen: Vandenhoeck und Ruprecht, 1955), p. 260.

<sup>15</sup>F. Godet, *Commentary on St. Paul's Epistle to the Romans*, trans. Cusin and Chambers (New York: Funk & Wagnalls, 1883), pp. 442 f.

<sup>16</sup>See Ps. 40:6 ff.; 50:14; 51:17; 119:108; Prov. 16:6; 21:3 for the figurative use of the idea of sacrifice in the Old Testament. On reconciliation see the previous study on Rom. 5:6-11.

<sup>17</sup>Leenhardt, p. 302.

<sup>18</sup>Cranfield, p. 10. Cf. Arndt and Gingrich, p. 337.

<sup>19</sup>Arndt and Gingrich, p. 10.

<sup>20</sup>Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 107 f.

<sup>21</sup>*Ibid.* *Hagiasmos* indicates a sanctifying action with an ethical import while *hagiosune* (I. Thess. 3:13; II Cor. 7:1) refers to the resultant quality of ethical life.

<sup>22</sup>p. 302.

<sup>23</sup>Arndt and Gingrich, p. 477.

<sup>24</sup>Kittel (1967), IV, 142.

<sup>25</sup>Cranfield, p. 14.

<sup>26</sup>pp. 307 f.

<sup>27</sup>Bertil Gartner, *The Temple and the Community in Qumran and the New Testament, A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament* (Cambridge: At the University Press, 1965), p. 86.

<sup>28</sup>*Ibid.*, p. 44. Cf. p. 86.

<sup>29</sup>Kittel (1967), IV, 65.

<sup>30</sup>Arndt and Gingrich, p. 803.

<sup>31</sup>F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 172.

<sup>32</sup>Kittel (1967), IV, 756.

<sup>33</sup>Arndt and Gingrich, p. 27.

<sup>34</sup>Turner, pp. 74 f.

<sup>35</sup>Arndt and Gingrich, p. 546.

<sup>36</sup>Kittel (1967), IV, 958.

<sup>37</sup>p. 305.

<sup>38</sup>Kittel (1965), III, 453.

<sup>39</sup>Arndt and Gingrich, p. 201.

<sup>40</sup>Michel, p. 262.

<sup>41</sup>Cranfield, p. 19. Cf. Michel, p. 262.

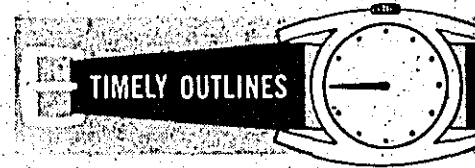
<sup>42</sup>Kittel (1965), III, 57.

<sup>43</sup>Furnish, pp. 188 f.

<sup>44</sup>Arndt and Gingrich, p. 3.

<sup>45</sup>Kittel (1964), I, 16.

<sup>46</sup>Cranfield, p. 20.



## NEW YEAR MESSAGE—

### Life on the Loom

By T. Crichton Mitchell\*

Text: Isa. 38:12

There are still a few hand weavers left in the world of the West, and what a thrilling experience it is to watch the dextrous finger and the flying shuttle, to follow with a growing wonder the developing design of form and beauty as the pattern on the card becomes "existential" fact!

Hezekiah saw such under circumstances both tragic and crucial (v. 9). He was a great king—in his reign the nation experienced a revival that was for real! But now he is busy dying. His pastor calls to

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The Nazarene Preacher

visit him and bring word from God about disappointed man; mourns as he considers the work yet undone, hopes unrealized, purposes unfulfilled (vv. 10-11). For, as we have learned, "where there's a will there is always unfinished business." Hence his powerful metaphor: the weaver, the loom, the unfinished pattern, the scissors of the Great Examiner (cf. Heb. 1:12; Job 6:9; 7:6).

What better time than the first Sunday of another new year to consider what we are doing with our lives? "Life is on the loom."

#### I. I AM THE WEAVER.

"Like a weaver I have rolled up my life. All down the days and nights of the past year something has been forming in my life and in yours. No idle looms. No neutrality. Every life is producing.

#### II. GOD'S WILL IS THE INTENDED PATTERN (v. 3).

The one and the only pattern for the acceptable, successful, and finally approved life is God's plan for that life. He who "callesth all the stars by their names," who "callesth his own sheep by name, and leadeth them out," has a positive, personal plan for my life and for yours.

##### A. That plan we may know

1. Through definite seeking with a sensitive soul, in prayer, fellowship, and scripture.

2. Through commitment clear and definite. "If any man will do . . . he shall know."

3. Through a consistent obedience. It is impossible to overstate the place of obedience in the quest for truth.

B. That plan we may do—for "it is God which worketh in you both to will and to do."

#### III. THE EVENTS AND CIRCUMSTANCES OF LIFE ARE THE THREADS.

We work with the material the Lord permits or sends into our lives.

##### A. The talents He has given

##### B. The circumstances we encounter

C. The opportunities presented and/or discovered.

Perhaps the colors may not be to our liking, and perhaps the circumstances seem somewhat less than promising. Paul, however, could say, "The things which happened unto me have fallen out rather unto the furtherance of the gospel."

#### IV. THE GREAT EXAMINER.

"He cuts me off from the loom," or in other Bible words, "My times are in thy hand." The past is over but not done with. There is One who will finger the fabric, test the texture, compare our work with His pattern (cf. II Cor. 5:10; Rom. 14:12). Martin Luther used to ask at end of day, "What will the Almighty God say about it in the long run?"

CONCLUSION: Perhaps we have failed—what then? The Lord gave Hezekiah a few more years (vv. 5-7), whatever we may think of Hezekiah's use of those years. The Lord offers us an opportunity to begin again, to get back on pattern, or to express gratitude for grace to continue in His will.

A message for every day of 1970

### Today—God Is Able!

Scripture: Eph. 1:3-8; 2:8-9; 3:14-21

Text: II Cor. 9:8

INTRODUCTION: "These times—God is able" means, "Today—God is able!" It means, "Every day—God is able!" It means, "Now—God is able!"

Consider the ever full, never diminishing reservoirs of grace. "Of his fulness have all we received, and grace for grace," or "grace in the place of grace," or "grace renewed for grace expended." "The exceeding riches of his grace toward us in Christ Jesus," and chiefly this these days, "God is able to make all grace abound."

Grace is flowing like a river.

Millions there have been supplied;

Still it flows . . .

#### I. GRACE INEXHAUSTIBLE

"God is able." The God of the Bible, i.e., "the God of all grace . . . the God and Father of our Lord Jesus Christ" calls himself *El Shaddai*—the "enough God"

A. Enough for each. "The God whom we serve is able to deliver us"—so spake the three Hebrew cavaliers of God—adding with sanctified recklessness, "But if not . . ." Abraham was thoroughly convinced that what God had promised He was able also to perform. He is able to make you stand . . . able to keep you from falling . . . able to keep that which you have committed unto Him.

To exhaust grace you must first weary God. "God is able to make all grace abound," and He says, "My grace is enough—plus, for you!"

B. *Enough for all.* "The grace wherein he hath abounded toward us in Christ Jesus." "Of his fulness have all we received." When the Bible says, "He giveth more grace," it means that God in Christ gives more of himself, more of His loving-kindness, more of His patience, mercy, power, more of His care.

C. *Enough for ever.* The eternal God is our Refuge and Strength, and he who trusts in Him will never be confounded.

## II. GRACE AVAILABLE—toward you

A. Available personally. A Christian is by definition "a man amazed"—like Paul in Romans 5 with his "and not only so, but" . . . "and also" . . . "and much more so" . . . "and much more." So the Christian heart is being constantly surprised and amazed at the grace of God. "Amazing" and "wonderful" are the hardest worked words of Christian devotion. Grace is available personally.

1. Saving grace: Where sin abounded.
2. Sanctifying grace Titus 2:11
3. Establishing grace
4. Sustaining grace
5. Empowering grace

B. Available constantly. "Always having," Heb. 4:16 promises "grace to help in time of need." The Lord is always beforehand with the soul; we can be forewarned and forearmed. If we will keep the soul open to God, we can have constantly flowing and overflowing grace and strength from Him. As William Booth would say:

*Strength to ever do the right;  
Power to conquer in the fight;  
Grace to walk the world in white . . .*

C. Available adequately—"Always having all sufficiency in all things."

The people of grace are in need of nothing from the world; they are "in Christ" adequate men.

Peter speaks of "manifold" grace; i.e., varied, variegated, multicolored. New grace for new situations; grace in the day and strength as the day—matching grace; what John Newton would call "London grace" . . . Washington, Los Angeles, Chicago grace.

## III. GRACE EXPENDABLE

To say, "God is able," is also to imply, *I am responsible. God is able that you may*

abound unto every good work. Grace is the Lord's great expendable. The end product of grace in this world is the life of responsible goodness—specific and real goodness, for "general" goodness is the hideout of hypocrites." He gave himself for us that He might redeem us from all iniquity and purify unto himself a unique people zealous for good works.

II Cor. 9:8 is set in the context of money and giving. In this area grace is the determining factor. Zip up your wallet against real demands in giving, and you zip up your life against real receiving in grace. Grace flows to us only as it flows through us. God is able . . . that you may abound! "They were all filled with the Holy Ghost . . . and great grace was upon them all."

## CONCLUSION:

The Source of grace is the Enough God!  
The Course of grace is the Ever Living Christ.

The Force of grace is the Indwelling Spirit motivating the life of responsible goodness.

*'Tis grace has led me safe thus far,  
And grace will lead me home.*

## Alternative outline

- I. The Source of grace: God
- II. The Course of grace: all grace abounding.
- III. The Force of grace: that you may abound.

T. CRICHTON MITCHELL

## From Deep Discord to Holy Harmony

TEXT: Rom. 7:24-25

## INTRODUCTION:

From Rom. 6:1 to 7:6, Paul shows the necessity for entire sanctification—the need for a holy heart. From 7:7 to 7:24 he discusses the possibility of having a holy heart, and he ends with a cry of despair. From 7:25 to 8:38 he describes the doctrine and the experience of a heart made holy through our Lord Jesus Christ. And this section is sandwiched between two glorious bursts of praise.

A. First the question of a tormented and divided; yet believing heart, "wretched man

that I am! who shall deliver me from the body of this death?"

B. And then a sudden peal, a Eucharist almost, "I thank God through Jesus Christ our Lord." Then follows a summary of need, then a description of the life of holiness concluding with, "Who shall separate us . . . in Jesus Christ our Lord?"

F. F. Bruce, in his fine work on Romans, says, "Paul is not thinking of the body of flesh and blood; the evil was more deeply rooted . . . it is that heritage of human nature subject to the law of sin and death . . . from which, with all his longing and struggling, he cannot extricate himself . . ." (p. 155). And he continues, "It is astonishing to find this outbreak of triumph hard on the heels of his anguished cry . . ." It is astonishing! But there it is! As the NEB puts it, "God alone! through Jesus Christ our Lord! Thanks be to God!" "O wretched man that I am!"—a heart-rending cry from the depth of despair. God alone! "through Jesus Christ our Lord!" Thanks be to God!—an outbreak of triumph.

That's the basis of the message—from deep discord to holy harmony. The work of Jesus Christ in the human heart is to banish discord and to impart and produce harmony. Many Christians fit Paul's description in v. 24. Discord lies deep; it is the devil's work. Deliverance must be an act of God in grace; it will put music in the heart.

## I. DISCORD DEFINED—sin.

In Rom. 5:12 in two terse words the root of human misery is exposed—"Sin entered." This is not just another human attempt to trace the genesis of a germ; it is a factual statement of revelation that is everywhere confirmed by experience. "Sin entered." Men may have many terms for the deep discord of human hearts and human society. The Bible has but one—SIN. Here is where that fundamental music jarred—sin entered. The infancy of our race was filled with the glorious music of fellowship with God. And it is some sort of subconscious racial echo of it in the haunted ruins of our souls that makes our discord so real. "Sin entered." Instead of a song a groan deep as bell's diapason went up—in the vivid picture of the Book of God—all by the hiss of a serpent! Sin entered! Discord defined . . . harmony broken—broken between man and God, man and woman, man and nature, man and men, man and himself. "O wretched man that I am . . . this body of death!"

Sin divides . . . distracts . . . destroys.  
*How sour sweet music is when time is broke  
And no proportion kept;  
So is the music of men's lives . . .*  
(Shakespeare: Rich. II, v. 112)

## II. DISCORD DEMONSTRATED—the prevalence of sin (3:23)

We need no proof of the prevailing illness of human hearts. Scriptures describe the situation in our world and in our hearts.

A. Sin is universal (3:23). Inbred sin is everywhere at work.

B. Sin is personal. Paul says, "O wretched man that I am!" David cries, "My sin is ever before me" (Ps. 38:3). Modern men, by generalizing sin, fall into the devil's snare of making conviction and repentance almost impossible. *My personal sin!*

C. Sin is internal. Jesus said, "From within come . . ." (Mark 7:21). "I find a law in me," cried Paul. Internal trouble! This is the tragic and discouraging fact—sin is not merely the doing, but the being. I may cast off this or that outward evil, but the root is in the soul. It was this that created Paul's hopelessness. He had control over his actions, but his reactions were diseased; he could direct motion, but emotion was cancered. Sin is internal.

D. Sin is indelible. Jeremiah asked, "Can the Ethiopian change his skin, or the leopard his spots?" And although both skin and spots are external, the answer is NO. The cause is deep down and far back. The change is humanly impossible.

But what I cannot do Christ can (I John 1:7)!

Sin is universal, personal, internal, indelible; therefore jarring, crashing discord is everywhere prevalent.

*The man that hath not music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treason, stratagems, and spoils,  
The motions of his spirit are as dull as night,  
And his affections dark as Erebus.*  
(Shakespeare)

## III. DISCORD DEPLORED—sin's power (7:24)

Sincere men bemoan sin, groan under its smart, deplore it, outlaw it, try to tame it,



to no avail. Brilliant intellect does not defeat it. One poet actually employed a man to keep him from his sinful habit—and then laid plans to evade the man he paid to watch him! Victory over sin is possibly only by act of God in Christ.

#### IV. DISCORD DEFEATED—sin purged

Through Jesus Christ—He gave himself to redeem, to purify. "Unto Him who loves us and has freed us from our sins by His own blood" (cf. Rev. 1:5). He made peace by the blood of His Son.

"O wretched man . . . who . . . ?" God alone! God brings us from deep discord to holy harmony!

#### V. HOLY HARMONY

Music, the greatest good we mortals know

And all of heaven we may have below.  
(Addison)

Not quite true. But it is true that holiness means harmony.

A heart united to fear Thy name,  
A heart filled with love of God and man,  
A heart resigned, submissive, meek;  
My great Redeemer's throne . . .

Holiness is a heart that votes unanimously for the lordship of Jesus Christ; a life that fully responds to His kingly scepter and to His baton.

"Give me a laundry list," said Rossini, "and I will set it to music."

A greater than Rossini is here. "Let the word of Christ dwell in you richly in all wisdom . . . singing with grace in your hearts . . ."

"Be filled with the Spirit . . . singing."

T. CRICHTON MITCHELL

## BULLETIN BARREL

### A New Year's Promise

Another year I enter,  
Its history unknown;  
Oh, how my feet would tremble  
To tread its paths alone!  
But I have heard a whisper;  
I know I shall be blest.  
"My presence shall go with thee,  
And I will give thee rest."

What will the new year bring me?

I may not—must not know.

Will it be love and rapture,

Or loneliness and woe?

Hush! Hush! I hear HIS whisper;

I surely shall be blest.

"My presence shall be with thee,

And I will give thee rest."

From Freeport, Ill.

HAROLD DERRYBERRY, pastor

And I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown."

And he replied: "Go out into the darkness and put your hand into the hand of God. That shall be to you better than any light and safer than a known way."

—M. L. HASKINS

For Youth Week—

### A Teen's Prayer

Lord, teach me as Your faithful follower  
how

To have fun without folly,  
To be cheerful without vanity,  
To have self-respect without pride,  
To be strict without fanaticism,  
To be relaxed without laziness,  
To be serious without gloom,  
To be friendly and not fickle,  
To be sunny and not silly.  
Lord, teach me how. Amen.

From Whittier, Calif., First  
CHARLES OGDEN, pastor

You make more friends by becoming interested in other people than by trying to interest other people in you.

\* \* \*

Man's mind stretched to a new idea never goes back to its original dimension.

\* \* \*

A cold church, like cold butter, never spreads well.

\* \* \*

Unless you do something beyond what you've already mastered, you will never grow.

The Nazarene Preacher



## IDEAS THAT WORK

### Seeking the Lost Coin

Here is an idea that I have used with good effect.

At the last service of the old year or the first of the new year, I use the text from Luke 15:8-10 on the lost coin. The outline is simple:

- I. The woman admitted a personal responsibility for the loss.
- II. She personally took the responsibility for seeking what she had lost.
- III. She searched diligently, for she knew for what she was looking.
- IV. She rejoiced when she found it.

Beforehand I had prepared billfold-size cards with the full text imprinted, under the heading, "The Lost Coin." Then, by means of a small piece of electric conduit pipe that I had filed to a sharp edge, I punched out a hole in the

middle of the card to exactly hold a dime. A piece of masking tape on the back held the dime securely in place.

