

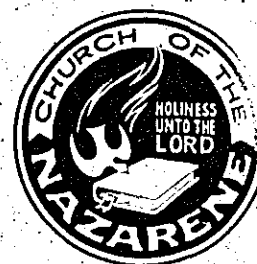
THE NAZARENE PREACHER

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"The Good Way"

G. B. Williamson*

THE CHURCH OF CHRIST has always been confronted by alternatives. The Church of the Nazarene is at a fork in the road. The narrow way has some forbidding steep. The broad way seems easier and less demanding. Jesus joined His counsel with that of the Hebrew prophets who preceded Him. He warned that the broad way, which seems more appealing and has more travelers, leads to destruction, while He showed the narrow way to be safer and its destination life evermore.

The question is, Are we interested in the pleasurable things of earth, or are we concerned that we shall "glorify God in this life and enjoy Him forever"? Do we desire the company of the saints or the commendation of sinners? Do we want the approval and applause of the worldly-minded or the "Well done" of the Saviour? The immediate attractions are temporary and empty. The strong reasons for self-denial, self-discipline, and concentration on things eternal are eloquent and convincing.

The eyes of God and man have us in focus today. We started out to avoid the rigid limitations of legalism and the pitfalls of worldliness. We charted our way as thoughtfully and wisely as possible with our human foresight. The choice is with us now. The demand for a decision is inescapable. Deep convictions, farseeing vision, and sincere love of God and holiness all dictate that we, with resounding voice, vote for "the good way," that we may walk therein.

If we look back across 20 centuries of church history we can but be persuaded that the way our founding fathers marked out for themselves is "the good way" for their posterity. The failure and futility of the church that has lost its identity as a separated company in pursuit of the eternal values is a stark reminder that the Church must be in the world and not of it.

Any serious consideration of the current facts which concern church growth argue emphatically for the Church of the Nazarene to hold to the course that gave rise to our beginning and that has brought us to the position of strength we hold today. We learn that the large denominations that have diluted their doctrines, lowered their guidelines for conduct, and abated their evangelistic fervor are either losing in membership or are struggling to hold their own. The groups that are showing growth are the ones with commitment to their distinctive doctrines, rugged demands for the separated life, and evangelistic

*General superintendent emeritus

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

The Holiness Movement in '71

OUR FOUNDING FATHERS did not always see eye to eye on peripheral matters, and there may have been fuzzy areas in their thinking. But they had a pretty clear idea of what was peripheral and what was central, and to this central core they were committed with a consuming passion. It was this sure sense of mission which not only held them together, but made them dynamic, so that the fledgling church which came from their labors could truthfully be called a movement. It was not coaxed along by the prodding of efficiency experts, but was swept along by the inner drive of passion.

The special genius of this movement was its blending of evangelistic fervor with an unpopular doctrinal cause. They themselves spoke of their evangelism as holiness evangelism. They had a dual aim—to win men to Christ and “spread scriptural holiness over these lands.” Salvation was not full unless it included purity as well as pardon. At first they dreamed of “Christianizing Christianity” from within the churches. When that dream had to be abandoned, they went everywhere planting churches which could live within the protective shelter of a united holiness denomination; but even then their goal was the same—to permeate Christendom with the holiness message.

And with them it was a “message”—urgent, demanding, glorious, and all-important. It was important enough to command their total time and commitment. They were urged on by a sense of responsibility. Their love for Christ and men compelled them to preach everywhere that Christ could sanctify as well as justify, that holiness was the heart of Christian doctrine and of Christian experience, and that inner holiness must be validated by a holy life. When these evangelists invaded an already churching community it was without apology, for they deeply believed they had something to give which was desperately needed by the churching as well as the unchurching. To withhold it would be sin.

It is only this kind of passion and this unabashed commitment which can make the Church of the Nazarene a virile movement in the seventies. Synthetic substitute motivations will not work. No matter how high-powered the organization or clever the promotion or constant the pressure for evangelism, the Church of the Nazarene cannot be what it is supposed to be if this do-or-die, down-to-the-last-man sense of mission is lost. Lukewarm commitment to a religious stance, as sort of a cozy and familiar cultural pattern, will stalemate us.

Just as there cannot be successful substitutes for the dynamic sense of mission, so likewise there cannot be successful substitutions in the mission itself. It must still be the spread of scriptural holiness. This alone presents a

whole Christ for the whole man. If we fumble in defining our mission, we will falter in fulfilling it.

As we face a new year, therefore, let us remind ourselves that we are not a church looking for a creed. We are not groping for a standard of ethics. We believe our creed expresses the teaching of the Bible. We believe our rules, while not perfect, nevertheless make practical the basic ethical principles of the Bible. We believe that this message and these ethical standards are urgently needed in these muddled, lawless times. Therefore our commitment is not a mild and passive affair, which renders lip service but pays no price. It is not to “our tradition” which we lamely defend and for which we are more apologetic than exultant. Our commitment is rather our holy conviction. It captivates our ambitions. It consumes our energies. Our hearts burn within us as we pray about it, talk about it, plan for it. If a teacher, our students know it. If an evangelist, our crowds feel it. If a pastor, our people sense it. No one is in doubt. And in 1971 ours will be a “movement” because the movement is in us.

New Year's Prayer for Preachers

By Wilson R. Lanpher*

Our Father in Heaven:

We are entering a new year, unknown except to Thee. We thank Thee for mercies, routine and unusual. And we thank Thee especially for the privilege of being needed. Sometimes we forget this in the tugging round of responsibilities, and we grow less useful, as indiscreet and unreasonable people perplex and grind.

Temper the sudden onslaught of problems, while we arrange them against the background of Calvary love.

Save us from being “gimmick masters,” until our ministry becomes shallow and painless. In our effort to win the world and influence people, keep us from giving away too much of the antiseptic quality of salt so valued in Thy teaching. Cut through our drives for security, and let the prophetic role have its proper emphasis. Give us a feeling for our brother pastor, till we abandon the leprous pride of growing at his expense.

Save us from becoming “hucksters” in religious things. Help us to be affected by our own ministry, so the fruits of the Spirit we preach about are exemplified by growing and improving messengers.

Above all, lift our eyes above the wear and tear of inevitable hurts and crosses. Give us the long view, and let it come often and clear.

Remind us by Thy grace that we are not only sons of the King, but also ambassadors to a world coarsened and deceived by sin.

Give us a growing love for the souls of men till we seek them for their own sake, not for what they can add to our statistics or stories.

And help us to be faithful and gentle with our families, while we seek to win others.

In Thy name,
Amen.

*Superintendent, Kansas City District.

Winning Young Adults

By Melvin McCullough*

IT COULD BE that the Church, looking through the lens of the Great Commission, has seen the world as her parish, has seen masses of people, without seeing the "young adult." Young adulthood has been a neglected area of the evangelism of the past. It may be that the present popular spotlighting of the young adult will prompt the Church to take a hard look at him through the lower part of the bifocal lens and discover him as an individual, a candidate for the kingdom of God.

Their strategic importance

The strategic importance of young adults should be considered. If they are not doing so already, they will soon be editing our newspapers, running or ruining our country, educating our children, and shaping the moral and spiritual direction of the era.

Young adults are no longer a small minority of our total target area. The present young adult generation started to come into being in what has come to be known as the population explosion or the "baby boom." Leighton Ford reminded us at the U.S.

Congress on Evangelism that in 1971 the average age in America will be 24. A broader classification of young adults (20-40) would reveal that better than one-fourth of our population is made up of young adults.

The young adult generation has talent and resources. *Changing Times* predicts that in the decade of the seventies households headed by persons under 35 will multiply twice as fast as the total population. By 1980 they will get more than a third of the nation's income, compared with 23 percent now.

A much more important consideration in reaching this generation for Christ is the fact that during these transitional years young adults are making decisions that will basically form the future course of their adult life. It is a time of significant happenings. The basic questions are being asked and fundamental decisions are being made and the patterns of life selected in what are still the flexible, formative years of adulthood. This presents the Church with an important entree in winning young adults to Him who declared, "I am the way, the truth, and the life."

This generation of young adults has

been usually labeled "the wistful generation." They are not satisfied with the way things are. They are restless. They are searching. They are longing for meaning and for God. Despite the popular image, you can make the surprise discovery that many of them are on the prowl for a church that is alive with spiritual vitality and good news that will offer a remedy for their emptiness. We must be sure that the target area of our evangelism is large enough to include the "wistful generation" of young adults.