I distributed these cards to my people to put in their billfolds, and encouraged them to seek for someone who was lost. The emphasis was on one for whom they felt a personal responsibility, one they would personally seek, one they knew could be found; and when that one was found they would know that soul was their "lost coin." Finally, they were to give witness that they had found their "lost coin."

The last service of the year was then a time of reporting and rejoicing: "Rejoice with me; for I have found [that] which was lost." A son rejoiced; his aged father for the first time was saved. A teacher rejoiced; a young couple had accepted Christ. On and on it went. For some, the coin had not been found; but prayers and concern were still evident and faith not discouraged. They would try again in the new year.

MARK E. MOORE  
Piqua, Ohio

## Hymn of the month

### O God, Our Help in Ages Past

No. 58, Praise and Worship Hymnal  
No. 19, Joyfully Sing—Junior Hymnal

Isaac Watts (1674-1748), known as "the father of English hymnody," lived in England during troublesome days in the national life. Because of his non-conformity to the Church of England, he had tempestuous experiences as pastor of an independent church. This provided soil for the germination of this hymn, which continues to grow in stature after almost 250 years.

Watts was the author of many outstanding hymns including "When I Survey the Wondrous Cross," which is considered among the finest of English hymns. He was born in Southampton. He studied at Stoke Newington, having

refused a scholarship to Oxford, and was ordained to the ministry in 1702. His first and only pastorate was at Mark Lane, where he began as assistant pastor. He served there until his health broke. Then, because he was so well liked, the church retained him on salary as pastor until his death. He never married. There is a memorial for him in Westminster Abbey.

The composer was William Croft (1678-1727). This hymn tune, "St. Anne," was named for the church where Croft was organist for a time; he also served as organist at the Chapel Royal. In 1708 he became organist at Westminster Abbey, and after his death was buried there.

This great hymn is suitable for worship, for encouragement, is especially valuable in times of trouble, is excellent for memorial occasions, and a choice hymn for the beginning of a new year.



## Ministry in the NT

(Continued from page 16)

conos in the New Testament which carries a message for "ministers" today. In the first four chapters of I Corinthians, Paul is grappling with the problem of divisions in the church at Corinth. Some claimed to belong to Paul, some to Apollos, others to Peter, and still others to Christ (I Cor. 1:12). Paul's answer to this false following of human leaders is found in 3:5—"Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Again we find the term *diaconoi*, which should be translated "servants." This is brought out clearly in the next verse, where Paul declares: "I have planted, Apollos watered; but God gave the increase." The two servants were simply workmen in God's field. The honor did not belong to them but to their Master.

One of the outstanding evangelical writers of the present moment is John R. W. Stott. In *The Preacher's Portrait* (Eerdmans, 1961) he makes a very helpful study of the Greek words used for preaching in the New Testament. On this passage in I Corinthians he has some sobering words to say: "The shameful cult of human personalities which tarnished the life of the first century Corinthian church still persists in Christendom, and a most improper and unbecoming regard is paid to some church leaders today." After quoting Heb. 13:17, he observes; "but this quotation makes it plain that we are humbly to honour them for the divine office they hold; it does not mean that we are to fawn upon them personally, or that we are to allow others to fawn upon us. We must never show a reverence to ecclesiastical dignitaries which is due to God alone."

The New Testament meaning of "minister" is "servant." Those called to the ministry are called to service.

<sup>1</sup>All the above quotations are from J. H. Thayer, *A Greek-English Lexicon of the New Testament*, pp. 375-76.

<sup>2</sup>*A New Testament Wordbook*, p. 75.

<sup>3</sup>*TDNT*, II, 82.

<sup>4</sup>*Ibid.*

<sup>5</sup>*Ibid.*, p. 84.

<sup>6</sup>*Ibid.*, p. 86.

<sup>7</sup>*The Preacher's Portrait*, p. 101.

## Twenty-five Fruitful Years

(Continued from page 2)

by a craven fear of veering from the "party line." It is the united objective because it represents what these men firmly believe.

In May of this year the graduating class will push the number of alumni well over 1,000. They are everywhere—in overseas fields, in colleges, in pastorates, in evangelism, in the district superintendency, in executive and editorial positions. A very high percentage deliberately elect to begin in a home mission project, or at least in a small church.

They don't all make good. But that they are as a whole carrying their end of the load is evidenced by the increasing number of district superintendents who are asking for seminary men. Confidence is probably at an all-time high.

It is fitting therefore that we salute the Seminary. This issue of the *Nazarene Preacher* focuses on the nature of the Christian ministry, and its major articles are written by the seminary faculty.

## How Does the Call Come?

(Continued from page 4)

The spiritual laws operating here may be somewhat like the lab technician's way of producing bacteria. He prepares a culture in which the conditions are just right for rapid multiplication. He doesn't create the bacteria, but he creates the favorable conditions. And so the germ of the call to preach—or to be a teacher or missionary or evangelist or director of music or religious education—is strictly of divine implanting. But it may die through neglect. It will surely remain dormant if refrigerated. Or it may thrive and develop into a full-blown conviction which masters the whole life. Perhaps it is the church's part to provide the enculturating environment which is conducive to such growth. And in such a magnificent task, the parents, pastors, evangelists, and classroom teachers are all partners.

The Nazarene Preacher

# HERE AND THERE AMONG BOOKS

Conducted by Willard H. Taylor

## Strength for Service to God and Country

By Lawrence P. Fitzgerald (ed.) (New York: Abingdon Press, 1969. Cloth, \$1.35.)

This pocket-size volume of devotional reading is the second edition of a very popular edition published during World War II for the use of our young men in the armed services. It originated in the Committee on the Ministry to Armed Forces Personnel of the General Commission on Chaplains and Armed Forces Personnel.

The basic needs of the life of the serviceman are spoken to by a variety of persons who know how to bring the gospel to bear upon such needs. Scores of names from the various denominations—chaplains, ministers, laymen, entertainers, Christians in many places of service—share their views.

Following the usual pattern of devotional books, each sermonette is one page in length, is based on a verse of Scripture, and is concluded with a two- or three-line prayer. Though brief, many of these writings bring the reader to the central experiential issues of the Christian faith, and especially the necessity of receiving Christ into the life.

Christians who desire to see their service friends find the Saviour, or grow in grace, might consider giving this handy book to them as a gift.

WILLARD H. TAYLOR

## A Place to Stand

By Elton Trueblood (New York: Harper and Row, 1969. 128 pp., cloth, \$2.95.)

"Give me a place to stand and I shall move the whole earth." This famous statement of Archimedes provides both the title and theme of D. E. Trueblood's newest book. We have been deluded, he asserts, by the dogma of the certainty of science and its counterpart, the dogma of the irrelevance of the Scriptures.

If we are to make any inroads into such dogmas, we must like Archimedes have a solid fulcrum and a place to stand. Such is provided, Dr. Trueblood says, in Jesus Christ. We must begin to build an intelligent faith on Him. *A Place to Stand* is a

brief development of the implications of such a position. If we accept Christ, we must also, if honest, accept the implications of such a commitment. These both may be done with no loss of intellectual integrity.

The new man needed for our day, Trueblood says, must be tenderhearted enough to out-love and tough-minded enough to outthink his opposition.

The Christian position is not indefensible from an intellectual standpoint, and we must begin to recognize it. Here is the point that makes this book "must" reading for every pastor. It is time we refused to allow our young people to be intimidated by every dogmatic atheist they meet. Dr. Trueblood's combination of philosophy and theology in this book helps us in that direction.

Of the problem of evil he says, "Though for theism the problem of evil is a difficulty, for pantheism it is a disaster." This should whet your appetite for the book.

HAROLD M. DEMOTT

## The Prophets Speak

By Samuel J. Schultz (New York: Harper and Row, 1968. 160 pp., cloth, \$5.00.)

Samuel J. Schultz, professor of Bible and theology at Wheaton College, has produced an excellent volume from a conservative perspective on the role of the prophet in the history of Israel. The central theme of the Bible, according to Schultz, is the law of love, which was first enunciated by Moses. Mosaic religion rested on the twofold commandment that man was to love God with his entire being and his neighbor as himself. Each prophet of Israel's tradition expounded in his own way this all-inclusive truth. Jesus, of course, followed in this eminent line and spoke most eloquently and authoritatively on the centrality of love.

Several questions Schultz feels are answered by this approach to the Bible. First, the question of Moses' relationship to the prophets is solved. Moses rather than Amos is the first of the prophets, because he indeed first called the people to live by the

law of love. The prophets of a later time were not in conflict with Mosaic religion when they pled for the ethic of love. They did not represent a higher plateau in some type of evolution of Old Testament religion. But as Schultz clearly states, "If Moses is taken seriously as a prophet through whom the basic truths of Israel's religion were revealed as recorded in the Pentateuch, then the ministry of the prophets is basically of a supplementary nature . . . Prophets came to remind successive generations of the truth expressed in the written law as it applied to the contemporary situation" (pp. 20-21).

Second, a series of interrelated queries are probed by the author, such as, Could the Old Testament "God of wrath" be the same loving Father of whom Jesus spoke? Was Jesus' concept of a God of love revolutionary to the Jewish mind? Does the Old Testament represent law while the New Testament heralds the age of grace? Was the Mosaic law annulled or fulfilled by Jesus? The author's response is overwhelmingly that the God of Old and New Testaments is one, that Jesus came not to annul the law but to fulfill it through exemplification of the love of God in His life and redemptive death as God's righteous Servant, that there must not be any superficial cleavage of law and grace between the old and new covenants. That which the prophets and our Lord inveighed against in their respective periods was the legalism which had grown up alongside the law of love. "Cutting through the prevailing fabric of religious externalism, Jesus through the precept and example projected a proper perspective toward that which had been revealed in the law and the prophets" (p. 149).

In developing his proposition, Schultz discusses the characteristics of a prophet and his message, the nature of the faith of Moses, and the history of the non-writing prophets. After delineating the message of the prophets, he proceeds to demonstrate how each prophet—major and minor—heralded certain aspects of this message. Thus we have an analytical as well as a historical survey of the prophetic message. The concluding chapter of the book, "The Prophet Speaks" (emphasis on the article), concisely summarizes Christ's message of love. Rightly, Schultz locates Jesus' teaching in the Johannine clause, "As I have loved you" (John 13:34).

In the judgment of the reviewer, this is the finest introduction to the prophets published in recent years from a genuinely conservative point of view. The author knows

his way around in recent literature. He understands clearly the role which the prophets played in Israel's history, and he avoids the pitfalls which an earlier conservative interpretation of prophets created. I heartily recommend this monograph to our ministers.

WILLARD H. TAYLOR

## Preachers' Exchange



**WANTED**—Twenty-four copies of the hymnal *Waves of Glory* No. 2 for mission field. Write Lyle Prescott, Star Route 00864, Golden Rock, Christiansted, St. Croix, Virgin, Islands, 00820.

**FOR SALE**—The *Preacher's Magazine*, also *Nazarene Preacher*, from January, 1926, to present; only 29 copies missing; some extra copies. For details write Rev. Stewart P. Fox, Rte. 2, Box 221, Leesburg, Va. 22075.

## CALENDAR DIGEST

### JANUARY—

- 7 Church-wide day of prayer
- Family Altar Week
- 13-15 Conference on Evangelism at Kansas City
- 26 Youth Week begins

### FEBRUARY—

- STEWARDSHIP MONTH
- NWMS Alabaster and Prayer Chart
- 8 Seminary Sunday
- 11 Ash Wednesday, beginning of Lent
- 13 World Day of Prayer
- 15 Brotherhood Week begins

### MARCH—

- 22 Palm Sunday
- 27 Good Friday
- 29 Easter Offering for World Evangelism

## AMONG OURSELVES

"If you think things are going well, you must have forgotten something," quipped Oswald J. C. Hoffman at the seminary banquet. But it is no quip to turn it around and say, "If you think things are going badly, you must have forgotten something" . . . Occasionally a budding author asks me what kind of articles I would like for the *Nazarene Preacher*. The supplement this month helps me to answer (p. 18). Eight good, ever timely subjects! But a good subject is not enough. A writer must know the subject, perceive the facets of special interest to preachers, think it through until he has something to say worth saying, research it sufficiently to be sure of facts and examples, write it clearly, interestingly, and correctly (but not homiletically!), hold it to 1,000-5,000 words, then type it in correct form (and spelling!). And for all this labor he will receive (if printed) about a penny a word—plus the satisfaction of making a lasting contribution to the kingdom of Jesus Christ.

The first rule of good writing is: Have something to say. This is the hardest rule, and the most commonly breached. The second rule is: Write for the eye, not the ear. A paper that sounds good when read orally may not look good when printed. This is why the ready speaker may need to study long and hard the art of literary composition . . . But the religious world needs more and BETTER writers. It's a poor source of income, but a good form of ministry. Why not "spread your brains on paper—it will increase your usefulness," as C. E. Cornell once advised James B. Chapman? But the brains must be of fair quality; otherwise the product will be too thin.

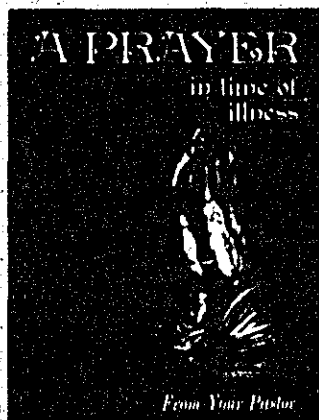
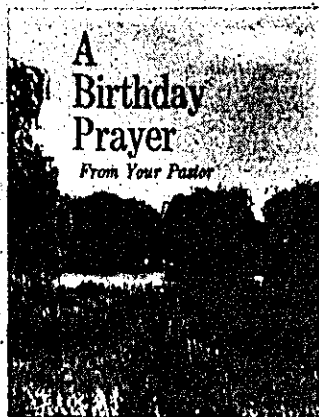
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NP-Vol. 1

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# THE NAZARENE PREACHER

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## CONTENTS

A Growing Church, General Superintendent Jenkins	1
Doing the Devil's Work on Church Pay, Editorial	2
The Stewardship of Christian Social Concern, Editorial	2
The Wesleyan Message Today, Harvey J. S. Blaney	5
"So Very Restless Within," Fletcher Spruce	9
How to Teach Stewardship, Paul Bassett	11
The "Top Brass" Is Coming, D. W. Hildie	13
The Mechanics of the Ministry, Raymond C. Kratzer	15
The Queen Makes a Sacrifice, Lee Marvin	33
With What Do You Identify the "Old Man"? Ross E. Price	35
Gleanings from the Greek, Ralph Earle	36
Performance Is the Proof, Richard Leffel	37
What Is Your Life? Roger Williams	39
Absolute Salvation, T. Crichton Mitchell	40

## DEPARTMENTS

Pastor's Supplement, pp. 17-32 • Administration, p. 15 • Queen of the Parsonage, p. 33 • In the Study, p. 35 • Gleanings from the Greek, p. 36 • Sermon of the Month, p. 37 • Timely Outlines, p. 40 • Hymn of the Month, p. 44 • Ideas That Work, p. 44 • Bulletin Barrel, p. 44 • Here and There Among Books, p. 47 • Calendar Digest, p. 48 • Among Ourselves, inside back cover.

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## A Growing Church

General Superintendent Jenkins

EVERY NORMAL, Spirit-filled church should enjoy spiritual and numerical growth," is an oft-repeated statement. But such a statement is easier made than realized. Why do we have churches with faithful pastors who go along year after year, some for many years, with no such growth? There are many answers to this question, and perhaps most of them would be only partial answers. Perhaps we would best look at some of the basic laws which determine growth.

First, there is a place for service for every Christian in building Christ's kingdom. Jesus commanded His disciples to be witnesses of His redemptive power and grace, and we are agreed that every Christian is to be a witness now and always. We are not all to work and witness in the same manner, but all are to witness. The world could be evangelized in one decade if every Christian would really put into operation Christ's command. In too many of our churches we have too many people who are not really involved in witnessing for Christ.

Some preachers labor as if every success and accomplishment depended entirely upon themselves. No doubt this idea frightens some men into doing nothing. The farmer realizes that the harvest of an abundant crop depends on something other than the efforts of his hands, as necessary as that is. We need to realize that winning the lost and building the church is God's work.

We need to rely more upon the power of the Gospel in the building of the Kingdom. It is the life principle in the seed that causes it to germinate and grow, when climatic conditions are right, and not the anxieties or efforts of the farmer who planted it. God spoke through Isaiah of the divine power of His Word when He said, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

We are divine workmen, bearing the glorious news of redemption, and this Gospel is "the power of God unto salvation." Proclaimed faithfully, in love, tears, and faith, it will eventually produce a harvest!

Second, we must realize that planting and watering are necessary ingredients for growth and harvest. The farmer plants and irrigates, or else he starves. Others will also go hungry if he fails to plant. Sometimes in church growth we are prone to stress only the glamour and glory of the harvest. But first there is tilling the soil, planting the seed, irrigating the fields, cultivating, and finally comes the harvest.

(Continued on page 46)

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

### Doing the Devil's Work on Church Pay

**T**HE AVERAGE CHURCH building is not entirely invulnerable against unwelcome intrusion from without. Of course three times a week the doors are opened to let people come and go. Then they are shut and locked, windows latched, everything tight and shipshape, for the preservation of the atmosphere, in musty sanctity, for the next service. But the sealing is not totally successful. Flies buzz here and there. Even burglars have been known to break in.

In one respect, however, the mothball treatment really works. Fresh air doesn't have a chance. Here too the church folk are conservative; they are suspicious of anything new; the old is always better. And old it is, breathed and rebreathed—in some cases through a whole winter.

Pastors, its hard to worship God breathing stale air. When a strange listlessness settles down halfway through the service, it may not be the devil. It just may be the janitor who defeated a good Sunday night or revival service by forgetting to air out. Even though the good brother is not apt to be in league with the devil, he is doing the devil's work—and on church pay, at that.

### The Stewardship of Christian Social Concern

**A**CTIVE OPPOSITION to social evil is grounded in the nature of regeneration. To the extent that we have been infused with the divine nature we are crusaders for righteousness. Christ's life within us silences completely Cain's evasion, "Am I my brother's keeper?" We know we are. We now have an instinct to care—what Curtis calls a "new moral concern."

To suppose that the spontaneous concern of the regenerate nature is only for the salvation of souls is to misunderstand this concern. It relates to everything which affects the moral and spiritual welfare of human beings. The life of Jesus himself was sufficient proof of this. To be primarily anxious about populating heaven doesn't mean that we are to be complacent about the evils around us now. Certainly we will not fully succeed in cleaning up a rotten world; therefore it is of paramount importance that our youth and new converts be inwardly fortified against its evils. But are they likely to hate these evils as they should if we take no open, clear stand against them ourselves? Does our effort for the sanctification of our converts exempt us from open opposition to the snares of a corrupt environment?

## We Are Your Church

By Eleanor Cunningham\*

I am the child in your church.  
Though I am small,  
I want you to notice me.  
Teach me about Jesus;  
Show me His love  
By your deeds and  
By your words.  
If you will be my friend,  
I will be your friend.  
I am the child in your church.

I am the junior in your church.  
I do not feel very important  
And often I am overlooked.  
I try to be good,  
But growing up is not easy.  
I need a pastor, too,  
Who will like me  
And help me to grow  
To be like Jesus.  
I am the junior in your church.

I am the teen-ager in your church.  
What potentials for good, or evil,  
Are wrapped up in me!  
Love me, understand me,  
Be my friend.  
Help me discover my talents and possibilities.  
I want to find my rightful place  
And happiness in God's will for me.  
I need you, Pastor; be true to me.  
I am the teen-ager of your church.

I am the layman of your church.  
I have not yet attained  
The full stature of Christ.  
I have not yet explored all the  
Riches of His grace  
Nor the depths of His love.  
I am sometimes childish,  
Often earthly, seldom perfect.  
Teach me His Word and  
Pray for me.  
Help me find His will for me and  
How to fulfill it.  
Be my shepherd and spiritual adviser.  
I am the layman of your church.

I am the elderly of your church.  
Though often infirm and  
Not as active as I want to be,  
Find for me something to do,  
A useful place  
Where I may still serve my God.  
In these days of outward perishing,  
Renew my inner spirit!  
By your comfort, your kindness, your love.  
I am the elderly of your church.

We are your church.  
Drawn from many walks of life  
We have been brought together  
As a body of believers.  
And being thus one in Christ,  
We are, first of all, His Church.  
May His strength be in you,  
His wisdom guide you,  
His power imbue you;  
And as His under-shepherd  
May He be all you need.  
We welcome you as our own  
Beloved pastor.

\*Written June 27, 1968, for Rev. James B. Jones, when he assumed the leadership of the Gálthersburg, Md., Church of the Nazarene.

Too often the true and natural instincts of a regenerate heart have been suffocated by unfortunate prejudices. Any clear-cut engagement in a fight for civic righteousness has had the onus of "dragging the church into politics." An attempt to improve social conditions has been condemned as the "social gospel." And most illogical and ridiculous of all—an attempt to declare a standard, and undergird moral decision by precise "rules of conduct," has—of all things—been branded "legalism."

But regenerate nature is not the source of these prejudices. Nor can they be defended rationally.

They are too akin to the monstrous inconsistency with which devout "evangelicals" bitterly fought Wendell Phillips in his heroic crusade against



slavery. What prompted their hostility? The life of God within them? We know the answer. What prompted and sustained Wendell Phillips? Let him answer for himself. When asked by a reporter what caused him to take the stand he did, and fight for years against seemingly insurmountable odds, he recalled a sermon which he heard at 12 years of age on the lordship of Jesus, delivered by Lyman Beecher. That night he knelt by his bed and surrendered his life to Christ. "From that day to this," he said, "I have never known anything to be wrong but what I have been against it, and I have never known anything to be right but what I have been for it."

Anything less than this urge in a Christian is not the regenerate nature, but the carnal nature. One cannot but suspect therefore which nature has gotten the upper hand when Christians seem more opposed to church rules than to the vices the rules oppose, and seem ashamed of a church which writes into its law the insistence that its members stand up to be counted on moral issues. Why temporize with evil, whether it be race injustice, alcohol, tobacco, or corrupt entertainment epitomized by the theater?

The *Manual of the Church of the Nazarene*, in its General and Special Rules, may not be infallible. It is not the Bible. But it is a mandate for its members to be positive and clear-cut in their stand—not just by words, but by uncompromising practice—against all forms of social evil, and for all forms of social righteousness.

But it is more. It is the banner of a united witness. It is a declaration of a massive group boycott—the most effective weapon against commercialized evil yet devised. Whether it is pornography, the theater, the dance hall, tobacco, or gambling, or any other entrenched socialized evil, the only weapon which scores is that which attacks the "box office." Denominations which unctuously produce official, tongue-in-cheek pronouncements make no more dent than a peashooter against Gibraltar, as long as their members keep stuffing profits into the pockets of the vice kings.

The moral support which church rules give to a young Christian, and the ethical guidance they provide in an age of no rules, constitute twin justifications which would be sufficient even if there were no other reasons. But there are others. One is the duty of the Church to create a beachhead in enemy territory, and in so doing foster a Christian community within a pagan society. But the Church, to accomplish this, has a pedagogical task as well as evangelistic. Jesus commanded to *teach* as well as to *turn*. Converts are to be taught to "observe" His commandments. There is no Christian community unless conversion affects cultural ties and ethical norms. The translation of grace into separated living, free from the contaminations of a corrupt society, is the responsibility of a teaching Church.

But the Church is to do more than provide a support for personal holiness. A haven for the separated ones is not enough. The Church must provide—in itself—an instrument of protest, a means of saying something to the world, a means of discomfiting unscrupulous, entrenched evil. There must be attack as well as defense. The regenerate man wants to change things. He yearns to win souls, and make a redemptive impact on the society in which those saved souls must live. His children, his friends, his neighbors are all involved. They are affected for good or ill by the moral tones of the community. He cannot stand idly by and see young minds warped in the public school classroom, or

(Continued on page 46)

Doctrinal stability does  
not mean doctrinal stagnation

## The Wesleyan Message Today

By Harvey J. S. Blaney\*

THE SPONTANEOUS lay holiness revival of the nineteenth century was the immediate ancestor of the modern holiness movement. Creeds and dogmas were few. Personal experience was the goal; the Bible was the Guide, evangelism was the method. The theological emphasis was essentially Wesleyan-Arminian, although the doctrine of sanctification had a variety of interpretations. The momentum of the revival was the call of faith and the illumination of the Word of God by the Spirit. It was marked by dynamic evangelism and enthusiastic theology. Periodicals were founded which publicized camp meetings and evangelistic campaigns and made available vivid testimonies of earnest seekers who had become happy finders.

Books were published to give the central emphasis more permanent form and to serve as protection against distortions. Such volumes as *Perfect Love* by J. A. Wood, *Principles of the Interior or Hidden Life* by T. C. Upham, *Christian Purity* by R. S. Foster, *Holiness and Power* by A. M. Hills, and *Love Enthroned* by Daniel Steele, are recognized as holiness classics. Supported by such

writers, plus John Wesley, Dr. H. Orton Wiley has given the doctrine formal expression in his *Christian Theology*.

Entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service (Vol. II, pp. 466-67).

The modern Wesleyan movement remains committed to this doctrinal statement. It borders on the miraculous that this twofold message has been sustained in active context for so long a time. The danger of drifting and failing by default is always present, but the supporters of this movement and their educational institutions show few signs of forsaking their heritage or denying their doctrine.

The earlier movement was in part a reaction against Modernism, and, at the same time, a mediating position between the extremes of Calvinistic predestination as preached by

\*Professor of religion, Eastern Nazarene College, Wollaston, Mass. Originally published in the *Asbury Seminary*.

Jonathan Edwards and New England Unitarianism. Today Wesleyanism faces on the one hand a vacuum created by peripheral liberal theologies which have flared briefly and then subsided. On the other hand there is the resurgence of evangelicalism, with its strong emphasis upon the work of the Holy Spirit in the life of both the individual and the church. Wesleyans must become involved more actively in the challenge which each of these movements presents. They must help to fill the vacuum with a viable doctrine which speaks to the needs of our day. And, as an integral part of the evangelical movement, they have their own distinctive emphasis to make concerning the nature of sin and the destruction of the carnal nature by the baptism of the Holy Spirit.

Wesleyanism is just beginning to break away from a convergent type of thinking which tends to "package and label" doctrine and the results it is expected to produce. The conviction is growing that the time has arrived when the doctrine of entire sanctification needs to be rethought and re-expressed in order for the Wesleyan movement to perpetuate itself effectively. There is danger that the present momentous era, with its knowledge explosion in every area of research and activity, will pass without receiving up-to-date contributions to its thought in terms of the distinctives of Wesleyan theology.

The doctrine of entire sanctification is well-established upon the teachings of Scripture and personal Christian experience. Its roots are now deep in history. But its flowering in each generation will come only by diligent effort. Theology must be cultivated to be kept alive. The implications of modern psychological and sociological studies for the understanding of man, the carnal nature,

and the life of holiness are staggering. The scientific revolution and space-age technology have developed new frames of reference and relationships which challenge the older holiness idiom and the honored analogies for the understanding of Christian truth. Perhaps of equal significance is the valid claim that the explosion in biblical knowledge is as great as the scientific knowledge explosion. The challenge and the possibilities should be obvious. The answer is not to shout louder, but to work harder. To borrow an analogy from music: While the score of a composition remains constant, every performance before a new audience demands the most adequate instruments, freshly tuned, and a distinctively rendered performance. Recordings cannot for very long take the place of a master conductor with a live orchestra.

Relevant Wesleyanism calls for an open and trustful atmosphere and for men—ministers and teachers—who will grapple with the personal and social problems of our day in the light of the biblical promise of redemption from sin and the promise of the kingdom of God on earth. It calls for more and better biblical holiness preachers and writers—for more holiness literature and the formulation of fresh theological concepts in the thought forms of the rising generation—for improvement in the content of books and periodical literature which will speak to the problems of laymen in this highly technical and industrial age. This is in the spirit of Jesus, of the Wesleys, and of our more recent holiness forebears. The tendency of religious movements is to reach the zenith of their perfection, remain balanced on the pinnacle for a period, and then decline. But Wesleyanism can be sustained and revived and carried to new levels of excellence by the charting of new ways in a

new generation, by meaningfully communicating the gospel of full salvation to people who know "not Joseph," and by envisioning a new people of God who will arise as a remnant to inherit the promises made to previous generations.

Christian experience encompasses far more than the two crises of justification and sanctification, two vital contacts with God, the effects of which one strives to maintain. Christian experience is a personal relationship with God which has a beginning but need have no ending. It is a continuum, a walk with God through the Spirit, a going on to perfection, a walk in the light which has been punctuated by the two great crises in the settling of the sin problem. The crises are the avenues of entrance, the taking of the vows, the ratifying of the covenant, the wedding, if you will, which reestablishes one's lost relationship with God on a permanent basis. The sanctified life is the daily perpetuation of the crisis of sanctification.

Experience expressed in these terms can be understood through a deeper knowledge of the developing person and his environment, as well as of the working of the Holy Spirit. Consecration and sanctification, as they constitute the second crisis experience, are related to the carnal man, but in a deep sense of the realities of the Christian life they must also be related to the sanctified man. The "unknown bundle" of initial commitment will gradually unfold; with the attending temptations and desires of an easier way, the consecration of new chapters in one's life—whether of failure or fortune—and the answering ministration of the Holy Spirit may be as meaningful to the maturing Christian as his crisis experience of sanctification. Consecration of the unknown future must

be actualized by consecration of the ever-present now, and repeated anointings of the Spirit must make real the promise of His abiding presence. Sanctification is entire when it encompasses the whole man throughout the total extent of his life as a Christian.

One's Christian experience is also involved in his social relationships. It was relatively simple to be a Christian a generation or so ago when much of life could be lived in comparative seclusion from a world at large. Today Christians are necessarily involved in the culture of their society. Withdrawal ignores inherent problems and is seldom possible. The prayer of Jesus that His followers be not taken from the world but be kept from its evil has awesome meaning in our day. How does a man live as a Christian in an organization or profession when he cannot determine its ethical code? How does he demonstrate his Christian commitment as a member of a labor union, as a politician, in an office or factory, or on a university campus? What does it mean today to keep the Sabbath holy? What is the Christian answer to war? How does one love his neighbor—all of his neighbors—as himself? These questions make up life-situations which demand understanding as well as answers.

During the past century the liberal twins of source and form criticism have decimated the authority of the Bible and thrown doubt upon the historical portions of both the Old and New Testaments, casting the biblical material into evolutionary molds. Wesleyans have "cursed the darkness" which resulted, but it is time now to light some fresh candles of biblical truth, not in fear or defensiveness, but in faith and confidence. Others cannot light them for us. But much can be learned meth-

odologically from all branches of modern biblical scholarship for "rightly handling the word of truth" (II Tim. 2:15, RSV). Biblical studies such as literary and historical research, textual and linguistic criticism, and archaeological investigation can serve to make the Scriptures take on new life and meaning. Liberal scholarship, as well as evangelicism, challenges Wesleyans to be more diligent in their "homework" and to give more positive support for the doctrines they hold as authoritative.

The earlier holiness movement flourished on biblical proof texts, which are now known to be best used in combination, as sermon starters, or for illustration and identification of a truth; seldom do they suffice of themselves for all that has been read into them in popular use. They are like nuggets which have risen to the surface, having great beauty and value, yet suggestive of what lies beneath the surface. The profoundest truths must be mined from the depths. "Be ye holy; for I am holy" (Lev. 11:44; I Pet. 1:16), like a vein of sacred ore, underlies all scriptural truth in exhaustless supply, waiting to be worked upon and cast into relevant commentary. The Bible, the Old Testament as well as the New, is replete with the holiness of God, the sinfulness of man, and the redeeming grace of a divine Savior. These fun-

damental truths are found there in symbol and story, in sermon and song, proclaimed by poet and prophet, priest and preacher. The truth is there, sufficient for life and doctrine, waiting for fresh development into a vital theology for this age and culture, and as practical applications of the Gospel of Christ.

This paper in no wise advocates a change in the accepted Wesleyan doctrinal position. It does suggest both the demand for and the availability of a more adequate understanding and presentation of what an experience of entire sanctification means, resulting hopefully in a new evangelism. The persuasion of preaching will be fortified with the persuasion of biblical truth. The preacher and the theologian will be combined. There will be a diminishing tendency to seek for a standardized type of experience. The Holy Spirit will be given freedom to surprise and challenge God's people to new achievements—to do in them and among them the unexpected, the new, the exceedingly abundant, the miraculous. Then will any presumptuous faith be humbled before the mysteries of the kingdom of God. Then will those who are honored to be called holiness people bow before their Christ-like full heads of ripened grain; they will rejoice that a new harvest has sprung from the permanent soil.

"It is no accident that historically the great evangelists have been, almost without exception, great reformers, who, while they were seeking for souls, likewise defied social evil and fought courageously for a better world."

Roy Short, *Evangelism in the Home Church*, p. 30, Abingdon Press, 1956

The Nazarene Preacher

Wise advice,  
wisely taken

## "... So Very Restless Within"

By Fletcher Spruce\*

THE FOLLOWING is a letter to the author from a friend, and a reply to that letter, published in hopes that guidance may be suggested for others with similar problems. As would be expected, names and places have been changed, but not the content of the correspondence.

### DEAR FLETCHER:

Guess you're wondering why I'm writing—but then, I'm wondering the same thing! Except that I have felt impressed (I trust of the Lord) to write and ask your counsel. Hopefully you may have an answer. We have completed 10 years here at Niceville. We have just finished our fourth building project in this place, and I've just plain run out of the drive for further work here. Last Sunday they gave us another four-year call, but we feel so restless, and both Mary and I have strong feelings that our work here is done. I've written to and talked to four of our friends among the generals, and several district superintendents, including our own. All of them compliment us on our work, etc. But nothing has opened. We have been wondering if we're through (we are both 58) and there are no further places for us to serve; or whether an idea we've been facing many times is valid

enough to act upon. That is, to go into the evangelistic field with our program for personal evangelism. We've used this format in several places...