The young adult of today

Before we will win young adults, we must know their needs, problems, and interests. The key word to adulthood is responsibility. The young adults are learning to discharge adult responsibilities. Assuming support, continuing education, getting married, family problems and adjustments, career goals, military service, money management, and apartment living focus on the realities of their world.

Mobility and urban society must be considered in a discussion of how we are to reach the contemporary young adult generation. They are on the move and in most cases to our big cities. Approximately 75 to 80 percent of this young adult generation now lives in urban areas (Allen J. Moore, *The Young Adult Generation*, p. 23). They are a shifting, mobile generation, changing homes almost as often as they do automobiles. One was overheard on a bus to say that he bought a new home each year, since his wife found it less bother to move than to clean house.

Another factor that we face in reaching the "wistful generation" is the activism of the age that captures the young adults. They feel the need for adventure and new experiences.

They're on the go! The paradox is that young adults are also often very bored by the meaninglessness of their much activity. Often their boredom and loneliness have brought them snooping around our churches looking for help.

Not infrequently young adults are suffering from disillusionment. Their idealism has been shattered by imperfections and frustrations.

Young adults, particularly in the industrial areas of society, must cope with the powerful currents of depersonalization. The factory, the urban neighborhood, the apartment building, the union, and even sometimes the church reduce people to things. Young adults are not satisfied to be numbers or votes or just envelope boxes on the church secretary's desk. They are not "anonymous, interchangeable units."

In coming to the heart of the matter I must say that both my reading and my face-to-face encounters with them on the street, in their offices, and in their urban residences and inner-city apartments reveal that the "wistful generation" more than anything else are crying out for an executive center of life that will bring peace and purpose. Perhaps unaware at times, they are searching and waiting for good news about "the pearl of great price." Somehow you and I must be stirred off dead center, so that the Spirit may thrust us out to this young generation with the gospel that has bridged every generation gap through the ages.

A workable strategy

It goes without saying (or does it!) that a prerequisite for soul winning is a personal transforming experience with Jesus Christ and a personal Pentecost which will give us the dynamic to carry out the directive to witness

*Pastor, Shawnee Mission, Kansas.

and win. First we must tackle ourselves before we tackle others.

Dare we assume too that the strategy includes a solid, Christ-centered gospel proclaimed on the authority of the Word from the pulpit? Here is a wistful, young engineer who drops in at our local church. He is happily married, financially secure, and dependent on the scientific method to answer his questions. He is a fine father, a useful citizen, and a productive employee. He seems to be a huge success and apparently has no great sense of need. How do I win this man to Christ? By first realizing that he has the basic anxieties that are ageless: the anxiety of death, the anxiety of guilt, and the anxiety of meaninglessness. And what is more relevant to these anxieties than the gospel? The modern pagan cannot ignore death, and to him I can give Christ as the Hope of eternal life. To guilty souls, the evangel must declare the forgiveness of the Cross. To those beset with meaninglessness, we preach Christ as "the way" and "the life," and assure them that in Him one can find a real purpose for living.

But evangelism in the New Testament included not only proclamation; it also included a real, dynamic fellowship (*koinonia*), and our evangelistic strategy in reaching young adults must include both faithful proclamation (Acts 5:42) and loving fellowship (Acts 2:44). Lottie Franklin, along with a host of contemporary writers, says that one of the young adult's most basic needs is fellowship (*So You Work with Young Adults*). This means that what has been called "fellowship" or "friendship evangelism" is a particularly effective strategy.

It has already been observed that young adults are shifting from city to city. Old family ties and social se-

curities are gone. Many have almost lost their identity in the "anonymous living" of huge apartments and the isolation of suburbia.

The Church must be a powerhouse

Practical Points

that make a difference

Eyeball to Eyeball

Dear Son:

Our pastor is not only a very excellent preacher, but he knows how to sit down and meet me man to man on my level. But that meeting is neither harsh nor offensive. Even though his conversation may imply a rebuke, the eye and spirit always carry a compassion and love that get through to me!

I guess it is an art that has developed out of many years of meeting people at the level of their needs. He has learned never to take advantage of people from the pulpit. If there is a personal issue, he is courageous enough to make a luncheon date and share "man to man."

If he is wrong, he is quick and willing to back up and start again! If he is right, he is patient with his reasoning and tolerant of those who do not agree with him. If he does not get his way, he smiles compassionately and does not hold a grudge.

That is my pastor and I love him for it!

You are just starting your ministry, Son. Learn how to meet men at their own level.

Love,
Dad

The Nazarene Preacher

of friendship until people are attracted to this fellowship in Christ. There are unchurched young adults in every one of our communities who are afraid to come to our churches—fearful about their apparel, expecting to get a cold shoulder, unable to talk the churchy lingo, and even suspicious that we can smell their sin. We must go out there where they are and break down the barriers to evangelism and establish beachheads of friendship which will provide natural platforms for sharing our witness for Christ.

What is "fellowship evangelism"? It is not merely the mechanical handshake and the pastor's "It was nice of you to come." It is *earning the right to be heard—the right to speak by first listening and understanding people*.

This evangelism begins with caring for individual persons. One 25-year-old who came to Christ said of the church where it happened: "They really care for you there. They live in the bright sunshine of Christianity without umbrellas." It's caring enough to love and intercede for young adults until they are literally lifted by our concern into the kingdom of God.

This writer has tested the tool "fellowship evangelism," and it has proven productive in pastorates in both the Southwest and the Midwest. The method is similar to the recent "Couples for Christ" campaign in our de-

nomination. It is my judgment that it works most effectively when it is not highly structured. It must come from the inner compulsion of our own experience with Christ rather than from a desire to experiment with another method. I do suggest to families (and singles also) people with whom I think they share common interests and feel they could win to Christ. The matter is discussed from the pulpit, more often in the prayer meeting setting. My wife and I have endeavored to set the pace by our example. An informal, get-acquainted time is planned during the week or perhaps over a Sunday noon meal following the service. Two or three (perhaps more according to the timing of the Holy Spirit) contacts bring the rapport and friendship to the point where it becomes natural to structure our fellowship time so as to be able to present Christ and to share with our friends the reality we have experienced in Him.

At the recent U.S. Congress on Evangelism, it was thrilling to discover that some of the most effective evangelism, particularly with young adults across the nation, has been similar to what we have called "fellowship evangelism." If you want further ideas and support, read Trueblood's *The Incendiary Fellowship*; McClellan's *The New Times*; Shoemaker's *Extraordinary Living for Ordinary Men* (pp. 87-111); and Ford's *The Christian Persuader* (pp. 69-74).

Intercessory prayer is the highest form of Christian service.

—Oswald Smith

Ministerial Resolutions

By W. B. Walker*

WHILE I WAS PASTORING OUR First Church in Dayton, Ohio, a great burden of prayer leaped into my heart. I was very busy visiting the sick, calling on new people, preparing new sermons, and looking after the business of the church. For days this great burden pressed upon my soul. The burden for the success of holiness was pressing heavily upon me. I was deeply concerned over the sinful multitudes about our doors and for those beyond the rolling seas. This pressure of prayer continued. I prayed in my car, along the roadside, in my study, and lived for days in the spirit of prayer. Finally I emerged from those long seasons of prayer with the following resolutions for my ministry:

1. *I will more seriously check up on my spiritual life regularly.* I will do this by a devout study of the Word of God, through earnest prayer, and by a rigid examination of my personal relationship with the Lord. I will strive to live more in His presence. I will refuse to permit bitterness, resentment, and hardness to enter my heart. I will endeavor to keep my heart white-hot. I will refuse to get lost in the machinery of the church—I will keep a passionate heart.

2. *I will endeavor to love people more—overlooking their faults and blunders.* I realize that love will cov-

er a multitude of faults and failures of the people. I will try to sacrifice more and more for the people.

3. *I will refuse to magnify trouble.* I will not stick my head in the sand and declare there is nothing wrong when there is much that is wrong; but I will not talk trouble to either friend or opposition. I will let the people pour out their troubles to me in confidence, but I will refuse to disclose their problems.

4. *I will be slow to change policies, customs, or leaders in my work.* I will proceed slowly, especially during the first few months in a new pastorate. I will refuse to use politics to put leaders out of office who will not rubber-stamp my plans.

5. *I will preach the Word.* I will refuse to personate people purposely from the pulpit. I will endeavor to pack the messages I deliver full of scripture. I will lift up Jesus. I will pray, study, and plan to be a strong Bible preacher. I will also strive to rightly divide the Word of truth. I have discovered that most of the people to whom we preach have a strong desire to hear the Word. And the Word must be applied to their lives. The expositional preacher will never run out of sermon material.