I just cannot arrive at the point where we can be sure what to do, or whether to stay. We have a very comfortable berth here at Niceville: our pay is considerably above average, with promise of another increase. Should we move? Should we stay? Should we enter the field of evangelism? Should we look for another pastorate (which does not seem to be opening)? Should we get into secular work? Should we transfer to another denomination?

Honestly, I don't want to do the two latter things, but, Fletcher, it just "bugs" me to know that we ought to do something—and yet not to know what we OUGHT to do. So this letter comes to you after much prayer and waiting. Sorry to trouble you, but I'm to the place where I'm ready to follow about any impression!

Maybe you could give me some counsel. I'm not bitter, nor resentful, thank God! But I am confused, and so very restless within. I've talked it out with my d.s. and he encourages me to stay put. But this doesn't satisfy! I'm not able to just coast along, or rest on past laurels. But I am so tired at the moment that a long rest sounds mighty good.

\*Superintendent, Northeastern Indiana District.

February, 1970

Well, forgive me for bothering you . . . but I had to talk to someone. Thanks for listening. I know I love the Lord more than all else, and I know that He does fully satisfy and sanctify. I guess that's why I am so restless maybe!

*In and for Him alone,*  
JOHN

DEAR JOHN:

It was great to hear from you, and thanks for writing. Irene and I have thought so many times how we have missed being with you and Mary through the years.

John, I wish I knew how to respond to your letter the way it deserves. You pose a problem which hits every preacher sooner or later, regardless of what he has tried to do for God and the church.

So, No. 1 is: All of us face this problem together. Guess it is small consolation—but it is true anyway. Maybe sharing is good for the soul.

No. 2 is: Don't be in a hurry to do anything. Perhaps this is the most difficult part of the problem, for likely you feel that something has to give now. But not so. Hold steady awhile. Of course you have been holding steady all these years now. And this paves the way for impatience with yourself and your people. But don't give in to it. You are in no shape to make the right decisions when your being pushed and rushed on the inside. Holding steady gives you perspective, and perspective is the thing that you perhaps need most at this time. Perspective cannot come by a "rush to judgment."

No. 3 is: Take off a month or two. Just announce this to your board and get out of town pronto. Your doctor would advise it if your board is reluctant—which they are not. Take that boat trip, even if you have to

borrow money to do it. Or head for the mountains or the ocean or the lakes or the plains—or some place north or south of the border, and hole up in a cabin where there is no phone. You and Mary both need some daily exercise and plenty of fresh air. Don't push yourself to do a single thing. Don't even let Bible reading and prayer become a burden to you. Complete change of pace is what you need to gain perspective. This will calm your nerves, rest your body, relax your mind, and rebuild your spirit.

No. 4 is: After a month or so away, and after you come back to work, then take a look at your options. Don't even think of them until afterwards. But then begin to add up the pros and cons. I agree that changing denominations will accomplish nothing and actually less than nothing. And the same is true regarding secular work, except on doctor's threats and demands. However, do not quickly toss out the matter of going into the evangelistic field, for this may have possibilities. Your approach to this is fresh and maybe you have something to offer that we all need. But, on the other hand, be very cautious at this point. Things are going better than you think at Niceville. The people are not tired of you, and you are not tired of them. But you are tired. So get some rest; then take a second look. If you want to change pastorates, then do it. Why not jump district lines, or even zone lines occasionally? I'll be glad to work with you anyway I can. Keep in touch.

*Prayerfully and cordially,*  
FLETCHER

DEAR FLETCHER:

Your good letter came a couple of weeks ago, and I have had time to digest and think about it.

I'm afraid you hit center in your emphasis of a need to get away for a rest time. The extreme weariness is like a haunting fog that just won't leave.

We were in such desperate need of revival following our building program that we were providentially provided for in the ministry of Evangelist ——. God is moving and we are expecting a great harvest before this week is over. THEN we are going to hide out for two weeks—and stay longer if need be. You just can't help loving these wonderful folk—

you just want to go—go—go—and kill yourself in the process!

The temptation to do something right now about making a move is a desperate one—but thanks for being reminded by your letter, we shall seek to let God direct. I may be selling myself short (I know most of our men do this), but also I do not want to overstay my time here. With genuine revival, things may wear a different face. Your counsel was truly helpful:

*For His sake,*  
JOHN

A pastor discovers—

## How to Teach Stewardship

By Paul Bassett\*

FOR THE LAST SEVERAL YEARS of my ministry as a Nazarene pastor, I have seldom preached tithing; I have preached giving!

As far back as I can remember I believed in and practiced tithing. Parental example and personal conviction caused me to consider "the tithe is the Lord's." I believe it should be looked upon as the payment of interest on the gracious loan God has made of physical and material benefits. I believe the tithe should have prior claim on salary or business profits. To tithe is as binding as any of God's commandments! I believe this to be true for non-Christians as well as Christians.

\*Pastor, Troy, Ohio.

February, 1970

However, as strongly as I believe in tithing, I have come to place much greater emphasis on giving. The following are my reasons:

1. In my ministry I have observed that the tithes tend to become the maximum, not the minimum contribution. Doesn't Malachi (3:8) speak of robbing God not only of tithes but also of offerings?

2. Strong emphasis on tithing inclines the tither toward a legalistic attitude. Going beyond carefulness to pay all his tithe, he becomes precautionous lest he pay one cent over. He also assumes that he may do whatever he pleases with the remaining nine-tenths.

3. Those who tithe with effort many times sit back with folded arms and the attitude, I've done my part. It is

easy then to be critical of those who do not tithe.

4. At one time I pastored a church that was in serious financial difficulty. Tithing had been presented to them by much more experienced ministers than I, but they had not responded. They were deaf to anything said on tithing. Confronting this frustrating and desperate financial situation, I prayed much, searched the Scriptures, consulted older pastors, and read everything I could find on church financing. One day while reading a book on stewardship I read a statement that jolted me. It indicated that a very high percentage of all money contributed to the church was given with unchristian motives. After considering the spirit and attitude of my congregation relative to their giving, I felt that here was an insight that had basis in fact. For typical of my congregation were—the farmer who "tithed" only what he put in savings—the young father who figured a dollar a week was more than a tithe of what was left after all family expenses were paid—the lady who, a strict tither herself, cornered the treasurer to see if her brother-in-law who had sold some chickens the previous week had put any money in the offering plate that Sunday.

That statement marked the turning point in my own experience and in my pastoral guidance in Christian stewardship. After that discovery I came out of my own shell of personal reticence and started giving more cheerfully. And from the pulpit I began to cultivate Christian motivation for supporting God's cause—humble gratitude, active appreciation, genuine generosity, and true liberality. The emphasis of my ministry changed from amounts and percentages to the "why" prompting the contribution.

I remember well the text for my first sermon after my encounter with that startling statement. It seemed to me that the Psalmist had expressed

the normal Christian's reaction for giving to the Lord's work when he asked, "What shall I render unto the Lord for all his benefits toward me?" (Ps. 116:12). God's gracious generosity should incite me to liberality! From that time on I found many texts of Scripture that encouraged this viewpoint. The key word shifted from tithing to giving. The primary text changed from Mal. 3:10, "Bring ye all the tithes into the storehouse," to II Cor. 9:7, "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

Examples like these from the Scripture have continued to prove inspiring to me and have been used many times to challenge my people from the pulpit—King David purchasing the threshing floor from Araunah to make an offering to God; the woman who demonstrated extravagant gratitude by pouring expensive perfume on our Lord; the poor widow who gave all her living, meagre though it was; the Macedonian churches of whom Paul said, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2).

More and more I became aware of a desire to help my people enjoy their giving. At the same time I experienced an increasing distaste for appeals to "give sacrificially" or "give till it hurts." For I wanted those to whom I ministered spiritually uplifted by their giving! I noticed also, as they responded joyfully out of grateful love, some indeed did sacrifice and the extent of their sacrificing would have been described by others as having reached the point of hurting! However, they did not display evidence of strain or complain, which would have betrayed a desire for recognition.

Now after several years of this em-

phasis I am thoroughly convinced that the primary factor in developing Christian stewardship in the church is the cultivation of Christian motives for giving. The attitude of grateful freedom in contributing to the Lord's work is inspiring and uplifting and has often attracted even those who

were not Christians to generous participation in all the churches I have pastored. To God be the glory!

I have found from experience that the biblical stimulus to give is altogether better than the directive to tithe; and that is why I prefer to preach giving!

When it comes to "pressure"  
—maybe we need more, not less

## The "Top Brass" Is Coming

By D. W. Hildie\*

MY FRIEND is the manager of a \$3.5 million store representing one of the large chain department store enterprises in the country. I picked up the telephone this morning and invited him to have coffee with me. He politely excused himself for this time, with the explanation that he was expecting a visit from some of "the top brass" of the company next week, and just now all of them are working long hours at full effort to be ready for that inspection.

As I turned away from the telephone I was at first happy with the thought that there were no "top brass inspections" for which I had to prepare. No one from the district or general church comes to my office to scrutinize every phase of my operation, as will be the case when the district manager and the zone manager visit the establishment operated

by my friend. The nearest thing to such an inspection is the pastor's report to the district assembly, but even that is not comparable to a situation in which a person from a higher level in the business that I represent comes to critically evaluate my success in the field of my endeavor.

By now my first feelings of happiness in the fact that I was free from that sort of inspection were giving way to the honest feeling that such a visit would be very beneficial for me and for my ministry. There are some areas of my work which I would just as soon not have too closely inspected by a superior—or anyone else. For me, these areas represent the part of the work which is least enjoyable to me, and because of this have a tendency to be passed over pretty lightly. I took a few minutes and began to imagine the sort of excuses I would make were such an examination to take place at once.

\*Pastor, First Church, Fairbanks, Alaska.



## The Mechanics of the Ministry

By Raymond C. Kratzer

Pastors will welcome this new department devoted to church administration. During 1970 helpful discussions will be provided by District Superintendent Raymond C. Kratzer, of the Northwest District, under the caption "The Mechanics of the Ministry." Readers will remember his helpful, practical series in 1964. —Editor.

### Church Finances (Part I)

The proper designation for the pastor in connection with his church board is that of "president." This implies that he must be conversant with all of the business of the church and be able to direct the financial program in an adequate manner.

A few pastors by training, as well as by aptitude, are able to guide the financial fortunes of their churches in an unusually successful manner. Bills seem to be paid easily, periodic salary increases are forthcoming, budgets are met on time, and a condition of affluence pervades their churches. However, this is the exception to the rule. And even here, if one knew all of the facts, he would discover careful planning and a vigilant follow-through by these men.

On the other hand, the task of a pastor to become proficient in the art of financing his church can and must be

accepted by every minister of the Gospel, if he is to adequately fulfill his calling. This is no small assignment and it involves a multiplicity of plans, ideas, providential circumstances, and above all the divine equation precipitated through prayer.

Several principles of procedure are imperative if a pastor achieves any degree of success in raising money in his church. Here are a few basic premises:

1. Remember that sharing of one's income with God is as much a scriptural injunction as the call to prayer or the call to honesty (Mal. 3:10; I Cor. 16:2). Become imbued with the truism that people do not give their money to the church in order to help the church, but rather to discharge an obligation to God. Basically by this act they absolve themselves of potential guilt by default, and they remove a large barrier that would inhibit the smile of God upon them. Consequently, the pastor does not need to apologize when he takes an offering, nor does he need to approach the matter in a condescending manner. If he can get his people to give, and give, and give, he is helping them in their relationship with God.

2. A second principle to follow in raising money is to never underestimate the ability of your people to give. A natural tendency on the part of a pastor with a shepherd's heart is to over-sympathize with his people. He has visited in their homes and knows their material

First of all, there is the weather. As I write these words it is in the neighborhood of -55 degrees (that's below zero). It is not only somewhat unpleasant to drive the car to go calling, but it is mighty hard on the automobile. The calling can wait. With my friend in business though, it is "business as usual." Sure, the weather will influence his business, but believe me he'd better show a profit, weather conditions notwithstanding. Stockholders in the company do not take well to excuses about poor weather conditions. That could well be one of the reasons why my friend has been running huge advertising spreads in the newspaper and on the radio concerning attractive sales offers. He is obviously putting forth extra effort to offset the effects of the inclement weather. Not too bad an idea for me and the church. I recall a very successful effort made by a church in one of the extremely hot valleys in California some years ago, when they entered a summer attendance campaign to "hump the slump." As I recall, the extra effort paid good dividends in terms of keeping the morale of the church at high tide during a time of difficult weather.

I would be hard put to come up with a good excuse for sloppy sermon preparation were the "top brass" to check in sometime. Yet I sense an inner struggle to constantly overcome inertia in this department during the long winter months. The fact that the attendance may be reduced because of illness or weather conditions makes it difficult to keep inspired. Yet last Sunday's experience has underscored the fact that I must make constant effort to preach both with intellectual and spiritual preparation—to preach with the anointing and "glow" which should characterize our ministry.

In arctic Alaska we have weather conditions peculiar to us, but they represent no difference in effect from the heat in Arizona or California in the summer. Last Sunday it was 58 below zero. The moisture which condenses from automobile exhaust systems and home heating plants had frozen and hung dense in the still air, creating a condition of extreme driving hazard called "ice fog." Cars necessarily left outside overnight would be almost impossible to start. Our Sunday school superintendent was one of those who phoned to say that he could not get his car started, and would not be present. Attendance could be expected to be down one-third to one-half! It looked like a good Sunday to stay in bed. Imagine the pastor's surprise when, along with the group of the faithful who braved the hazards, were two new families. Both of these families had been contacted through the Sunday school and had been a part of that group who promise they will come to church... sometime.

One of our church families had exhibited great interest in one of these new couples, but unfortunately had found the weather too inclement for them to get to service this week. Needless to say, the pastor was glad he had not failed in preparing to preach for that service. If there is ever a time when the pastor should be at his best in preaching, it is to reward the faithful who do get to service in spite of difficult circumstances.

Another area which the "top brass" would no doubt want to examine would be the pastor's personal record in soul winning. There has been considerable expenditure on the part of the general church in providing tools for our use. As I write this, it is midweek in "Nazarene Family

(Continued on page 34)

needs. Consequently, he feels niggardly when he stands before them and asks them to sacrifice above their tithe to help pay budgets, share in the building fund, etc.

Read again the account of Elijah and the widow with her small child (I Kings 17). It seems the height of audacity for the preacher to ask that she make him a meal first. But the glorious outcome of sacrifice beyond the line of duty, as coerced by the man of God, resulted in material prosperity for the donor and another illustration of God's economy. With God it is always, "Give, and it shall be given unto you"—"Pour out and I will pour in"—"Bring ye all the tithes into the storehouse . . . and I will pour you out a blessing."

Some churches tend toward a poverty complex. Usually this has come about through the influence of some visionless or poorly trained minister who lacked insight at this point. His efforts toward shielding his people from financial insecurity not only inhibited their giving to the drying up of the wells of God's blessing, but if all of the facts were known, no doubt the personal fortunes of his people were curtailed as well. Likewise the pastor's own heart and outlook become dwarfed and shrivelled by this attitude.

People usually have more available money than appears on the surface. Don't underestimate this. I recall having a special speaker from the American Hebrew Mission as a guest speaker many years ago. He assured me that he was fundamental in his theology and that he would take no pledges nor would he get the names of my members to use on his mailing list—just a freewill offering is all he asked for the ministry he represented. I thought I had drained my people dry of ready cash, but when I passed the offering plates, over \$400 was given to this cause. Needless to say, I have been wary ever since of such a program, and I have tried to syphon off all surplus dollars for our Nazarene work.

3. A third principle to follow in financing your church is to refuse to become critical of special appeals for mon-

ey. I have known pastors who treated every special offering with a sigh rather than a song. This attitude certainly removed much of the joy of sharing, and in many cases these men have left the active ministry and have gone sour because of such an attitude.

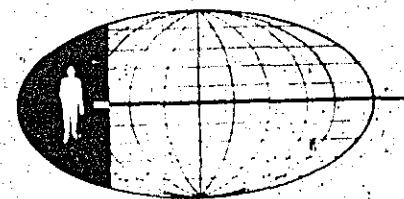
We must remember that we are Nazarene pastors, and as such we are on a team and are involved in the total work of the church—local, district, and general. When an appeal comes from general headquarters, the college, or some district department, it is the joyous obligation of the pastor to present it to his church and raise what he can.

It is amazingly true that certain people will give to special projects that appeal to them when they would never give such an amount through the local church. We must recognize this and get their money for some program of the church.

Develop a healthy philosophy concerning the giving of your people toward the total program of the church. Don't make rash statements that, if the people will tithe, you will not burden them with special offerings. This is not scriptural. True worship involves tithes and offerings! It is my conviction that building funds for church buildings should be on a pledge basis above the tithe. In the Old Testament the financing of the Temple was done on an offering basis.

Usually those churches whose people seem over-sacrificial in building-fund responsibility, and other extras in the Lord's work, find their constituency buying better cars, building new homes, and showing other evidences of material prosperity. The Psalmist said, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4).

Young pastors are likely to be shy of ideas and insights concerning the financing of their churches. Excellent books have been written on the subject which should be read for guidance. Conferences with older pastors who have been successful in their work is helpful. Through prayer and diligent study of every avenue of help there is bound to be a way through. Love finds a way!



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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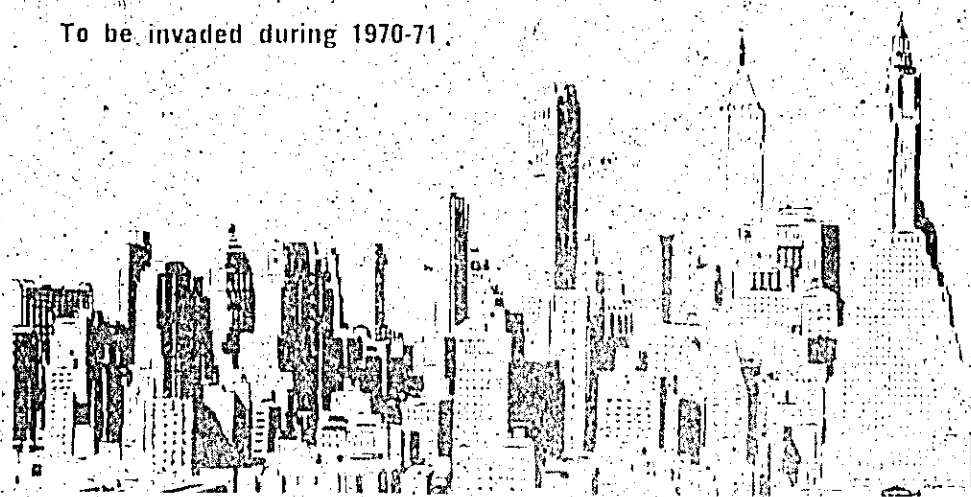
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The Nazarene Preacher

February, 1970

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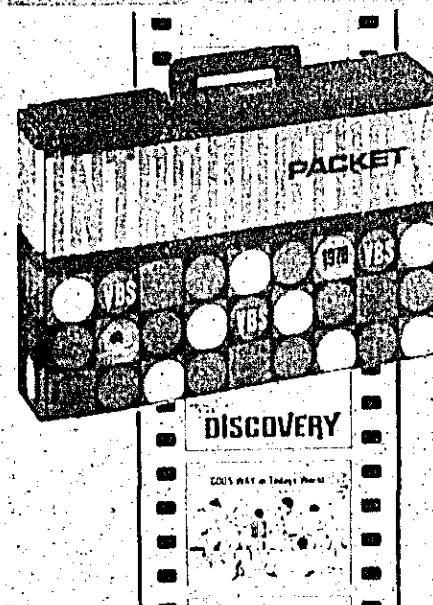
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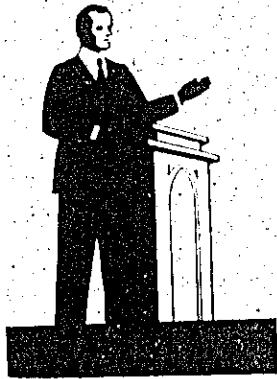
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# IT ISN'T TOO EARLY! TO PLAN FOR WORLD DAY OF PRAYER MARCH 6, 1970

Prepare by preaching a sermon on PRAYER.

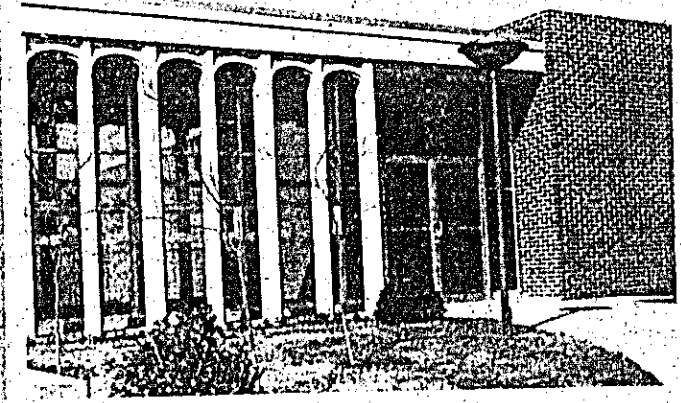
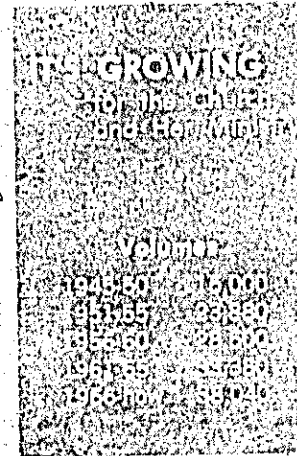
Prayer operates on definite laws set forth in His Word:

1. The law of AUTHORITY: in Jesus' name. John 14:13-14
2. The law of FAITH. Matthew 21:22
3. The law of ABIDING. John 15:7
4. The law of ASKING IN HIS WILL. 1 John 5:14-15
5. The law of PERSEVERANCE AND FASTING. Mark 9:28-29 and Ephesians 6:18
6. The law of AGREEMENT. Matthew 18:19  
"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

"If two of you shall agree"! I wonder what would happen if on Friday, March 6, World Day of Prayer, Nazarenes around the world would agree in united prayer and fasting for an outpouring of the Holy Spirit upon each of us individually, upon our local churches, our districts, our denomination, and the nations of the world.



IN THESE TIMES . . . GOD IS ABLE



Nazarene Theological Seminary Library

These books and papers, which range across the entire field of religion, represent one of the finest sources of information for the holiness churches in the United States. A church to be strong must understand her roots and be prepared to give "a defense" for her faith in terms that are current yet true to her heritage. Not only students of NTS, but pastors and church administrators find NTS library a ready source of information and assistance in preparation for service in the church.

Yearly, Nazarenes throughout the world have made this building possible by contributing financially to the cost. The gratitude of the administration, faculty, and student body of NTS for this loyal support cannot be adequately expressed in these few words.

In this twenty-fifth year of the Seminary's history, no less than \$50,000 is needed in the Seminary offering. If every church and every member would share something with the Seminary on February 8, this goal could be more than reached.

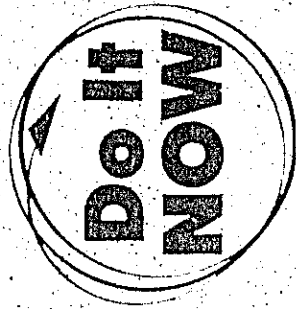
## DATE - February 8th GOAL - \$50,000

### 25th Anniversary Offering



24

# February Is Stewardship Month



✓ Everyone has 24 hours in his day. Time is a sacred trust for which we are held accountable.

✓ Duplicate this PERSONAL STEWARDSHIP RECORD and distribute so every member can analyze his

✓ It is only adequate preparation for tomorrow if that careful use of today. Shouldn't your people find more time for service?

## Stewardship of Time

	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
M																								
T																								
W																								
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F																								
S																								
S																								

Keep track of just what you did with **each** hour for one week . . . sleep, eat, work, household chores, school, personal grooming, recreation, church services, etc. How much of the 24-hour day did God get this week?

## Will Your Property Be Distributed as You Wish?

### IT MAY NOT



- Your will is **outdated**—  
it will can "depreciate."

- It **does not provide for the future**—

1. Are there beneficiaries named in the will who have married since your will was written?
2. Are there beneficiaries who have died since your will was written?
3. Have children or grandchildren been born or adopted who were not provided for in the will?
4. Have any of your beneficiaries become incapable of handling their funds?
5. Have you moved from one state to another since your will was drawn?
6. Were specific gifts of property made which you no longer own?
7. Is your estate less liquid than when the will was drawn?
8. Does your will take full advantage of the money-saving provisions of the tax laws?
9. Is your executor still able and willing to settle your estate?
10. Did you remember your church or charitable organizations?

If you would like more information about the advantages of a will added to your will, please write to:

Office of Wills, Annuities, & Special Gifts  
John Stockton, General Treasurer  
Church of the Nazarene  
5401 The Paseo, Kansas City, Mo. 64131

## Writing for Publication

**WEIGHING WORDS** is a "must" for anyone who writes.

A careful writer always ponders what he has set down on paper to be sure the words convey exactly what he intended.

Sometimes a single word slants the meaning of a sentence in a direction not intended. Sometimes a sentence may give a double meaning.

### Items for Newspapers

Articles written and submitted to a newspaper for use in news columns usually are edited closely by the church-page writer or by a copydesk editor.

Church items often are rewritten and only the essential facts retained in order to conserve space.

The major test of a pastor's ability as a writer comes when he is the chief critic and editor, and when the article appears in the newspaper (or magazine) exactly as he had written it.

### On Special Church Page

This is usually the case in some newspapers that sponsor a church page financed by paid ads at the bottom of the page. The privilege of supplying the featured article on the weekly page is passed around until all pastors in the community have published the story of their church.

A few weeks ago such an article came to our attention. It stated in part:

"... the church is called a 'miracle' church and it continues to grow, now having growing pains."

"The first miracle was in obtaining the property after searching for a site for some time. The second miracle was being able to negotiate a mort-

gage to build the church with no assets, only the signatures of seven men of the church."

"The third miracle was construction of the building during the winter months with completion in just four months."

"The attitude of the community toward the new church was called a miracle. It was accepted by the entire community as a sound and well-established part of community life."

"Complete dedication by a small group of men of the church and its pastor brought about the establishment of this church."

### On Telling the Story

The blessing of God no doubt was evident in the erection of the \$30,000 church but the use of the word "miracle" four times in the article causes a reader to pause.

The same effect might have been achieved by stating that the planning and construction "in some respects bordered on the miraculous."

Nearly everyone knows some family which through sacrifice and hard work is building a new home worth \$30,000 or more.

A reader of the story about the church is left with the feeling that it was an "easy" miracle at best.

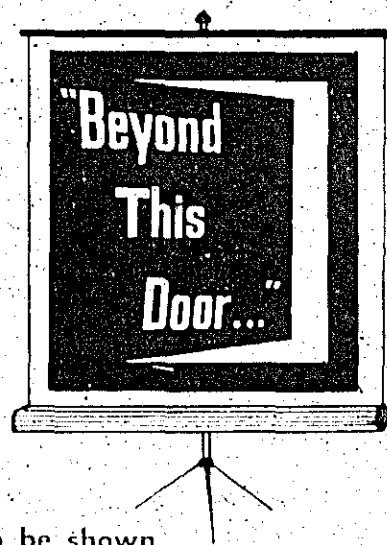
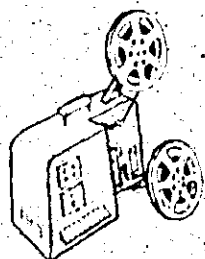
In Alcoholics Anonymous meetings one hears the expression that "every seat is occupied by a miracle." What is meant is that the power of God has radically changed lives of those former addicts now "clothed and in their right minds."

It might be best to reserve use of the word "miracle" for spiritual victories and triumphs of health over disease, and life over death.

O. JOE OLSON

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basis

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- Outlines the work of the Department of Ministerial Benevolence.
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- Encourages your people to support the NMBF program

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DATE

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TO: Department of Ministerial Benevolence  
6401 The Paseo  
Kansas City, Mo. 64131

# The STRAIGHT of it

DEAN WESSELS

**Q.** I recently moved from the "X" District, which was a 90 percent district and thereby had double-coverage life insurance through the Board of Pensions. However, now I am a member of the "Y" District and they are not a 90 percent district this year and do not have the benefit of double-coverage life insurance. I made sure last year that my church paid the NMBF budget and helped to make the district a 90 percent district. Is it fair that now I do not have double coverage when I earned it on another district?

**A.** If your name still appears in the "X" District Minutes, then you have double coverage and it will continue until 45 days following the district assembly of the district to which you have transferred. In the event your new district reaches 90 percent of its NMBF apportionment this assembly year, your double coverage would be uninterrupted.

For insurance purposes, your official standing is determined by the latest set of district minutes in which your name appears in either the roll of elders or roll of licensed ministers.

On the surface it would seem to be unfair in this particular isolated situation. However, the problem which you pose would be very unusual and would right itself normally within a brief period of time.

Double coverage is given for team effort. It is low-cost, group-term life insurance. And if it were given on an individual basis rather than a group basis, the premium cost would be prohibitive to provide the double coverage.

It is interesting to note that when double coverage was first started, only 10 districts had paid as much as 90 percent of the NMBF budget and were qualified to have this added protection. During this past assembly year, only 11 districts failed to pay at least 90 percent of the NMBF budget.



There are approximately 360,000 young people, ages nine through 23, now enrolled in our Sunday schools around the world. Our main concern is to win them to Jesus Christ, lead them into church membership . . . and baptize them. Further, we should train them to be soul winners.

A brochure has been provided by the Department of Evangelism to help you in this important ministry.



Frank McConnell, who has a history of doubling or tripling through visitation the churches he has pastored, tells this incident. Four pastors who had just average reports at the district assembly cornered a fifth who had an unusually good report, including a 10 percent increase in Sunday-school attendance, and asked the secret of his success. He answered:

"When I started in the ministry I was told that a visiting pastor makes a churchgoing people. I averaged 1,500 calls a year. I visit three afternoons a week and at least two nights a week. I feel that if I set the example my people will follow. From my experience I would say that my calling program is the difference. At least you fellows say that you do not call. You are as good if not better preachers than I am. If I see it correctly, the difference is in our calling program."

### "A WORD TO THE WISE . . ."

### A D.S. BOOSTS CLINIC PROGRAM

We had been working hard for two days. Nearly 20 pastors and their district superintendent had been giving full attention to the work of the Los Angeles District Clinic Training Seminar. We were in the splendid Alhambra Church of the Nazarene, where Rev. Harold Bonner is the pastor.

During a lull in the intensive clinic seminar work, Dr. L. Guy Nees, district superintendent, remarked that this was the finest thing of its kind he had experienced. Then he added, "While I was pastoring Los Angeles First Church, I was faced with knotty problems in Christian education that the clinic approach would have solved."

This was the considered judgment of one of our respected leaders. It has been echoed by dozens of other district superintendents across our denomination. Clinics will work anywhere if we'll work them. They will solve our growth problems in Sunday schools of any size if we will apply the clinic principles.

Just today I looked at the statistics of a district that has had a net gain of less than 30 in average attendance from 1958 to 1968. Clinics could change this picture.

For information, contact Rev. A. C. McKenzie, 6401 The Paseo, Kansas City, Mo. 64131. No obligation, of course!



**HONOR HIM**

**with a**

**RECORD**

**SUNDAY SCHOOL**

**ATTENDANCE**

**this**

(Please Post)

**HE IS RISEN**

**EASTER**

## BOYS' AND GIRLS' CAMP, 1970

Worship New Friends Games



Craft Study Activity

### Two BIG needs—

1. Boys and girls
2. Counselors and staff

### PASTOR:

This is an extension of your ministry.  
Can your district Camp Director  
count on you to help this year?

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

### The Queen Makes a Sacrifice

By Lee Marvin\*

THE CUP SLIPPED from my fingers and fell to the floor with a resounding crash. With a sigh of disgust I reached for the broom and dustpan. "Troubles?" breathed a Voice.

"Yes, Lord." I poured a cup of coffee and sat down to talk with my favorite Guest. He often visits with me as I do my breakfast dishes after the last child has left for school and my husband has retreated to his study for the morning. My Visitor made no reply, but He seemed ready to listen, so I began.

"Lord, this 'Queen of the Parsonage' bit is becoming a little too much. Our little Prince of 'Wails' had colic and kept me awake half the night. And just look at this house—a major disaster area. And Her Royal Highness, the princess herself, is in a school play tomorrow and I have to finish that costume for her—all those ruffles! Tonight is missionary meeting and I'm not nearly ready to give the study lesson. There are some calls I really should make today. And, Lord, as if that weren't enough, my husband says our Royal Coach must have a new set of tires—and you know the state of our treasury. How can we possibly buy tires now?"

I stopped breathlessly, waiting for some reply. He did not answer, but His patient waiting attitude encouraged me to continue:

"Lord, I don't get it. I've always heard and believed You would supply all our

needs. But lately it seems things are at a standstill in the miracle-working department. There are things we really need. You know what they are; I've been talking with You about them. And not only our family needs, but some of the problems we face in the church seem utterly impossible. I'm beginning to feel like Gideon when he asked, 'If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of . . . ?' Lord, I've just had it. I hate to disappoint You, but I'm afraid I don't have what it takes to be a parsonage queen." I smiled a bit ruefully. "Sometimes I think if this queen wears a crown at all, it must be a crown of thorns!" (I was really feeling sorry for myself!)

I could never voice these attitudes to anyone else, and I felt perhaps I should be embarrassed to tell the Lord. But then I knew I should never be ashamed to be honest with Him. After all, He knew my thoughts before I myself could understand well enough to express them.