6. *I will earnestly give serious attention to my hours of study.* While I will give time and attention to Bible study, and the reading of other

books, yet I will refuse to be bookish. I will try to avoid the smell of the study, without neglecting to be studious. I will use simple language to express deep and profound truth—fundamental truth. I will not study altogether for mere sermon material, but I will first study to feed my soul and to inform my mind.

7. *I will keep up my visitation.* I will strive to make at least 35 calls each week. I will give the sick and afflicted my first attention. Then I will call on other members of the church who need special attention. I will refuse to call on people for mere social purposes. I will endeavor to give part of my visitation time to the cultivation of new people.

8. *I will strive to be calm under pressure.* I will not take sides on unimportant issues; I will try to be sane in judgment. I will pray to be firm and not soft. Yet I will refuse to be harsh, hard, contentious, and driving. I will pray to always manifest the Spirit of Christ even under pressure.

9. *I will go to great pains to head off trouble.* I will seek the wisdom of God to be alert and wise. When there is a storm of trouble or difficulties coming, I shall pray for divine help to head it off before it breaks. Surely there is a way to head off some of the things that come in the life of a church. One of the safest and surest ways is to keep the power of God upon the services. The presence of the Lord is best cure for difficulties. Confusion and strife do not advance the cause of holiness.

10. *I will never cross the people unless there is a principle involved.* I realize that when we cross people they will usually think less of us. If there is no real principle involved, why cross them? Perhaps this is not easy to do, but I shall endeavor to follow through by the grace of God,

and the wisdom that cometh from above. By this, I do not mean we should not preach on the rugged truths of the Gospel that cut, sting, shock, and bring men to their senses. This we must do in order to carry out our commission as spiritual prophets. But I do mean we should refuse to cross people personally unless there is a real principle involved.

11. *I will not be contentious.* I will refuse to try to have my own way all the time. I will seek to train the leaders of the church, to encourage them in their task, and to challenge them to be efficient in their leadership. It is possible to preach with a contentious spirit. I will pray, plan, and work to make my ministry a comforting ministry. I will preach on the great themes of the Bible, but never lose sight of the hungry sheep that sit before me.

12. *I will organize my church work.* I will endeavor to learn the art of promotion, but I will surely refrain from overdoing it. I am sure there are causes that must be pushed, there is administrative work that must be done, such as raising money for budgets, buildings, and many other causes. Yet I will organize my work without saying much about it—just do it, without a flurry of words. I utterly refuse to become a mere promoter rather than a true preacher of the Word. I have always had the conviction that we should pray, study, and apply ourselves to be strong preachers of the Word.

13. *I will strive to be strongly evangelistic in my ministry.* I am sure that the greatest day in a local church is not the day of dedication, nor the day of anniversary of the church; but the greatest day is the day when we have seeking souls at the altar. This should be our highest day in the work of the church. I will not try to make the church a great center of social ac-

*Evangelist, Bethany, Okla.

tivity, but a great center of evangelistic fire. I feel that the church should increase its membership through the saving of the lost, the reclamation of backsliders, and the

sanctification of believers. In fact, all the activities of the local church should make a definite contribution towards the saving and sanctifying of the people.

The Open-Altar Service

By C. William Ellwanger*

ALTHOUGH THE IDEA WAS NOT ORIGINAL, an open-altar service was planned for the first Sunday night of the new year. This service was designed to encourage Christians as families to come to their church altar for a time of prayer commitment.

After a brief preliminary service of praise in song, the pastor spoke for a few minutes on the words, "We have an altar . . ." explaining the importance of our altar and the purpose of the service. For the next 45 minutes the altar filled time after time. Those without families present came also, or joined friends. The lights were dimmed, the organ played, and intermittently the choir sang and the pastor read scripture. Ushers at the front indicated when space was available at the altar.

There was total response and an electric sense of the presence of the Holy Spirit. Many said they had not been in this type of service before and expressed their desire to have another planned.

Following is the brief outline used before inviting the people to the open altar:

1. Our church is an altar-centered church. Our children are presented in dedication to God at the altar. Young couples are united in marriage. Here sinners repent and find forgiveness, believers are filled with the Spirit, the sick are anointed for healing. Chris-

tians, also, are encouraged to come to "our altar" on occasion.

2. The open altar provides an opportunity for Christians, especially as families, to come and pray about their relationship to God and to each other, as well as about special problems.

3. The open-altar prayer strengthens family ties. Praying together at the church altar as a family can be a spiritually enriching experience. In some families deep and divisive problems can be solved at the church altar.

4. Prayer commitment at the open altar. The family altar in the home can begin with a vow to have daily prayer with the family. One's personal devotional life can be examined and strengthened. Prayer for lost loved ones and for unsaved friends can be a part of this commitment.

5. The open altar is the place to pray about interpersonal problems among Christians, bringing one's "gift to the altar," then going to a brother and effecting understanding and love where differences have hindered fellowship.

6. Deep personal problems can be resolved by committing them to God at this service.

7. We should reflect upon our love and service to God, and commit ourselves anew to faithfulness in service.

If desired, and if the Spirit so leads, the service may close with voluntary testimonies.

*Pastor, First Church, Kansas City, Mo.



The Mechanics of the Ministry

By Raymond C. Kratzer*

Part XII. Church Membership

THE MATTER OF CHURCH MEMBERSHIP is vital to the ongoing of our Zion. No doubt if all the members of our churches who have been received throughout the years of our existence had been carefully watched after, even in the matter of transcribing names and handling transfers, we would have several million members now, instead of less than one-half million. This is a sad commentary on a too wide-open back door and a too inaccessible front door.

Pastors are the custodians of church records. Even though the specific task may be in the hands of a church secretary, it is imperative that each pastor assume full responsibility for the care of his church membership roll and other vital statistics relating to his constituency. The Publishing House has an *Ideal Record Book* for \$6.00 which is satisfactory for the average church. Larger books may be obtained for churches with large memberships. And it is imperative that names and records of members be preserved in a good fashion. Even the United States Government considers church records as a prime source of vital information. Full data on each dedication, baptism, death, transfer, marriage, and membership

should be recorded as a record for vital statistics.

Church membership should be lifted to a place of dignity and importance. When the periodic occasions take place when persons are received into the church, it should be a time of rejoicing and a time made meaningful to the new members. Here is a suggested pattern:

1. Prepare membership certificates for all candidates.

2. Have sufficient number of flowers to pin one on each candidate.

3. Provide a church *Manual* for each family represented.

4. Announce hymn, "Blest Be the Tie That Binds," which should be held in readiness for the close of the reception ceremony.

5. Read names of candidates to be received and ask them to come to the altar while the organ plays.

6. Read from church *Manual*. When you ask questions ("Do you heartily believe these truths?" etc.), follow each question with such words as, "If so, will you answer together, 'We do.'"

7. Descend from platform followed by your wife, who comes from the audience. Shake hands with candidates and hand them their membership certificates. Your wife pins on the flowers, and perhaps is followed by a member of the

*Superintendent, Northwest District.

Membership Committee, who welcomes them.

8. Have them turn around while congregation stands and sings the above song. Remind the people to greet them at the close of the service. It is also helpful to have the church board come and greet them while the congregation sings.

It is always advisable to have a tentative date for another class of members to be received into the church. This can be announced following the reception, to remind others to plan to join your church in time. Membership Sundays should be no longer than two months apart.

Some churches send a year's subscription of the *Herald of Holiness* and the *Other Sheep* to each new member.

The matter of getting candidates for church membership is not easy. It must be pursued constantly. First, there are the personal contacts which are made, followed by invitations to attend your church. Prayer and concern must be directed toward these contacts until the joy of salvation has come to them. This is the important aspect of Kingdom building. If we can get people into the Church "invisible," then we have solved their most needy problem. But at this point it is our responsibility to enlist them in the Church "visible" in order that they may be better matured in their Christian development.

An alert membership committee can be a great aid to a pastor as they encourage new converts to join the church. Likewise, Nazarenes who have moved into the vicinity of your church and are attending regularly should be encouraged to join, even if their stay is for only a year or two.

The pastor's wife can be a real aid in talking to parents of children in the Junior Department or older departments of the Sunday school. If the pastor arranges a "Pastor's Church Membership Class," his wife can do some conditioning with the parents by telephone which will help them to see the importance of church membership for their child.

The pastor should arm himself with some valid reasons why people should join the church. He can use the illus-

tration of the "bundle of sticks" which is most difficult to break when tied together, while a stick by itself is very easy to break. Likewise, the Bible speaks of one chasing 1,000 and two putting 10,000 to flight (Deut. 32:30; cf. Lev. 26:8). Here we have the multiplication of strength on a 10-to-one basis when more than one works together. Of course in the New Testament we read that the Lord "added to the church daily such as should be saved" (Acts 2:47).