"Get your Bible," He prompted kindly. "I want you to read that passage of scripture concerning Gideon again. Read it all this time." I read, "And the Lord looked upon him [Gideon], and said, Go in this thy might . . . have not I sent thee? . . . Surely I will be with thee."

I sat immersed in thought. How could I have missed that part of the story? Again He spoke: "I want you to do something for Me."

"Yes, Lord?"

\*Pastor's wife, Trenton, Mo.

"I want you to make a sacrifice for Me."

"Oh, no—not another. Lord, You know all my sacrifices . . ."

"I know. You've reminded me of them many times." (Did I hear a faint tone of weariness in His voice?)

"Well, if this is part of my dedication, what is it?"

"Remember in family devotions the other morning when your husband read about giving sacrifices of joy?"

"Where was that scripture, Lord? In Psalms somewhere. The twenty-seventh maybe?"

"I want you to learn a new concept of the word 'sacrifice.' You have always thought of a sacrifice as something painful—giving up something you wanted very much. Actually, a sacrifice is an offering to Me. Can you give an offering

of joy to Me? Isn't there something to thank Me for?"

"Well, we've had a year of close budgeting, but You've helped us keep our financial obligations up-to-date, and we have enough to eat. When I was ill for a few days You provided the money for my medicine, and some of our dear church ladies came in to take the ironing and cook a kettle of potato soup for supper." On and on I went remembering to Him the many blessings, both spiritual and material, He had given to us. Every time I thought I had remembered everything, He nudged my memory and my mind would be flooded with past blessings.

"Thank You, Lord, for counting me worthy to work for You in a special way alongside my husband. Help me to always remember to make regular sacrifices of joy."

## The "Top Brass" . . .

(Continued from page 14)

Week," which was designed as an aid to all of us in personal evangelism. My honest appraisal of my own efforts would have to conclude that I did not make all the use of this tool that I could have; and of course I make haste to add that "there is a flu epidemic, the worst winter weather in years, and ———" (fill in the blank with your excuses).

I have long been of the opinion that as a pastor I should not only lead my church in providing for mass evangelism, but if I expect them to be effective in personal evangelism, I should lead the way there too. I have friends in the community who are delightful pagans. In spite of my charming personality and brilliant wit, they have not yet come to church to fall under the sway of my eloquence and yield to my altar invitation. My experience tells me that some of them will probably never

come. If they are to be won to Christ at all, it will be in their homes, or in their place of business, or wherever my life touches theirs outside the church. They are a part of my responsibility and a part of my assignment in this community. An impending visit from some inspector would no doubt spur some unusual activity in this life of endeavor, and it would be good to have it happen!

Our church is not subject to the sort of inspection program which is demanded by stockholders in a company. This does not mean that there are no inspections. Is our "Inspector" not a part of all we do? We have been told that "we are workers together with God." At this moment I am keenly aware of His inspection, and I am squirming under some of the things to which He is pointing in my record. He is not going to demote me in the company. I will not suffer loss of salary or security, but for His sake and, yes, for my own sake, I'd better do better!

The Nazarene Preacher

# IN THE STUDY

## With What Do You Identify the "Old Man"?

Article One of a series

By Ross E. Price\*

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (Rom. 6:6-7).

Two little boys from a holiness home were playing together when the younger of them became indignant and started to "throw a tantrum," crying and kicking because he could not have his own way. His brother calmly admonished him: "Behave yourself! Don't you know that is the old man rising up in you?"

Traditional holiness writers have consistently identified "the old man" with the "carnal nature." Wesley, in his notes on this passage, writes: "Our old man—coeval with our being, and as old as the fall, our evil nature; a strong and beautiful expression for that entire depravity and corruption, which by nature spreads itself over the whole man, leaving no part uninfected."

Those who would oppose the doctrine of heart purity and cleansing, however, seek to identify this with the "pre-conversion history of the believer." Such is the position of the Keswicks and the Plymouth Brethren.

Our question then must be, What was St. Paul's intention by his use of such a term? This will involve us eventually

in that further and metaphysical question: "Does man have a nature?" Is there such a thing as racial solidarity and unity? The issue at present seems to be drawn between whether Paul intended by his term simply "one's pre-conversion life," or "one's nature prior to cleansing from inbeing sin by the work of the Holy Spirit." Our answer will call for faithful and valid exegesis of those passages wherein the apostle uses this term, and in rigorous application of logic to our interpretation.

Perhaps we can best get at the problem by "backing into it" with another very pertinent and relevant question: What did Paul mean by the new man? Did he intend by this term (the new man) a new nature, or merely a new status? We venture to suggest that investigation will disclose the fact that in Paul's thinking it is the new man who wears the new nature of righteousness and true holiness (Eph. 4:24) as God's new creation. Likewise it is the old man who wears "the old nature of the body of the sin principle" (Rom. 6:6).

To be rid of the manifestations of the sin principle, Paul calls for a crucifixion of the old man. Yet he seems also to think that it is the prerogative of the new man to turn the old man over to crucifixion in order that it may be done to the death. Hence it would seem that

\*Professor of theology, Olivet Nazarene College.

he is calling for the voluntary choice of the redeemed soul to welcome the nailing of the old nature to the cross. And of course real consecration involves this. The Holy Spirit must work in us a crucifixion of the old nature with its bondage to sin. The fleshly (*sarkik*) ego must die. Concerning this Paul asks: "Who shall deliver me from the body of this death?" And he answers: "The grace of God through Jesus Christ our Lord!" "The law of the Spirit of life in Christ Jesus hath made me free from the law of [the] sin [principle] and [the] death" (Rom. 7:24-25; 8:2).

Our contention in these articles shall therefore be that the old man is none other than the fallen nature, the corrupt tendency transmitted to us and inherited from Adam's fall. It cannot mean our past personal sins (the actions of our old man), which of course are not as old as we are, but original sin, which is as

old as Adam's transgression; and hence so aptly designated the old man in the Pauline thinking.

In succeeding articles we shall explore what other thinkers have to contribute to this discussion. We shall finally seek out an exegesis of the Greek in the passages where the apostle uses this term. Until then let us not join the logical positivists who will have nothing of metaphysics and nothing of realism; nor the existentialists who contend that existence must be prior to essence, forgetting that there could be no existence without the essence.

(To be continued)

<sup>1</sup>Cf. Wesley's Notes on the New Testament, p. 377.

<sup>2</sup>Cf. Roger L. Shinn's chapter, "Does Man Have a Nature?" Man: The New Humanism (New Directions in Theology Today, Vol. IV), Chap. XIII, pp. 131-37.

<sup>3</sup>Here I accept as more intelligible the reading, *he charis tou theou*, along with many ancient manuscripts, and as Irenaeus, Origen, Ambrosiaster, Jerome, Theodoret, and Arminius do.

## GLEANINGS from the Greek



By Ralph Earle\*

I Tim. 2:11-3:2

### "Subjection" or "Submission"?

The Greek word *hypotage* (*ay*) occurs only four times in the New Testament (II Cor. 9:13; Gal. 2:5; I Tim. 2:11; 3:4). It is regularly and correctly translated "subjection." But as applied to women it seems that "submission" is less harsh and yet adequate.

### "Usurp Authority"

This is one word in Greek, the infinitive *authentem* (v. 12). The verb occurs only here in the New Testament. It means "have authority, domineer . . . over someone" (Arndt and Gingrich). "Usurp" is an over-translation. "Exercise authority" is more accurate.

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

### "Man" or "Husband"?

The Greek word *aner* means both. So it is an open question as to whether the primary emphasis here is on the wife's submission to her husband or women's subordination to men—some say to ecclesiastical authorities. Perhaps Paul had both in mind.

### "In" or "Through"?

The KJV says that under certain conditions the woman will be saved "in" childbearing. But the Greek preposition is *dia*, which with the genitive case (as here) signifies "through."

But what does this mean? How can a woman be saved "through childbearing"? The simplest suggestion is that, in spite of Eve's sin, godly women will be preserved through childbirth; that is, as a usual thing. Some think the context may imply that a woman's spiritual salvation is helped by her giving herself to motherly duties in the home, rather than seeking to dominate the church. Since the Greek has the definite article, *tes teknogonias* (the noun is found only here in the NT), others have interpreted "the childbearing" as referring to "the childbearing of Mary, which has undone the work of Eve" (Lock, Pastoral Epistles, p. 33).

### "Bishop"

The first seven verses of chapter 3 are devoted to outlining the qualifications of a bishop. As a leader in the church he must be a man of exemplary character.

"The office of a bishop" is all one word in Greek, *episcopo* (*ay*). Elsewhere in the New Testament it is used in this sense only in Acts 1:20, in a quotation from the Septuagint.

In verse 2 "bishop" is *episcopos*, from which comes "episcopal." It occurs only five times in the New Testament. In Acts 20:28 it is translated "overseers" and applied to the Ephesian elders by Paul. He also refers to the "bishops and deacons" at Philippi (Phil. 1:1). In Titus 1:7 and following we again find what is required of a "bishop." Finally, in I Pet. 2:25, Christ is called "the Shepherd and Bishop of your souls."

The word *episcopos* is made up of *epi*, "upon" or "over," and *scopos*, "watcher." So it literally means "one who watches over." Thayer defines it thus: "An overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent. . . specifically, the superintendent, head or overseer of any Christian church."

It will be seen that the basic meaning of *episcopos* is "overseer." The ancient Greeks thought of their gods as *episcopoi*. This usage is found in Homer's *Iliad* and many later writings.

Then it came to be used of men in various functions. Beyer (Kittel's *Theological Dictionary*, II, 610) says: "Protective care, however, is still the heart of the activity which men pursue as *episcopoi*." Homer applies the term to ships' captains and merchants, who must be "overseers" of goods.

In the fourth and fifth centuries before Christ *episcopos* was used at Athens as a title for state officials. The same thing was true at Ephesus and in Egypt. But more common was the use of *episcopoi* (plural) for local officials and officers of societies. This brings us closer to the Christian *episcopos*.

In the Septuagint (Gk. translation of OT) *episcopos* is used both for God, who oversees all things, and for men as supervisors in various fields of activity. The latter usage is found in the earlier, as well as the later, books of the Old Testament.

Turning to the New Testament, we discover one fact immediately: there is no mention of any diocesan bishop. In the one church at Philippi there were *episcopoi*, "bishops" (Phil. 1:1). The apostles are never

given this title. The bishop was a local official, and there were several of these in each congregation.

Furthermore, the "elders" (*presbyteroi*) and "bishops" (*episcopoi*) were the same. This is shown clearly in Acts 20. In verse 17 it says that Paul called for the "elders" (*presbyteroi*) of the church at Ephesus. In verse 28 he refers to them as *episcopoi*—"overseers" (KJV), "guardians" (RSV). The same people are designated by both titles. We shall find this same phenomenon clearly indicated in the Epistle to Titus. In the New Testament Church each local congregation was supervised by a group of elders or bishops and a group of deacons. It seems likely that the former had oversight of the spiritual concerns of the congregation and latter of its material business.

When we come to Ignatius early in the second century (about A.D. 115) we find a very different picture. Now there is one bishop over each local church, together with several elders and several deacons. The bishop is supreme in authority. One of the keynotes of Ignatius' seven letters is, "Obey your bishop." To the Trallians he wrote: "For when you are in subjection to the bishop as to Jesus Christ it is clear to me that you are living not after men, but after Jesus Christ. . . . Therefore it is necessary (as is your practice) that you should do nothing without the bishop, but be also in subjection to the presbytery, as to the Apostles of Jesus Christ. . . . And they also who are deacons of the mysteries of Jesus Christ must be in every way pleasing to all men" (*The Apostolic Fathers* ["Loeb Classical Library"], I, 213-15). Here we see the beginnings of the episcopal hierarchy that flowered during the second century. But "in the beginning it was not so."

## SERMON OF THE MONTH

### Performance Is the Proof

By Richard Leffel\*

SCRIPTURE: II Cor. 8:1-24

TEXT: II Cor. 8:8—"Prove that your love is real, that it goes beyond mere words" (*Living Letters*).

\*Pastor, Decatur, Ill.

A leading friction-proofing product for automobiles advertises, "THE PROOF IS IN THE PERFORMANCE." Evidently St. Paul strongly believed that the greatest proof of a Christian life is in the actual performance. Faith, Paul would agree with James, must be substantiated by works.

Christian stewardship, then, is the process of proving our love for Christ.

So Paul pens his proof-positive challenge to the Corinthians. Writing specifically about contributing financially to the work of the churches, he begins with an illustration of the peerless performance of the Macedonian Christians; who "first gave their own selves to the Lord" (v. 5), and then made contributions beyond what they could actually afford. Here is a fundamental stewardship truth for Christians of all ages—our Christian profession must be matched by a performance of good deeds to prove our love.

# I. PERFORMANCE is the PROOF of our LIBERALITY.

Paul's chief concern in this chapter revolves around the giving habits of the Corinthians. He praises them for their faith, fervor, and fidelity, but asks them to go on and prove their sincerity by their giving. For a challenge, he cites the spirit of the Macedonians and the "riches of their liberality" (v. 2).

Like many modern Christians whose enthusiasm runs high when home missions pledges are taken, but diminishes perceptibly when the first installment falls due, the Corinthians had led out in proposing financial assistance for the new churches Paul was establishing, only to let others carry the heavy responsibility later on. But Paul doesn't hesitate to remind them: "I want to suggest that you finish what you started to do a year ago, for you were not only the first to propose the idea, but the first to begin doing something about it. Having started the ball rolling so enthusiastically, you should carry it through to completion just as gladly, giving whatever you can, out of whatever you have. Let your enthusiastic idea at the start be equalled by your realistic action now" (vv. 10-11, *Living Letters*). Sometimes those who are first to propose sacrifice are also the first to forsake it. Good intentions never pay the bills.

So Paul charges them to prove their liberality—"You people there are leaders in so many ways—you have so much faith, so many good preachers, so much learning, so much enthusiasm, so much love for us,

Now I want you to be leaders, in the spirit of cheerful giving" (v. 7, *Living Letters*). Paul used two yardsticks to measure the sincerity of their giving: (1) a COMPARISON with others, and (2) a CONSIDERATION of the gift God gave the world. Behind all our giving must be genuine gratitude for the liberal love God manifested in giving His Son to the world.

# II. PERFORMANCE is the PROOF of our LOYALTY.

Loyalty is synonymous with faithfulness, fidelity, and dependability. In marriage the idea of loyalty is that of fidelity. In business, dependability. In Christian service, faithfulness. The charge to every Christian is, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). God will judge all men ultimately on the merits of dependability, not ability alone; on our faithfulness, not our flashiness. This truth provides both a source of comfort and provokes a sense of concern. It comforts me to know I will not be judged on the basis of the abilities others possess, but it also convicts me when I am tempted to give God anything less than my best.

MY BEST—this is God's standard of loyalty, and the test of my devotion to God. Paul illumines this truth in an earlier letter: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). There is no room for mediocrity in the life of the child of God. God deserves and demands my most loyal devotion—MY BEST.

Lou Gehrig, of baseball fame, was devoted to the game he loved. He became a living legend of dependability by playing in a record 2,130 consecutive games. He played, sick or well, and in spite of colds and fever. Many times he carried on even though he could hardly straighten up. Every finger on both hands had been broken and late in his career an X ray revealed 17 assorted fractures, yet he carried on with never a whimper and without even his teammates knowing about his condition. Not even his beloved wife knew how terribly he suffered during the closing days of his career when his skill and speed were deserting him. His loyalty to his team was intense, as verified by a statement he once made to a reporter, "Just putting on my Yankee uniform each day is the greatest thrill I've had in life."

Gehrig died the victim of an unusual type of infantile paralysis. It was not so much the fabulous salary he received that droye him on from day to day, but an over-

whelming dedication to be the best ball player his abilities would allow. Gehrig gave his best.

Hear ye the Master's call, "Give Me thy best!"

For, be it great or small, that is His test.  
Do then the best you can, not for reward,  
Not for the praise of men, but for the Lord.

Every work for Jesus will be blest,  
But He asks from everyone His best.  
Our talents may be few, these may be small,  
But unto Him is due our best, our all.

# III. PERFORMANCE is the PROOF of our LOVE.

The Corinthians had vocally affirmed their love; now Paul chides them to prove it: "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also" (v. 11).

Love for Christ and His cause demands more than words. Jesus once made that crystal-clear: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Some people profess a warm love for the Lord who never do much to prove it. A husband promised his wife an evening birthday dinner when he left the house one morning. He forgot his promise amid the pressures of a hectic day and returned home late that night to find his wife in tears. Reminded of his thoughtlessness, he attempted to rectify his careless oversight by saying, "But, Honey, didn't I give you a kiss when I left this morning and tell you that I love you?" Poor substitute—words! Words and kisses can never compensate for thoughtful deeds where human love is thriving. The proof of human and divine love is in the performance of little deeds of kindness, little acts of love. Judas Iscariot once kissed Jesus and called him, "Master," but his deed was devoid of love.