We have so much to offer people by way of fellowship and an avenue of service. How better can we fulfill the command of Jesus to "go ye into all the world and preach the gospel to every creature," than to share in the General Budget and missionary outreach of our Zion? There are a hundred valid reasons why people should unite with us for our mutual good.

It is certainly a sad day in the life of any church when it goes a whole year without the addition of one person by profession of faith. This should cause any pastor to examine the whole situation. If God is blessing and souls are being saved, then why are not some of them joining the church? It may be lack of motivation on the part of the pastor, or lack of insight on the importance of this aspect of church work, or a lack of skill in getting the job done.

Goals should be set at the beginning of an assembly year in the area of church membership. The church board should be made aware of this, and especially the church membership committee. Then special prayer and planned education should become the special order of the day until prospects become constituents, and constituents become Christians, and these become bona fide church members.

Usually the pastor has the finesse to interrogate prospective members, and this should be left in his hands. Membership application folders may be purchased from the Publishing House which cover the main areas of discussion in an inoffensive way. When the pastor is convinced the persons are ready to join his church, then he should call the mem-

bership committee together and present the data and have them vote. This is imperative, so that the burden of decision does not rest alone upon the pastor.

Let us determine to conserve the results of our labors by improving our membership techniques. Likewise, may we be loath to remove any member from our roll until every possible effort has

been made to salvage him. Just because a person cannot be found is not sufficient reason to remove him at the moment. Times without number have shown the wisdom of keeping names on the church roll which in due season became the one heartwarming factor that moved the heart of a wayward son back to the fold, knowing that people cared for him all of the time.

Some notes on good press relations—by a professional

The Wise Use of the Press

By O. Joe Olson*

We compete for a hearing

In the communication of ideas (one might as well say in the battle for men's minds and hearts and souls) chief reliance has been and is centered on the written word.

This fact accounts in part for the ever growing circulation of the nation's newspapers. Last year it reached an all-time high of about 60 million.

It's true that TV and radio are taking the big share from the advertising dollar; and that TV and radio, in entertainment, are taking much of the people's free time. But still the printed word (chiefly the newspaper) remains the No. 1 source of information for the people.

Small newspapers mighty

The small daily and weekly newspapers probably are better read than most.

*Director, Nazarene Information Service, Kansas City.

metropolitan newspapers. The smaller papers are on the gain. One southern senator evaluates their influence as follows: "The importance of the small newspapers in the life of the nation can scarcely be overestimated. Close to the people, this last stronghold of personal journalism in America is the pulse and voice of the community."

Since about 75 percent of our churches are in communities served primarily by small newspapers, the importance of good press relations becomes evident. Good press relations involves knowing your newspaper editor personally and working with him.

Pastor is the key

The pastor is the key person to do press relations in his own community. He knows best what the church is doing and its program for the future. The

pastor is Mr. Nazarene to the newspaper editor.

Newspapers want church news

There is an unusual "open door" now for church news. However, the same door is open to all denominations and faiths. Nazarene stories are in competition with stories of all the other churches for the space available. Hence it is helpful to know some basic ideas in journalism.

A newspaper, first of all, is in business to make money. If it doesn't make money, it suspends publication; it dies.

A newspaper wants the news in order to build up its circulation and prestige, so that it can earn its way by the sale of advertising.

Know your newspaper

A pastor should know his newspaper and read it regularly. A bishop in one denomination emphasizes this as an eleventh commandment to his pastors: "Thou shalt read thy newspaper carefully every day."

A good newspaper will mirror pretty accurately the faith and skepticism, the likes and dislikes of the readers. These are the folk a pastor lives with and is trying to win.

Things a pastor should know about his newspaper include: the circulation and coverage area; political party preference; whether the paper ever "crusades" for a cause; its emphasis on local news coverage, use of pictures, etc.

Know your editor

Someone has defined the essentials of a good press-relations program as: "The right story, to the right person, at the right time." Of these three factors, the personal contact is the most important. A publisher or editor is usually one of the most influential men in town. He is, in fact, a "molder of public opinion."

A good habit to form is to make the first call each week at the newspaper office. In calling, a pastor should take along his personal concern for any

who may have a spiritual need. A pastor should be friendly, courteous, and considerate. Try to call each week at a time convenient to the editor.

What is church news?

Generally speaking, news is whatever readers want to know about. News is anything that happens in which people are interested. News also is anything unusual. And it must be timely. To the average small newspaper, news is *local people doing things locally*.

The best way to gain a knowledge of your editor's sense of news value is to read the newspaper he puts out.

Nearly everything a church does is news. This includes building and expansion, contests and campaigns, promotions and anniversaries, revivals and special services, coming and going. Names make news.

Some things to guard against

Some pastors shorten their own dividends by asking the impossible. Each newspaper is a law unto itself within the confines of good taste. A pastor should work to cultivate a sense of fitness as concerns the newspaper. If he will read his newspaper, he will learn its editorial requirements.

Do not tell the editor how to write your story, or that you want it to appear "exactly as written."

Do not tell him what page you want it to appear on, or the size of the headline.

Do not accuse him of favoritism or bias.

Do not ask for special or preferred treatment for a story; if it is unusual or unique, the story will get it.

If you get a ticket for parking or speeding, do not ask to keep your name out of the newspaper.

Do not offer to trade paid advertising for news coverage. In your newspaper dealings, keep the business office and the editorial department separate. There is no quicker way to lose your welcome around an editorial office than to boast

that you are spending money for advertising in the newspaper.

Every pastor ought to spend money in display advertising, especially for revival campaigns and other special events. Display advertising in your local newspaper is the best use of the church advertising dollar. You don't have to worry about the editorial staff seeing it. They read their own product.

A summary of arguments

The best way to get good publicity is to deserve it, but you have to do a little more as far as the newspaper is concerned—you have to make the contact and ask for it.

The Church of the Nazarene has an

active program; it is doing something that is news. Is your church's part getting into print?

A newspaper is one of the few ways a pastor has of getting into some homes. The people we are trying to reach read the newspapers. Their friends do too.

Publicity helps to create a favorable climate of opinion. Publicity breaks down barriers; it works against misunderstandings. It is not so much a time-saver as an energy multiplier and duplicator. The news columns of a newspaper afford one place where the church can compete on a fair and impartial basis with the heavyweights of the ecclesiastical world.

A newspaper can multiply a man's ministry in a wondrous manner.

A Searching Word from Cuba

The following letter, circularized among Cuban Nazarene pastors by their district superintendent should be read against the background of difficult conditions under which they are laboring.—EDITOR.

TO OUR DEAR BROTHERS IN THE MINISTRY:

The Lord has given us a new year. Many were not able to see it and perhaps passed on to the next world without knowing God. This responsibility is our burden.

When our love for the lost souls gets cold, we get accommodated with facilities and our sight is lowered to the things below. Other times we find ourselves anxiously waiting for the month to go by to receive our material help, without having worked not even a day's

worth equivalent to the worker of the world.

The Lord's money received this way should burn our hands. "Work not for the bread that perishes, but for the bread that lasts forever."

The pastor who does not take an active part in at least 20 services, as a monthly minimum, should not take that sacred responsibility. If a man were to work only 20 days out of the month in a factory, his employer would get after him. The worker usually has to work the full month. We that struggle for the love of souls, in eternal business, what are we accomplishing? Furthermore, the Holy Spirit was given to the believers for His service; thus if we are not occupied in that service, He will not use us.

We often forget even the pastor's theology. A pastor has to tend to the com-

ministry, especially his church, and establish contacts with new friends; carry on the follow-up work. Getting new friends is a must in the pastor's work. Also the pastor must be up with the everyday happenings—births, deaths, sick people, etc. He should visit his members at least twice a week, giving special attention to their spiritual and physical life, including their work, business, etc. There should be a truthful understanding similar to that of father and son. The pastor should act like a true father seeking for the good of his children. It is his responsibility to keep his flock in good health, so that these may multiply. This is obtained with proper food and the best of care.

The pastor should have a host's spirit, offering his home, which belongs to the Lord, that it may be open and ready to help everyone. This will sometimes hurt us, but we are called to that effect. The parsonage is the home of spiritual children. Not everybody is nice and kind, but they must all be tolerated.