When Jesus appeared to His disciples at the Sea of Tiberias in His third post-Resurrection appearance, He thrice asked Peter, "Lovest thou me?" To each query Peter affirmed, "Yea, Lord; thou knowest that I love thee." Significantly, Jesus links love and service each time by saying, "Feed my sheep." If Peter's love is genuine, the Lord is asking him to prove it. Verbal affirmation backed up by visible expression! This is the heart of stewardship—the PROOF is in the PERFORMANCE.

"Yes, Lord, I love Thee—and by Thy help, I'LL PROVE IT!"

## A topical stewardship sermon

## What Is Your Life?

By Roger Williams\*

Did you hear about the couple, who moved out West to start a new life? They built a beautiful, little two-room house. Soon a child was born into their home, and they added a room on to their house. They kept on having children, and kept on adding rooms. Several years and several children later they discovered that they didn't have a home, but merely an accumulation of rooms and children. Some people live their lives in such a haphazard fashion as this, and then discover that they haven't really lived at all—they have just existed. They don't have a life. All they have is an accumulation of years and incidents.

What is your life? According to the Bible, life is a trust with certain conditions and responsibilities. Life is something to be used and then returned to the Owner with interest and dividends. We are stewards, not owners, of our lives. God is the Owner.

The Bible says, "In the beginning God created . . ." God owns the earth, and when He created man in His own image He made him the tenant or administrator. God said, "Let them [allow, permit them to] have dominion . . ." over the earth "to dress it and keep it" . . . to "replenish" it . . . to "subdue" it. Man is the steward of his life and the administrator of God's creation, but God is the Owner.

God's ownership of all was often emphasized by Jesus. He told of the father who had two sons, and who said to them, "Go work to day in my vineyard." He spoke of the master and the vineyard; He taught that all are husbandmen, and that all are to tend God's property. He spoke again of the good housekeeper. In this parable He taught that the world is God's household, and that God needs good housekeepers.

All men are stewards. Some are faithful, and some are unfaithful. The key to life is a proper understanding of our stewardship. Stewardship does not involve just our money. Giving one-tenth of our income to God doesn't mean we are good stewards. We can give nine-tenths to God and not be

\*Pastor, Norman, Okla.



good stewards. Stewardship involves all of life. It is fiction to think that 10 percent of our possessions belong to God, and that the other nine-tenths are ours. It is fantasy to believe that one day is the Lord's day, and that the other six days belong to us. All of life is a trust from God, and someday it must be given back to God, and exchanged for either eternal life or eternal death.

We are the servants of God. We are not our own masters. Jesus' answer to one of the wilderness temptations was, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Yes, we are the servants of God. The question is, What is the quality of our service?

To use all that God has given and never give back anything in return is to be a parasite. To live a life of uselessness to God is the worst tragedy that can befall man. To illustrate and enforce this truth, Jesus told the story of the fig tree that bore no fruit (Luke 13:6-9).

The tree of which Jesus spoke was a planted tree. It was not a child of chance. It had been placed there with design and for a purpose. It was planted, cultivated, and protected so that it might bear fruit. But when the owner came in search of fruit, he found nothing. He went away, and came again, but again was disappointed. No wonder he ordered it cut down! It was a parasite. It took to itself the sunshine, the rain, the dew, the properties of the soil, the attention of the vine dresser—but gave absolutely nothing in return. It was fruitless and useless. Aren't some of our lives like that? Day after day the Master comes seeking some worthy fruit, and He finds nothing. We refuse to fulfill His purpose for our lives, because instead of living as stewards we are living as though we were the owners and possessors of life.

The tree was of no use at all. This is the tragic truth about so many decent, respectable people both in the church and out of it. They are guilty of no vicious, outrageous crime. They have violated no law. They are not candidates for the penitentiary. They are just useless!

To Jesus the crime of crimes is to be merely useless. Study His parables of judgment. You will discover that no one was punished because of some positive wrong that was done, but all because of some right thing that was left undone. The five foolish virgins found the door shut in their faces because they had failed to supply themselves with enough oil. The one-talent man was bound and cast into outer darkness because he had failed to use his talent.

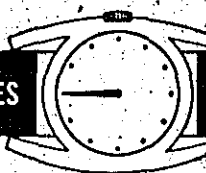
The rich man died and went to hell because he failed to think of his fellowman and of his God. The priest and Levite were condemned because they failed to help the man who had been robbed. The fig tree was cut down because it failed to bear fruit.

What are we doing? What good is there in the Church or in the world that owes its existence to us? What contribution are we making to God? Is there anyone in the world who can look into our eyes and say, "Thank God for you"? Or are we a disappointment to others and to God—a bit of savorless salt, a tree that bears no fruit, a life that is useless?

What is your life? It is a trust from God. We own nothing in this world. We are paupers. God has loaned us life, and all the things that we enjoy in life. We are stewards of it all. We are His servants. Are we serving Him well? Are we bearing fruit, or are we spiritual parasites sucking up all the privileges and opportunities of life and giving nothing back in return?

What is your life? Is it an accumulation of years and incidents, or is it a fruit-bearing, dividend-producing "trust" which you will one day return to God in exchange for eternal life?

## TIMELY OUTLINES



### Absolute Salvation

By T. Crichton Mitchell\*

Text: Heb. 7:24-26

The title is drawn from the translation given in the NEB: "The priesthood which Jesus holds is perpetual, because he remains forever. That is why he is also able to save absolutely those who approach God through him; he is always living to plead on their behalf."

The outline is a cumulative statement based on the familiar King James Version.

INTRODUCTION: Perhaps if we read more of the idea of "salvage" into the word "salvation" its significance would strike us more

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forcibly. "Salvage of the soul" is a fitting description of the work of Jesus Christ.

There are two indisputable truths in life. The first is the core reality of the New Testament: *Jesus Christ is alive and is the almighty, uttermost Saviour*. The other is the patent truth of history and experience: *You and I and all men need just such a Savior*. Here is a statement splendidly built out of inspired verbal thunderbolts. Absolute Salvation is stated categorically.

#### I. Jesus Christ is the ONE who is able.

There have been many would-be-saviors—many priests, many programs, many persons intent on human salvage—but in the words of Arnold Toynbee, they have "failed at the last test." Death was the test. They are dead. Jesus Christ is alive. Walter Raleigh wrote, "[Death] brought together all the far-flung greatness of men . . . cast them out . . . despised them . . . covered them over with the word *Here lieth*."

But the great fact of the NT is not *Here lieth—it is He Liveth!*

In the German language *konig* means "one who is able." This is related to our word "king." King Jesus! The One who is alive and able to save!

#### II. Jesus Christ is ABLE to save.

When He was teaching, preaching, and reaching the people, and before He stretched himself on the Cross, Jesus said, "The Son of man is come to seek and to save that which was lost." He said this when He was concerned for the salvation of a little crook called Zacchaeus. The heart of Jesus was set on salvaging the man, lock, stock, and barrel, and in making of him what Jesus alone saw in him, "a son of Abraham."

Lost! That's Jesus' word for all of us. It's a bitter pill for the sweet tooth of this scientific, affluent society, but it is the one-word diagnosis of the Son of Man. "Untoward" is Peter's word (Acts 2:40) and that's a good exposition of what it is to be lost—forever traveling but never arriving, circular progress, treadmill existence—"untoward." Who will rescue us? Who is able to break into our guilt-burdened futility? Jesus Christ is able to save!

#### III. Jesus Christ is able to save ALL who come.

How small is all? Jesus Christ sets no limits to the number who may be saved—if

they "come unto God by him." It's the big little word of the evangel. ALL! All have sinned; Christ died for all, that God may have mercy on all. "Come unto me, all ye that labour . . ." But there is another side to "all."

#### IV. Jesus Christ is able to save EACH.

If all means anything, it means each. Paul witnessed, "He loved me and gave himself for me." And in an inspired comment on that, Luther wrote, "Read therefore with great vehemency these words *me* and *for me*, and so inwardly practice with thyself that thou with a sure faith mayest conceive and print this *me* in thy heart and apply it unto thyself, not doubting but that thou art of the number of those to whom this *me* belongeth" (Commentary on Galatians, pp. 179-80). This is the life of Christianity lying in the personal pronouns—*He* and *me*.

Always it is the one—the lost one that is his constituency. (Cf. Luke 15, where it is one in 100; one in 10; one in two; and at the end of the story the Father is still outside with one.)

#### V. Jesus Christ is able to save all men, each man, and the WHOLE man.

To the uttermost area of man's being, to the deepest strata of man's personality! The intention of Jesus Christ is that every human being should be made whole and sound, able to live life to the full in Him. Jesus sees double. He sees not only what we are, but also what He can make of us.

#### VI. Jesus Christ is able to save the whole man from ALL SIN.

This is the manifesto of absolute and instant salvation, and into the manifesto goes every aspect of man's soul-need. It shows how much saving we need and how well He can do it. The deepest need is deliverance from inward sin—all inward sin. Jesus promises this; and until this is a fact of life with you and me, everything else is but partially relevant to life, and may make dying terrible. Every other possible attempt at wholeness of heart and life is irrelevant until our hearts are cauterized.

"Vile, I to the fountain fly . . . Wash me, Saviour . . . or I die."

#### VII. Jesus Christ is able to save the whole man from all sin ALL THE TIME.

The RSV comes right out with it, "Able for all time." Other slants on the verse

read, "Able to continue saving to the uttermost," "Saving unto the very end." He keeps on saving because He keeps on living. The perpetuity of His priesthood empowers Him to carry through all that He has conceived for everyone who comes to God through Him. Therefore Jesus saves me fully now. That is, while I trust. If there should be a *now* when I do not trust, that is a *now* when my soul is in jeopardy. But He is able to save to perfection all who come and all the time.

# VIII. Jesus Christ is able because HE IS OUR EVER-LIVING, EVER-ACTIVE PRIEST.

Every man needs a High Priest at the high altar in the heavens. Every man needs a Friend at the great court. We have One—One who lived for us and died for us, the Priest who was also the Sacrifice; One whose sacrifice has cleared us in our hearts and cleared us at the high court; One who prays for us, knowing all that there is to know about us.

"He ever lives above  
For me to intercede."

CONCLUSION: Thus it is that absolute salvation, the complete salvage, renovation, and renewal of your life and mine, is possible—full salvation here and hereafter.

IF—IF we come unto God by Him!

## A Corrective for Revival Recipes

TEXT: II Chron. 7:14.

PURPOSE: To correct some mistakes with reference to a revival of religion.

INTRODUCTION: The man who spoke with me was a fine, sincere layman on the church board. He asked, "Why is there not more happening in our church? You know what I mean—prayers answered, miracles of deliverance, spontaneity in worship, etc.?"

Perhaps it is because we make a number of mistakes with reference to real revival, and this scripture gives real help in this respect.

I. *Begin at the right PLACE* (vv. 12, 15, 20-21).

When the people of God see the terrible spiritual dearth around them, the moral

dirt, and the spiritual apathy and unbelief, and feel also their own impotence to meet the situation, they may be gripped by a feeling of near despair, or lapse into a resigned futility. At this point, most of us begin to judge the world—the present wicked age, the powers of ungodliness, the sinful (or not so sinful) pleasures. We drop into the last shell hole of desperation—i.e., *denunciation*.

As if any age has been conducive to holiness!

To begin with the people outside is a mistake. We are beginning at the wrong place. God says, "This place . . . this house." It is noteworthy that the great awakenings have never begun with mere denunciation of the world (cf. I Pet. 4:17).

II. *Begin with the right PEOPLE*. "My people" (cf. also vv. 17 and 19).

When the people of God are convinced of the need of the Church of God, they frequently make another mistake. They look around rather than within. But when we begin passing judgment on others, and assessing their actions or attitudes, we are still at the wrong beginning.

III. *Begin with the right PERSON* (v. 17).

Dr. Shoemaker used to pray, "O Lord, revive Thy Church, beginning with me." If I am not revived, then there is no revival so far as I am concerned. H. W. Beecher once complained that he had many "bald-headed old sinners in his church" because the truth of God glanced off their foreheads and hit the fellow behind.

IV. *Begin with the right PARTICULARS* (v. 14).

When a child of God becomes convinced that "I"—the central "I"—is the beginning point of revival, he often makes another mistake—that of drifting into generalities. Generalism is a deadly trap. It is easy to deal with sins or faults. "Generally speaking." We must *particularize*.

A. There is the point of *personal pride*. "Humble themselves." We find so many things to be proud about: upbringing, education, new house, umpteen status symbols, etc. The Lord will draw near to the humble.

B. The point of *personal prayer*. "And pray." By that the Lord does not mean "saying our prayers." When He complains of prayerlessness, He means that our hearts are just not in it. We may even be proud of our praying—that we come to prayer meet-

ing whereas they don't. The call to pray means putting our whole heart into communion with God in Christ.

C. The point of *personal patience*. "And seek my face." We are in far too much of a hurry. We give God His minute out of each 24 hours. The Lord says, "Wait," and we reply, "Sorry, Lord, can't! Plane to catch—committee to meet—schedule to keep—but bless me anyhow!" God counts those as seekers who wait for Him, seeking only Him.

D. The point of *personal penitence*. "Turn from their wicked ways." This startles us. We might admit to carelessness, or diffidence, but "wicked ways"? Perhaps it may have first reference to the sins of an old-time nation, but Revelation 2 and 3 suggest that we might also look elsewhere!

It is wicked not to care about the needy, the poor, the sick, the affluent godless, or the widow woman at the end of the street. It is wicked to wrap ourselves in the mink of selfish comfort. It is wicked to turn the Church of the living God into a holy ghetto. It is wicked to try to be a holy person in isolation. And the most damning of all is to know—and let that knowledge make no difference.

V. *Begin with the right PROMISE*.

It cannot too often be said that revival comes from God. It is of grace. The two big words are *if* and *then*, and both words are God's. When the people of God begin at the right place, with the right people and the right person, not generalizing our carnalities but beginning with the right particulars, then they have a glorious promise to lean on. The Lord explicitly states it:

I will hear.

I will forgive.

I will heal.

The Lord's receptive ear;

My forgiven soul;

Our healed land.

In view of such a promise perhaps the most amazing thing is our moderation in receiving His grace!

T. CRICHTON MITCHELL

## On Living up to Our Name

TEXT: Acts 11:26

There's something in a name! Just a few letters, and yet it may be "good" or "bad."

February, 1970

It can become fragrant or made to stink. Time was when a name was really meaningful. The Pilgrim fathers used such names as Preserved Smith or Restored Brown, or Renewed Robinson.

Here is a name that was intended as an insult, but turned out to be a watershed of history, an unconscious tribute to the life of the Early Church and to its mission in life. Three times only do we read this name in the King James Version:

I. Acts 11:26, where it is the explanation of a life

The name was not chosen by the Christians; it was not conferred on them by their chief critics. It came from a group of Gentiles who had already proven their power with words in chasing away a governor by the simple method of calling him names.

Christians—i.e., Christ ones, Christettes, little Christs. It says all that I want to be, and to be known to be. I want to live the Christ life. The name assesses my heart. It seems to say, "Here are people who cannot live without this Christ. Whoever he is, He has them by the heartstrings." Christ ones! When you've said that, you've said the highest thing in life.

"Christ's—I am Christ's,  
And let the name suffice you!"

II. Acts 26:28, where it completely defines a mission

Whatever else may have been obscure about this outburst from the bench, one thing is clear, this fellow Agrippa hit a bull's-eye when he leaped to the conclusion about Paul, "You, Sir, are trying to make a Christian out of me."

And Paul agreed but declared that this was an understatement, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether" Christians.

This is our mission. We cannot live without Christ, and thus we cannot think of others living without Him. The two belong together. Making Christians! That is our whole business. For this cause some of us are engineers, some teachers, some pastors, and some scientists. Some things we do to live, but this we live to do—make Christians.

"And may I live to preach Thy Word,  
And may I to Thy glory live;  
My every sacred moment spend  
In publishing the sinners' Friend."

III. I Pet. 4:16, where it is an analysis of an offense

"Suffer [for being] a Christian." Let no one be mistaken here—the one and only way to make New Testament Christianity acceptable to the world is to convert the world. The faith a Christian lives by, offends the world he lives in. Why the surprise at suffering? New Testament Christianity is a minority movement in a hostile world. Jesus warned us, and so did Paul and Peter—and when Peter lived and wrote, suffering as a Christian was a solid fact.

We have a spiritual faith in a secular society.

We have a demanding faith in a smug society.

We have a holy faith in a permissive society. This chiefly drew the name from the wits of Antioch, the third city of the world, and oriental Rome, a city of perpetual vice and pagan culture—a sewer of a city. But vicious men were made virtuous, drunkards became sober, bad men were made good, sinners re-created saints. It was chiefly the holiness of the Church that prompted the name *Christ ones*. Holiness is the Christ life.

T. CRICHTON MITCHELL

## Hymn of the month

### Faith of Our Fathers

No. 360, Praise and Worship, Hymnal  
No. 119, Joyfully Sing, Junior Hymnal

The author of this hymn is Rev. Frederick William Faber, who was born in England in 1863. He was known as a great preacher and a man of charming personality. Of the 150 hymns which he wrote, "Faith of Our Fathers" is one which has lived because of the deep meaning it has for Christians of all faiths. Although Faber was a Catholic and wrote the song for Catholics to sing, it has always been a favorite among Protestants too.

The hymn tune bears the names of two composers, Henri Frederick Hemy and James George Walton. The reason for this unusual combination is the fact that Mr. Walton's arrangements of this melody are found in Mr. Hemy's book, *Crown of Jesus Music*, published in 1864.

Mr. Hemy was an English organist and compiler of music.

The tune, "St. Catherine," is named for a young woman who died for her faith.



## IDEAS THAT WORK

### Lay Revival Boosting

When preparing for a revival campaign a few months back, Pastor Lawrence B. Hicks of Ashland, Ky., First Church, ran in his weekly newsletter, for several successive weeks, brief testimonial articles by his leading laymen on the subject, "Revivals and What They Mean to Me." Below the article, as a boxed inset, was a paragraph identifying the layman. The following is a sample:

"Mr. Norman DeBord, owner and operator of the Blevin's Sheet Metal Company, is a member of the official church board. He, his wife, Helen, and three children, Rosemary, Norma Jo, and Andy, live at 2914 Madge Street. The DeBords joined the church in March, 1953, and have been faithful and cooperative members."

### BULLETIN



### BARREL

### NATIONAL ANTHEM?

My country, 'tis TV,  
Sweet land of sit-and-see,  
Gunsmoke galore!  
Land where the villian dies,  
Shot right before your eyes,  
By good, fast-drawing guys—  
Let six-guns roar.

—Clearview Church  
Snohomish, Wash.  
J. K. FRENCH, pastor

The Nazarene Preacher

### TOTAL STEWARDSHIP

Give God the first hour of each day;  
Give God the first day of each week;  
Give God the first dime of each dollar;  
Give God the first consideration in every decision;  
Give God the first place in your life!

—Fullerton, Calif.  
JOHN PRICE, pastor

### HOW MUCH OUGHT I TO GIVE?

Give as you would if an angel  
Awaited your gift at the door.  
Give as you would if tomorrow  
Found you where giving was o'er.  
Give as you would to the Master  
If you met His loving look.  
Give as you would of your substance  
If His hand your offering took.

—AUTHOR UNKNOWN

### WHEN I GIVE?

#### WHEN I GIVE NOTHING:

I cast a ballot in favor of closing my church.  
I discourage others.

#### WHEN I GIVE LESS THAN LAST YEAR:

I show my disapproval of the work that has been done.  
I favor curtailment of the work at home and abroad.

#### WHEN I GIVE GRUDGINGLY AND OF NECESSITY:

I shall find no joy in my giving...  
the Lord loves a cheerful giver.

#### WHEN I GIVE LESS THAN ONE-TENTH OF MY INCOME:

I do less than that which was required of the poorest of the Jews.

#### WHEN I GIVE PROPORTIONATELY:

I shall be blessed in my giving,  
whether the gift be large or small.  
I shall probably increase my gifts.  
I must ask myself whether or not my giving has increased with my income.

Perry, Mich. Newsletter  
GOUTHEY JONES, pastor

### I AM YOUR CHURCH

I am brick, stone, metal, mortar, and lath.

I am sanctuary, pews, hymnals, chancel, and lectern.

I am classroom, furniture, Bibles, literature, and religious art.

I am boys and girls learning to think, work, and play.

I am youth seeking inspiration and guidance.

I am young couples planning to establish a Christian home.

I am repository of a man's spiritual heritage.

I am the bearer of the evangel of Christ.

I am the custodian of your deepest hopes.

In me there are love and truth, inspiration, instruction, joy and pleasure, help and strength.

In a chaotic and troubled world I hold the answer to its greatest need.

In me there is promise for tomorrow.

In my fellowship you find peace.

Do not neglect me!

Perry, Mich. Newsletter  
GOUTHEY JONES

### STEWARDSHIP OF TIME

Too busy to read the Bible!

Too busy to wait and pray!

Too busy to speak out kindly

To someone by the way!

Too busy with care and struggles

To think of the life to come!

Too busy building mansions

To plan for the heavenly home!

Too busy for all that is holy

With tasks beneath the sky!

Too busy to serve the Master

But—not too busy to die!

Author unknown

Faith came singing into my room,  
And other guests took flight;  
Fear and Anxiety, Grief and Gloom  
Sped out into the night.  
I wondered that such peace could be,  
But Faith said gently, "Don't you see?  
They really cannot live with me."

—Log of the Good Ship Grace

### Lord, I Lied!

Almighty God, as I sit here tonight surrounded by newspapers, and watching TV, it just came to me that I had lied to Thee and to myself. I said I was too TIRED to go to prayer meeting. That was not true. I would have gone to a ball game, the P.T.A., or any place I wanted to go. Being "too tired" seemed to cover up my indifference. God, forgive me, for I have lied to Thee and to myself. I am not too TIRED. I am indifferent. Warm my cold heart, O God, for that is the real reason why I stayed at home.

From Fullerton, Calif.  
JOHN PRICE, pastor

### A Growing Church

(Continued from page 1)

It is always the results of the labors of many people that the church grows. Paul wrote the Corinthians, "I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6). Most of us labor where others have planted and still others have watered. The planting and watering, and even the harvest, go on in the church often all at the same time and through the extended labors of many.

Lastly, it is always God who gives the increase. The farmer must put his confidence in a power outside and beyond himself, if he is to till the soil, plant the seed, fertilize, and water the growing plant. And so must we in building Christ's kingdom. Our faith and trust must be in the Holy Spirit, for the Holy Spirit convicts the sinner's heart and draws him to repentance and unto himself.

Where God can find a preacher who will fully employ his God-given talents and lead his people in soul winning,

there He is pleased to bless the human efforts, and to give the increase.

### The Stewardship of Christian Social Concern

(Continued from page 4)

twisted in the theater, or by violence on TV. Yet how is one person to make an impression? By uniting his voice with others. To this end endless societies, clubs, lodges, committees, and parties are born. Should only the Church be piously indifferent to this potential power in numbers?

But any organization—whether it be a religious denomination or a neighborhood mothers' club—is effective in promoting a particular idea or combatting a particular evil only as long as it speaks with a united voice, supported by a unified practice. The church must be able to say to the world: "We disapprove; our disapproval is convincingly voiced by the practice of 400,000 Nazarenes. We are not your dupes. You are not being fattened by our dollars."

If the Church of the Nazarene did not declare itself as a unit, thus permitting lone Mr. Nazarene to amplify his voice into a mighty chorus, then Mr. Nazarene would find the regenerate nature within him looking for some other channel for ethical expression—perhaps a church that did match in its discipline the ethical desires in his heart.

Pastors, of all people, should think clearly in these days, and not add to the moral rot of our nation, or undercut the church, by apologetic timidity. This is no time to beat a retreat, but to mobilize for attack. Participation—or even tolerance—of borderline things is not a question of being "adult" but of being Christian. Pastors who sabotage the church's position as declared in her rules are tools of the devil. And when they would compromise in the name of Christian liberty, under the guise of wanting members to be free to be "led by the Spirit," they bring into question their understanding both of Christian liberty and of the Spirit-led life.

The Nazarene Preacher

## HERE AND THERE AMONG BOOKS

Conducted by Willard H. Taylor

### The Second Cross

By John M. Carter (Nashville: Broadman Press, 1969. 128 pp. Cloth, \$1.50.)

This college president (Campbellsville College, Kentucky) minces no words in stating his purpose—"To help many sincere Christians understand a truth on which they have turned their backs," namely, that the Church to be effective must be filled with the Spirit, as was the case with the New Testament Church. Carter pleads for that "higher level of spiritual power" which obtained in the Early Church. He insists that it makes no difference what name we attach to this experience—sanctification, baptism of the Holy Spirit, fellowship, spiritual renewal, or Spirit-filled life—the important thing is that the Church must genuinely possess it.

Employing the typology of the people of Israel, the author places men into three groups: (1) the unsaved, who are still in Egypt; (2) the Christian who is still living in the desert—without the infilling of the Spirit; (3) the Christian who is living in the Promised Land, having been filled with the Spirit. The death of Christ on the Cross provides the deliverance from the bondage of sin; the death of self makes possible the infilling of the Holy Spirit. This second death or "the second cross" constitutes the theme of this study.

Seventeen sermonettes, somewhat disconnected, form the body of the volume. In fact there is no really logical relationship between the chapters. Each deals with some aspect of what it means to be men of "the second cross" experience. Chapter 2 is a brief catechism on the Spirit-filled life. Among the questions posed and answered are: (1) What is the difference between the work of the Holy Spirit in the believer

at salvation and a later experience in which he is filled by the Spirit? (2) Is it possible that a Christian might need even a third or fourth filling of the Spirit?

Carter addresses himself to the question of sanctification in Chapter 3, entitled "Sanctification." After presenting a resume of General William Booth's experience, he comments, "Here was a man who was sanctified, completely set apart [italics mine], whose supreme desire was to do the will of God." This is Carter's understanding of sanctification. "When one substitutes the words 'set apart' for the word 'sanctify' then many Scriptures heretofore meaningless and confusing reveal great truth." Included in the "classified" Scriptures are I Cor. 7:14; Heb. 13:12; II Thess. 2:13; as well as John 17:19.

Carter sees two phases of sanctification: (1) that by the blood of Christ which separates man from the lost and brings him into the congregation of the redeemed, and (2) that by the Spirit which separates man out of the congregation of the redeemed and calls him into special service. The second phase takes place when self is dethroned and the Spirit is enthroned in the heart.

His view of the Spirit-filled life is clearly Keswickian. When he writes against those who interpret "sanctification as sinless perfection" he demonstrates his lack of understanding of the Wesleyan view.

While we disagree with the author doctrinally, we share his heartfelt concern for the Church, that she possess the power of the Holy Spirit for God's service in these desperately needy times. Pastors will find here some helpful suggestions on Christian witness and service.

—WILLARD H. TAYLOR

February, 1970



## Facing the Issues

By William J. Krutza and Phillip P. Di Cicco (Grand Rapids: Baker Book House, 1969. 119 pp., paper, \$1.25.)

In response to the persistent taunt hurled at the Church, "Speak to our times, speak about relevant issues, speak to the issues we face," Krutza and Di Cicco have prepared this resource book for the discussion of some of the nagging problems of our day. Thirteen current problems are covered—among which are the following: "Do Heart Transplants Pose Theological Problems?" "What if Scientists Create Life?" "Is It Ever Right to Break a Law?" "How Much Clothing Can We Take Off?" "Are Urban Centers Lost to the Gospel?"

In order to foster the richest reward from the experted dialogues, the authors have avoided giving answers to these perplexing questions. However, they have employed a threefold structure in presenting their material: (1) pertinent quotations from authorities, both Christian and non-Christian; (2) appropriate scriptures which bear upon the issue; (3) pivotal questions which will involve the participants. This third section is designed to provoke serious reaction and is entitled "What Do You Say?"

In the opinion of the reviewer, the authors have assembled valuable biblical and interpretive material and have sharply focused the questions for discussion. There are no easy solutions to these problems and the authors acknowledge this fact. Nevertheless, they offer helpful approaches to solutions.

Youth groups, perhaps young adults, will find here the substance for a number of instructional sessions. Some pastors might want to deal with some of these issues from the pulpit in an appropriate series on the social responsibilities of Christians. According to publicity available, a second series of questions have been published by the same writers.

WILLARD H. TAYLOR

## The Practical Message of James

By Howard P. Colson. (Nashville: Broadman Press, 1969. 90 pp., paper, \$1.50.)

The little book of James has come to a new level of appreciation in our time. Even this very day the reviewer received another monograph from Broadman Press on James (B. J. Chitwood, *A Faith That Works*, Nashville: Broadman Press, 1969, 128 pp., cloth, \$1.50).

We must agree with Colson, editorial secretary, Sunday School Board, Southern

Baptist Convention, that this letter is very timely because it deals with wealth, poverty, human relations, halfheartedness in religion, evil speech, and snobbishness. James speaks to extremely practical issues. Colson writes, "It echoes the moral thunderings of the prophet Amos and breathes the bracing spiritual atmosphere of Jesus' Sermon on the Mount."

These lessons, prepared and delivered at a Sunday school convention, view the Epistle as possibly having been composed by James the brother of Jesus and having appeared early in the life of the Church, sometime between A.D. 40 and 50.

Colson presents five lessons entitled: (1) Some Marks of Genuine Religion, (2) The Practical Meaning of Faith, (3) Tongue Control and True Wisdom, (4) Sins of Worldliness and Pride, (5) Social Justice and Christian Living.

Solid exegetically, sane doctrinally, and specific ethically, this brief analysis of James should find its way to the shelves of many ministers who are satisfied with only Bible-centered preaching. This book offers numerous expositional and illustrative gems.

—WILLARD H. TAYLOR

## CALENDAR DIGEST

### FEBRUARY—

#### STEWARDSHIP MONTH

NWMS Alabaster and Prayer Chart

- 8 Seminary Sunday
- 11 Ash Wednesday, beginning of Lent
- 13 World Day of Prayer
- 15 Brotherhood Week begins

### MARCH—

- 22 Palm Sunday
- 27 Good Friday
- 29 Easter Offering for World Evangelism

### APRIL

NWMS Reading and Study

- 12 National Christian College Day
- 19 Cradle Roll Campaign

## AMONG OURSELVES

As a pastor I sometimes cooperated with community programs on the World Day of Prayer. Generally there was more palaver than prayer, often by unbelieving pastors and bedecked ladies, who having primly read their printed prayers would have been embarrassed if a Nazarene had prayed as Elijah did—effectually and fervently. I would be slow to do it again, for I think there is a more fruitful way to spend our time. Two praying together who are agreed (p. 22) will accomplish more than a hundred who are not . . . The Paul who asked Timothy to bring "the books" (II Tim. 4:13), even though in prison, facing almost certain death, would boost the Seminary Library Offering. Of this I feel sure. I suspect, too, that he would remind us that all it takes to reach the goal (p. 23) is a painless 25¢ each from 200,000 Nazarenes. Maybe he would make an extra tent to cover 500 Nazarenes himself. Let's be Pauline . . . "How much of the 24-hour day did God get this week?" (pp. 26-27). Why: all of it, of course!—if I am all His, all the time. A consecrated Christian is serving God in all that he does, even sleeping (some of us are especially devoted here). And so the old debate about the sacred vs. the secular pops up again. If all is God's, then all is sacred; presto! the secular disappears. Sounds good, but the argument is phony. True, the secular should be consecrated, and thus hallowed, so that it is no longer merely secular. But the hallowing of the secular does not erase the distinction between the secular and the sacred. Even though my whole library is for God's glory, my Bible is sacred in a way that the other books are not. I serve God seven days a week, but Sunday is still different. Sure, my money is all the Lord's, but the tithe IS THE LORD'S. All 24 hours are His also, but I am far more apt to use them wisely if I especially devote some of them to private prayer and specific service . . . What gets your time gets you.

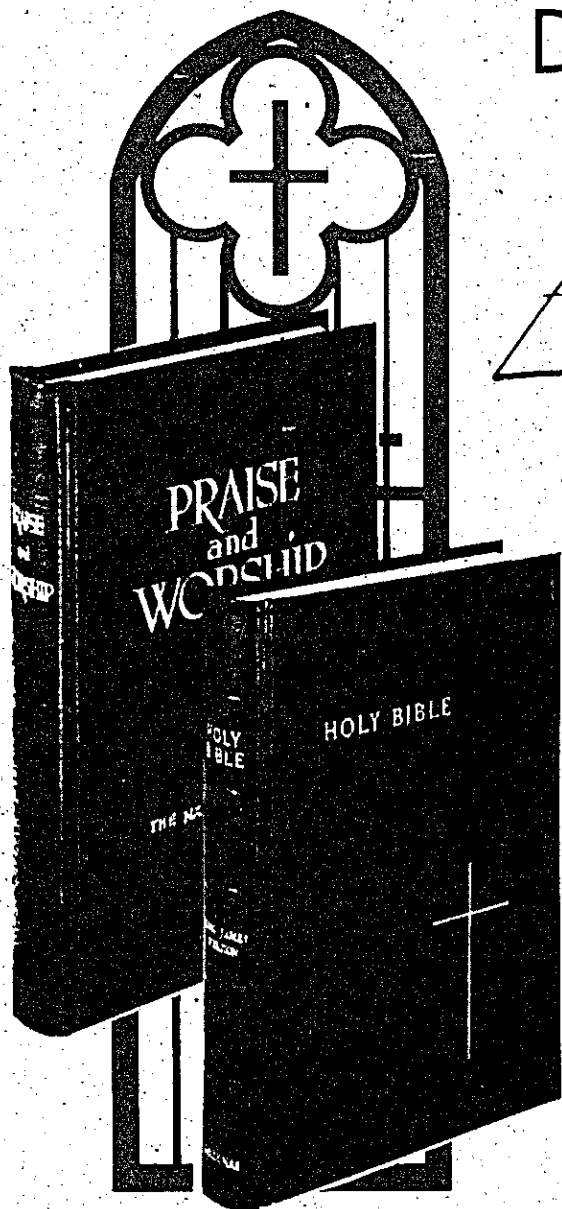
Until next month,

BT



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# Easter



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