There are some pastors that close their homes to the people, as if their own children were the only ones with a right to use the house of the Lord. I have seen pastors and their children sleep on the floor to let the visitors sleep on the beds. If this is not pleasing to the flesh, it's pleasing to God. The pastor should not get in debt, nor publish his

material needs. The pastor should not get up late, nor complain about things, for this makes him excuse himself and does not please God. He should not make an exception or difference between persons. He should always be on time. We are the example of the community and all humanity. Remember that Christ depends upon you for good relations and unity of people.

During this year, which is just beginning, let's aim to grow. We are a denomination of saints, a church of holiness. Let us practice our holy activities with a holy personality, a holy love, holy conversations, and a holy way of living.

Dear pastor, have this in mind: There is no material to fix our properties—we don't have any paint, etc.; if a property is destroyed or lost, it cannot be fixed anew. Watch the termite [destructive white ant in tropical America] just like you would watch anything that tends to destroy that with which the Lord has entrusted you.

Remember that when you pass on to the next world and receive your crown, then you begin to serve as a subject and material for sermons for those who knew you.

Be assured of my prayers for you and Christian love,

HILDO MOREJÓN

Torch of Truth

Blessed are ye who bear a torch that lights the path men tread.
Ye shall inherit eternal life, for ye are the sons of God.

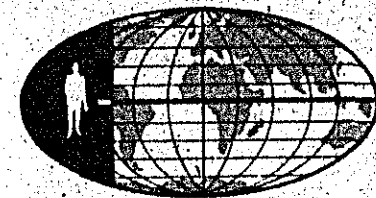
Blessed are ye who share God's love with souls in sorrow and night.
Ye shall be used of Him to turn men's blindness into sight.

Blessed are ye whose inner lives flame with intensive love,
Directing the minds and hearts of men to eternal light above.

Ye are the light. Go forth to shine—not that thy works men see,
But let your giving and prayers and work be done to glorify Me.

—Jack M. Scharn

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. B. Edgar Johnson, Editor

YOUTH

WHAT? No Youth Week Packet?

That's right. With more and more churches involving themselves in a year-round total ministry by and to youth, the demand for a super-duper special Youth Week emphasis and packet seems to have lessened.

Therefore we have placed in the two NTF program quarterlies—*Teen Guide* and *Direction for Youth Leaders*—material that will help your church mold its own schedule of activities for Youth Week '71.

See the program unit "Alive unto God—His Way" along with accompanying material in the winter issue of these two companion quarterlies. Let your teens and their sponsors tailor their own program for this midwinter (or summer, if you live south of the equator) special emphasis.

Are you letting these two quarterlies help you mold a successful youth program?



ALIVE

UNTO GOD

....His Way

Words and Music

MORE PRECIOUS to a community than silver and gold is a living church. When a pastor and congregation are alive for God, community life is more free and happy.

Nearly all persons of reflective thought know this. They include molders of public opinion, candidates for public office, public officials, and the mass media—broadcasters and newspapers.

Action in Outreach

The church with a program of outreach in the community is making news that newspapers will publish.

In a time marked by crime and violence, editors are seeking news of good and constructive events, and it seems the opportunity for getting church news into print never was better than NOW.

These points are underlined in a pamphlet on press relations for pastors, "Multiply Thy Ministry," that is now available. In the last months, several publishers, editors, and religion writers have commended the pamphlet. Excerpts of notes follow:

AKRON, O.—The *Beacon Journal's* religion editor, Peter Geiger, reprinted part of the brochure in his guest column.

PEORIA, ILL.—Bill Conner, religion editor of the *Journal Star*, gave the district assembly a big send-off and plugged the pamphlet calling it "one of the best" he had read.

AUBURN, N.Y.—Irene Tallman, church editor, *Citizen-Advertiser*, commended the pamphlet and secured 100 copies to distribute to pastors of all churches in her coverage area.

NEW YORK, N.Y.—Lillian R. Block, managing editor of Religious News Service, found the pamphlet gave "major journalistic points in a terse and interesting manner."

LEWISTON, ME.—Harold R. Smith, state editor of *Daily Sun*, secured 100 copies for his correspondents in 16 Maine counties. He commended it highly.

CAMARILLO, CALIF.—Robert Lauffer, religion editor of the *Daily News*, termed the N.I.S. pamphlet "the finest advice on press relations for ministers" he had ever read.

PALESTINE, TEX.—Wayne C. Sellers, publisher, requested a supply and said he thought the pamphlet might shed light in an area "where pastors and laymen apparently do not know how to help themselves or their newspaper."

The foregoing comments may be of interest to pastors and may recommend the pamphlet to some who have not read it.

About 450 Nazarene pastors so far have found the pamphlet helpful.

Actually, it was written for the busy pastor with a full program. It was kept brief so that a fast reader might cover it all in about the time it takes for two TV commercials.

Highlights and Challenge

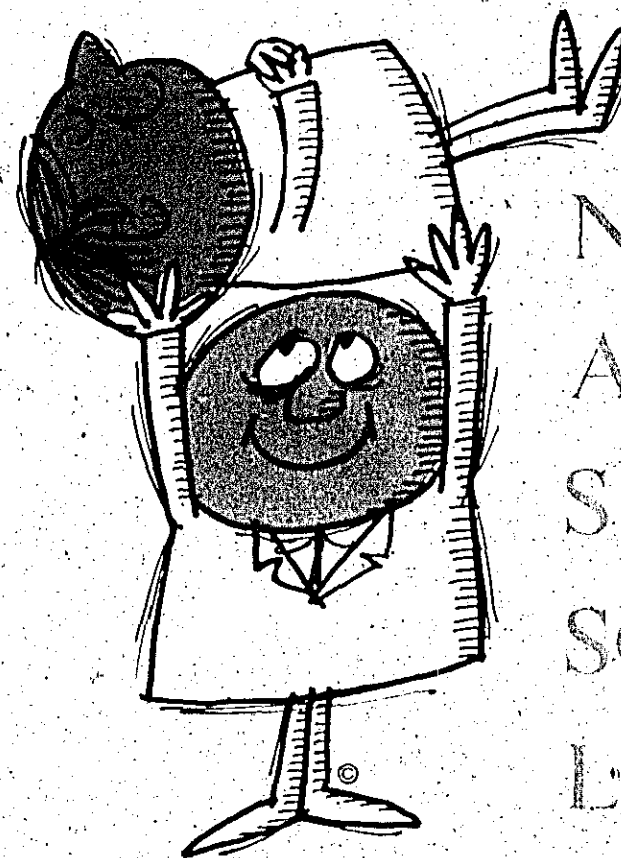
The pamphlet endeavors to give a glimpse into a promised land for the church that is as ignored by some as outer space.

There is a vast body of published material in this field, but any pastor must make a start someplace and the pamphlet underlines the fact that the door to his local newspaper office is open wide.

Any pastor who wishes a copy of the pamphlet may write: N.I.S., 6401 the Paseo, Kansas City, Mo. 64131.

O. JOE OLSON

Nazarene Preacher



NEED
A
SUNDAY
SCHOOL
LIFT?

A CLINIC COULD HELP

Details?

*Your District Church Schools Chairman
or
*Neil B. Wiseman, 6401 The Paseo,
Kansas City, Mo. 64131

Planning for Church Growth

... a denomination-wide CST study sponsored by the Department of Evangelism, and scheduled for February, March, and April of 1971.

"Planning for Church Growth" is designed to help your local church evaluate its:

- Evangelistic Outreach
- Administrative Procedures
- Facilities (buildings and equipment)
- Program

A special "Pastor's Manual" has been prepared to help you launch and follow through this study.

For further information write:
The Department of Evangelism
or
Christian Service Training
6401 The Paseo
Kansas City, Missouri 64131

MAKE

Prayer

A



PRIORITY IN JANUARY

1. PRAY FOR REVIVAL
 - On the MISSION FIELDS
 - In the LOCAL CHURCH
2. Organize cottage or group prayer meetings
3. Have special times of prayer at the altar of the church
4. Challenge your members to more effective, definite prayer life ALONE with God

STEWARDSHIP OF THE MONTH

A Support to Your **700** STEWARDSHIP Messages



TAKE CARE, MAN!

By MILLARD REED
Stewardship studies for training them to take care of the gifts God has given them. 87 pages, paper.

\$1.50

VA-524



YOU CAN HAVE DOLLARS and SENSE

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Practical guidance, especially for young couples, pertaining to the right use of money. 37 pages, paper.

25c; 3 for 60c; 12 for \$1.80

VA-525

STEWARDSHIP TRACTS

Attractive, colorful, four-page folders containing pointed messages on various aspects of stewardship. Appropriate as bulletin inserts.

- T-801 "What Is Stewardship?"
- T-802 "Old Stub: Tell a Story"
- T-803 "Stewardship Lesson"
- T-804 "God Walked on My Farm"
- T-805 "What the Bible Says About Tithing"
- T-806 "Tithing - a Divine Challenge"
- T-807 "Money, Money, Money"

minimum order 25 of number 25 for 25c; 1,000 for \$7.50
May be assorted in multiples of 25



NOTE: For other effective methods of promoting stewardship, see additional supplies listed in the "Master Buying Guide"

OTHER STEWARDSHIP FILMSTRIPS...

"Holy unto the Lord"

This dramatic account portrays how one group discovered the joy of tithing. 91 color frames, 30-epm record. User's Guide.

\$12.50

Stewardship Is Family Business

Depicts the importance of teaching and practicing stewardship in the home. 60 color frames, 30-epm record. User's Guide.

\$10.00

VA-521

ESPECIALLY FOR CHILDREN

Teaches boys and girls that God gave them many wonderful things and trusts them to use each wisely. Large, colorful illustrations, age-level vocabulary, large print.



BL-516

I CAN HELP GOD

For ages 6 to 8
5 1/4 x 7 1/4", 20 pages
25c; 5 for \$1.00



BL-515

BELONGS TO ME?

For ages 9 to 11
5 1/4 x 8 1/4", 16 pages
25c; 5 for \$1.00

CHILDREN'S STEWARDSHIP KIT

Deals with relationships to God, to others, to things, and to money. Simple enough for the junior. Use over and over in many different situations with children.

\$22.50

VA-2255

Four full-color filmstrips with 33 1/3-rpm records and user's guides

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE
KANSAS CITY • Pasadena • Toronto



PLAN A MISSIONARY CONVENTION

"...don't fail to do something just because you can't do everything."

PREPARATION SCHEDULE

This suggested schedule is prepared especially for use by the pastor and NWMS president of the local church.

6 MONTHS BEFORE

- Set dates.
- Arrange for missionary personnel.
- Set financial goals.
- Select local church personnel.

3 MONTHS BEFORE

- Serve dinner to prospective committee members.
- Assign responsibilities.
- Plan special music.
- Make pulpit announcements.
- Emphasize prayer.

2 MONTHS BEFORE

- Order literature, news releases, and glossies from the Department of World Missions in Kansas City, Mo.
- Select films, slides, curios.
- Announce in church mailings and bulletins.
- Emphasize prayer.

3 WEEKS BEFORE

- Plan entertainment for guests.
- Practice convention songs.
- Make announcements in classes.

- Mail pastoral letter.
- Submit news releases.
- Decorate bulletin boards.
- Emphasize prayer.

1 WEEK BEFORE

- Place outdoor posters.
- Set up display tables.
- Make announcements.
- Institute telephone campaign.
- Submit paid ad to newspaper.
- Decorate platform.
- Review checklist.
- Emphasize prayer.

DURING THE CONVENTION

- Submit paid ad to newspaper.
- Check guests, entertainment.
- Record messages.
- Collect song sheets and keep them clean.
- Present special music in each service.
- Announce remaining services.
- Announce financial goals and gains.
- Keep literature table neat.

- Be an example pray, give, go.

AFTER THE CONVENTION

- Prepare report for church file: dates, speakers, films, slides, music, attendance record, finances, souls helped, dedications.
- Submit final newspaper report.
- Give denominational report.
- Save decorations and song sheets.
- Take literature to shut-ins.
- Type taped messages—use as bulletin inserts.

- Maintain concern.
- THANK ALL.
- PRAISE GOD!

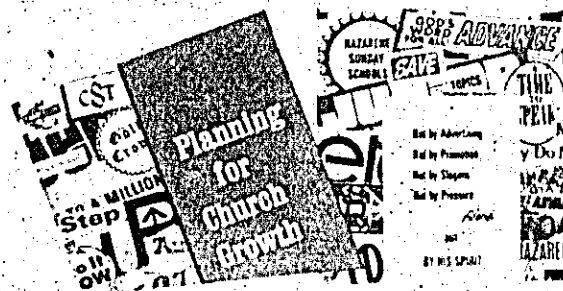
FINANCE PLAN

1. Raise expenses beforehand. All convention offerings can then go for missions.
2. Promote an approved project. The FAITH-PROMISE method of giving is very effective.
3. Set GOAL, a little higher than the last year.

Planning for Church Growth

DENOMINATION-WIDE **CST** STUDY - FEB. • MAR. • APR. - '71

PURPOSE of STUDY

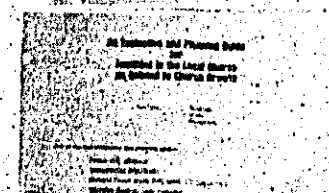


-TO ESTABLISH & IMPLEMENT
a PLAN FOR GROWTH

CHURCH GROWTH MEANS

- ✓ WIN THEM TO CHRIST
- ✓ BRING " to the CHURCH
- ✓ HELP " BECOME PART
of THE SOUL WINNING FORCE

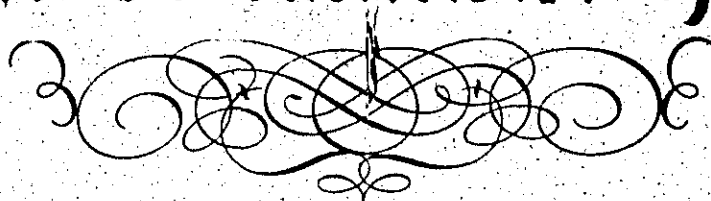
EVALUATIVE INSTRUMENTS



4 BASIC AREAS

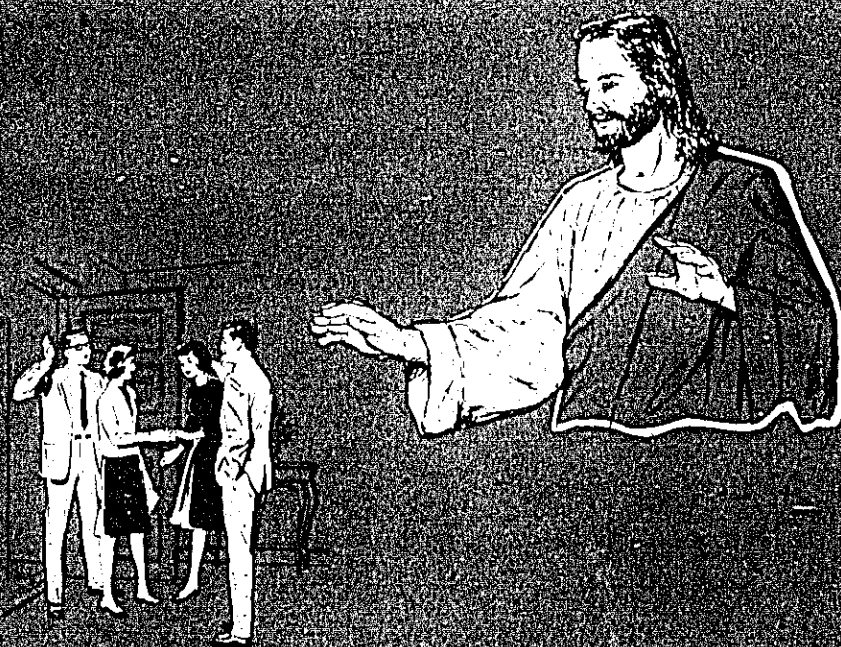
EVANGELISTIC OUTREACH
ADMINISTRATIVE PROCEDURES
FACILITIES - - - - PROGRAM

Sponsored by THE DEPARTMENT of EVANGELISM



HOME MISSIONS

"Where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20)



Christ will visit the small group, meeting for:

- ★ Bible Study
- ★ Prayer Groups
- ★ House Churches
- ★ Missionary Outreach

Help your church reach out in weekly house meetings—

Use the laymen for leaders

Write to: *The Department of Home Missions*
6401 The Paseo—Kansas City, Mo. 64131

READY*

NAZARENE PUBLISHING HOUSE

FOR IMMEDIATE DELIVERY!

Church of the Nazarene
**WEEKLY OFFERING
ENVELOPE SYSTEM**

with
**PERPETUALLY DATED
ENVELOPES**

Your church may now have an envelope set with the same fine quality and outstanding features of the custom-made sets, including "Church of the Nazarene" printed across the front of each envelope without a long delay or minimum order.

Available in two popular styles...

SINGLE ENVELOPE • No. OX-502

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

EACH SET, 35c

12 sets, \$3.50
25 sets, \$6.50

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

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

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

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

Order from your
NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64141

Price slightly higher outside the continental United States



THE 70's MEAN—

ZOOMING POPULATION

—Six Billion by Year 2000

HALF OF POPULATION UNDER 25 YEARS

ACCELERATED MOVE TO CITIES

WORLD HUNGER INTENSIFYING

WESTERN CULTURE INCREASINGLY UN-
POPULAR

GOVERNMENTAL CONTROL INCREASING.

40 PERCENT OF U.S. INCOME IN HANDS OF
PEOPLE UNDER 40 BY 1980.

TENSION AND TURBULENCE WILL GROW

Emerson: "This time, like all times, is a very good time if we know
what to do with it."

BE INNOVATORS—NOT GAP-FILLERS.

Use "SPOTS" on RADIO and TV.

Write us for suggestions.

COMMUNICATIONS COMMISSION
H: Dale Mitchell, Executive Director

Radio Division
Kansas City, Mo. 64131



MINISTERIAL BENEVOLENCE

Just a . . . of responses received from those who used the free-loan filmstrip "Beyond This Door . . ."

"An excellent presentation. . . ." "Very good and I believe it showed many of my people the true meaning of NMBF and gave me more hope in the years to come." "VERY GOOD. WE TOOK UP A LOVE OFFERING FOLLOWING THE SHOWING OF THE FILM." "This is the type of thing we need to make our people aware of the need and what their money is doing. . . ." "I believe it served its purpose. It answered a lot of questions for the people." "It made my people happy to pay the NMBF budget." "GOOD INFORMATION!" "Moving and most helpful. . . ." "This filmstrip was just what I needed to help me to present the importance of NMBF to my congregation." "Response was favorable." "The film seemed to tell the story of NMBF well and was informative for my people."

For information on securing the free-loan filmstrip contact:

DEPARTMENT OF MINISTERIAL BENEVOLENCE,

6401 The Paseo, Kansas City, Mo. 64131

CHURCH SCHOOLS

OK Chief . . . Rev. . . . I'll order it now and spread a little enthusiasm!

Hey! A new CST Leader's Guide on the 1971 VBS materials.

No. 2 Boy! In here!

Have we got crackin' on VBS yet?

1971 VBS uses the current VBS materials—plus a new leaders' introductory packet—plus a new leaders' guide (50¢). In six sessions each department covers their own leaders' and pupils' books. The overall VBS is covered, too. Order now. Let it be ready!

give them your best . . .



plan to be an

HONOR SCHOOL

- 5 percent gain in enrollment
- 5 percent gain in average attendance

—A number equal to 5 percent of last year's attendance joining the church by profession of faith

NAZARENE PUBLISHING HOUSE

drive our car—with its power brakes, etc. It took all my attention just to remember which way to push the directional signal arm for right or left turns. I had to keep my eyes on the road so intently there was no opportunity to read the street signs. I needed practice and experience and confidence—in our car. But there never seemed time to get that experience. We were always in a hurry to get where we were going, and I needed time. To tell the truth, my husband was very nervous when I tried to drive. He could plan a General Assembly with calm composure, but my driving nearly caused him heart failure. My uncertainty made him nervous, and his nervousness made me more nervous. I gave up trying.

Four months went by. I had my license, but I couldn't drive! One day in prayer I just wept in despair: "I'll never drive! I'll just never drive—I know it. Never! I might as well forget it. I don't have as much confidence now as I did four months ago." And "sitting outside the gate" in my misery, I suddenly came to the place of my verse: "Why sit here until I die!"

I began to pray earnestly. I told myself and the Lord, "I need desperately to be able to drive! I have two girls that frequently need chauffeuring. I've paid out good money for lessons. I've passed the test, I have my license. Lord, I do believe it is Your will that I drive—and if it is Your will, nothing can hinder. I will drive!" And I got up from prayer with assurance that I would drive. I didn't know just how it would come about, but I knew it would.

About a week later we were on a trip when my husband said, "Would you like to drive awhile?" My heart leaped. He continued, "But let me sit in the back. You have to move the seat so far forward it cramps my legs; so I'll get in back and Lois can sit up with you." As I made my way down the highway, Lois (who knew my problem) began to give me silent signals. If I was not centered in the lane properly, she'd move her finger to the left or right, and give me other little cues. I knew at once that she

was my answer. For the next week she drove with me, watching signals, reading street signs, while I gained confidence. My driving habits became automatic, and in no time I was driving anywhere, anytime.

Victory always comes at our point of decisive faith. One young lady in our church "prayed through" at every revival. We knew we'd always have one seeker. But her unsaved husband was such a distinct trial and hindrance that she rarely "lasted" more than two weeks. She would become so exasperated with him that she'd "blow her top" and say, "It's no use! I can't keep saved and live with him!" Casting away her profession, she'd consider herself a backslider—and act accordingly. But one Sunday morning after earnest prayer and repentance, she looked up at me through her tears and said, "This is IT! You'll see! Jim just isn't worth going to hell over! God's going to keep me saved!" And sure enough, that was IT! She never wavered, but went on to mature into a steadfast Christian, holding responsible church offices, and serving faithfully.

Our younger daughter faced a problem in her high school studies. She was an honor student, but it seemed that her studies were dominating her whole life. She had little or no time for extracurricular activities, music lessons, or family recreation. If she went to revival meetings, it meant studying until the early hours of the morning afterwards. One night she went to the altar. As I prayed with her she sobbed, "I haven't lost out, but I came to bring a problem to the Lord that I can't carry any longer—I just have to have help! Pressing studies are squeezing out my life. I have so much homework, there's time for nothing else." She knew this was not God's will for her. His will included a more well-rounded program. She expressed this and claimed God's help and deliverance from this pressure. Having prayed through, she simply stepped out in faith to become involved in activities that before she had never had time for. Miraculously, studies became easier and she found time for many extracurricular

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school and church activities, music, sewing, revivals—and still graduated second in her class.

God cares about our affairs. Those four lepers represent all of us who sit outside the gates in despair. I confess I've been there even this past year—but not for long.

If you are besieged by some hopeless

circumstance, frustration, or burden, talk to the Lord about it, and ask if it is His will for you. Having determined that, you can say, "Why sit I here and die!" God will answer, "Get thee up; wherefore liest thou thus upon thy face?"

Then rise in His strength and take the camp.

IN THE STUDY

SERMON OF THE MONTH

A Pioneer at Prayer

By James F. Ballew*

SCRIPTURES: Gen. 12:1-2, 4; 15:1-4

Two phrases: "And the Lord had said unto Abram" . . . "Abram said" to the Lord. In this age, jaded by the impact of new discoveries, we need again to understand the might and sweep of these two phrases, given to us in such a matter-of-fact fashion in this first recorded prayer in the Book of Genesis. God spoke to Abram, and Abram spoke to God.

I. This indicates to us that prayer is a two-way conversation between men and God. Prayer is no monologue, but a dialogue.

Michelangelo painted, in the ceiling of the great Sistine Chapel, a great, huge figure of God reaching, straining out for the hand of man. He also painted a huge picture of Adam reaching a straining hand toward God. Whether he intended it so or not, he painted a picture of the reaching out of God and man toward prayer. If it's true, and men who are prayer warriors believe it's true, then you and I need to understand that an encounter between God and man is the greatest experience that man may know.

*Nazarene elder, deceased; sermon preached at Monrovia, Calif.

It is no wonder then that some men insist it is simply too good to be true.

Simone Weil, in a spiritual autobiography entitled *Waiting for God*, talked about the very first time in her life that this truth broke in upon her—that ordinary, common, mortal men may speak with God. She said: "I had two marvelous days at Assisi where St. Francis used often to pray. Something stronger than I was compelled me for the first time in my life to go down on my knees. I had never foreseen the possibility of real contact, person-to-person between a human being and God."

What do you mean when you say a man talks to God? What is man's part in this dialogue? What is man's part in prayer? First of all we need to remember that words are not devices for gaining the attention of an otherwise distracted and disinterested God. Elijah chided the prophets of Baal because they cut themselves in their feverish attempt to gain the attention of their pagan deity. Cf. I Kings 18:27.

The words that we use, I suppose, best find their meaning in the sense that they bring our own thoughts to attention. Oftentimes in prayer at its most intense depth, men do not speak at all. It is a rather com-

mon thing for men who are often in prayer to find words of little use, for the deep courses of thought, the deep rivers of devotion that flow through our souls, find in our own language no words to become vehicles for them, and we groan with words that cannot be uttered—and we speak to God.

But there are two sides to it, and one asks: What do we mean when we say that God speaks to us? There are three kinds of words that God uses to talk. He uses the Living Word—that is to say, Jesus Christ. He uses the acts and the person of Jesus to speak. There is the Written Word—the Scriptures. Added to the almost limitless number of reasons that Christians ought to become thoroughly acquainted with the Word of God is this—it enriches one's prayer life. There is a sense in which one silences the voice of God, or closes the mouth of God—if you'll allow that term—when one ceases or fails to read the Written Word. As we kneel reverently and obediently before God, He speaks to us, out of the Fountain of Truth declared to be the Word of God. He speaks to us, as well, out of the Redeemed Word—that is to say, from the lives of men. It is in Paul's second letter to the Corinthians that these words are written: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (3:3).

The Holy Spirit becomes the Voice of God, picking up the truth recorded in the Living Word, the Written Word, and in the Redeemed Word, to speak to us—to declare both God's way and God's will. Prayer, then, is a two-way conversation between God and man.

II. *Prayer is also communion.* We may pray by simply abiding in the presence of God. It is a mark of weakness on the part of many of us that, with great limitations, prayer is oftentimes simply our talking, and so prayer is not even a two-way conversation. Oftentimes our prayers are short in duration, and shallow in depth, simply because we are through praying when we have finished talking. We lose much of the depth and intimacy of prayer when we fail to understand that prayer is, as well, communion. There is a phrase in the Old Testament that, though not immediately speaking to this point, at least refers to it. It is talking about one of the great and good men of the Old Testament. His name was

Enoch. It says: "Enoch walked with God; and he was not; for God took him" (Gen. 5:24).

A great area of prayer can lie in the province of walking with God until we, at the level of the spirit, commit ourselves to Him and ask Him simply to talk to us; we abide in His presence.

Long generations ago now, there was a man known as Brother Lawrence. He was a monk in a monastery, wearing the brown, rough garment of his time and place. He was judged by his fellows in the monastery to be a person of less ability than they. There were those members of the monastery assigned to responsibility of copying the Scriptures, but Brother Lawrence was not. There were those sensitive souls who composed literature, but he did not. He did the often heavy labor and menial tasks that were to be done. In his quiet time he wrote the things that he thought. By his own definition and description of it, he came to perform what he called "Practicing the Presence," by which he meant that, in those times when one's mind was not actively engaged, it moved into the area of fellowship with God. He found multiple occasions in every day when he could talk to God. When he died, among his belongings they found what he had written in his quiet time. This man, who by his fellows was judged as having less ability than some, learned the importance of abiding in the presence of God and wrote what is now a classic of devotional literature.

Elizabeth Shields has a book of prayers for children. She realized that you can pray to God when you can't even give voice to the things about which you pray. In these words, that are to be a prayer for a little child, she said:

*The world is very still, dear God.
I'd like to softly pray.
I have some lovely thoughts of You,
But thoughts are hard to say.
Yet You can even hear my thoughts,
The thoughts I cannot say.
And You can love a little child
Who finds this way to pray.*

George MacLeod, who revived the Iona community in Scotland, tells about a young fellow who was seen by his minister coming regularly at the noon hour into the chapel. He would stay just a very few minutes, then leave again. The minister stopped him one day as he left, and asked why he came to the chapel for such a short period of time. He explained that he came during his lunch hour, and the shipyards were some distance away. The minister said to

him, "What do you say when you are in the chapel?" The young man said that he simply began by saying, "Jesus, this is Jimmy," and then waited for Him to talk. The time came when this young fellow was critically injured in an accident at the shipyards. They called his minister, who stood and watched the last difficult breathing. The minister relates that it seemed to him that quite clearly he could hear a Voice saying, "Jimmy, this is Jesus."

There is a kind of personal intimacy that man may have with his God, so that there is no need for finely chiseled words, no need for the fit expression. Simply out of the deep we cry, and God hears. Prayer is not only conversation; it is communion. Prayer is not only getting something; it is fellowship with Someone.

III. *Prayer is, as well, a recollection or remembering of the providences of God.* The writing of the Psalmist is a masterpiece at this point: "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living" (142:4-5). And again, "Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me" (v. 7).

You will lift the level of your praying if you'll fill it with praise. It is possible for us to become so filled with the enormity of our problems that we go to a place of prayer and leave as weak spiritually as when we came to pray, for we simply focus on our problems, the enormity of them overcomes us, and we leave more fully impressed than ever we've been before with the size of them. How much better it is to focus our attention upon the remembered graces and power of God, who has met our needs! John Newton does this in the third verse of his hymn "Amazing Grace":

*Through many dangers, toils, and snares
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.*

This is what men do when they pray. They bring to remembrance the mercy and the goodness of God.

IV. *Prayer is also instruction and illumination.*

One American psychologist said that when people go to church, or go to prayer, they ought to take a paper and pencil with

them. For, he said, we find sometimes our finest insights as we turn our minds toward God. Admiral Byrd, great explorer of the poles, tells about his first visit to the South Pole area in the year 1934. There was almost a cathedral-like silence in this great, icy place where he was. He was sitting there meditating and there came a conviction that the rhythm was too orderly and too harmonious, too perfect to be a product of blind chance. It was a feeling that transcended reason; it simply came as an insight from God that went to the heart of man's despair and found it groundless.

CONCLUSION: It is a typically American trait that we talk about something, and suppose in our discussion of it that we have done it; and it seems to me quite out of place to spend time discussing prayer and then not praying. Prayer is conversation—man talking with God. Prayer is communion—man sensing the presence of God. Prayer is praising God. Prayer is simply opening our hearts to the insights that God would give. And so I ask you to pray about your particular need.

GLEANINGS

from the Greek



By Ralph Earle*

II Tim. 1:1-7

"Forefathers"

The Greek word *progonos* (v. 3) is an adjective meaning "born before." But in the plural it is used as a substantive. It occurs (in NT) only here and in I Tim. 5:4. There it refers to living parents or grandparents. Here it means "ancestors."

"Stir Up" or "Stir into Flame"?

Found only here in the New Testament, the verb is *anazopyreo* (v. 6). The prepositional prefix *ana* has two meanings, "up" and "again." The middle item, *zo*, means "life." The last root, *pyr*, is "fire." If we take *ana* as "again," the full translation would be "stir alive again into a flame."

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Arndt and Gingrich give here the simple rendering "rekindle" (cf. NASB, "kindle afresh").

But probably a majority of the best commentators agree that *ana* here means "up" rather than "again" (re-). Ellicott in his *Critical and Grammatical Commentary on the Pastoral Epistles* (p. 124) writes: "The simple form *zopyrein* is 'to kindle to flame,' the compound *anazopyrein* is either (a) to 'rekindle' . . . or (b) as here, 'to kindle up,' 'to fan into a flame,' without, however, involving any necessary reference to a previous state of higher ardor or of fuller glow." Lock (ICC, p. 85) says that the verb properly means "to stir up smouldering embers into a living flame," or "to keep at white heat." In line with this, Donald Guthrie comments: "There is no necessary suggestion, therefore, that Timothy had lost his early fire, although undoubtedly, like every Christian, he needed an incentive to keep the fire burning at full flame" (*The Pastoral Epistles*, "Tyndale New Testament Commentaries," p. 126). In a similar vein Hendriksen writes: "The flame had not gone out, but it was burning slowly and had to be agitated to white heat" (*New Testament Commentary: Pastoral Epistles*, p. 229). Chrysostom (fourth century) compared the image here with that of "Quench not the Spirit" in I Thess. 5:19; "where by 'the Spirit' is meant his charismatic manifestations of every kind" (EGT, IV, 154).

General Booth of the Salvation Army once made this pertinent observation: "The tendency of fire is to go out; watch the fire on the altar of your heart." Anyone who has burned wood in a fireplace knows that periodically it is necessary to add fresh fuel and sometimes to fan the embers into a flame. We need to keep alive the inner flame by adding the fuel of the Word of God and fanning it with prayer.

Charisma

That is the Greek word here translated "gift." Paul reminds Timothy that he had received this gift "by the putting on of my hands." In I Tim. 4:14 it was "the hands of the presbytery," a rather clear reference to ordination. Here it may refer to the time when Paul chose to take Timothy along with him as a helper. Bernard comments: "The *charisma* is not an ordinary gift of God's grace, such as every Christian may seek and obtain according to his need; but is the special grace received by Timothy to fit him for his ministerial functions" (CGT, p. 109).

"Fear" or "Cowardice"?

Three Greek nouns are translated as "fear" in the New Testament (KJV). *Deilia* is found only here. The most frequent one is *phobos* (47 times). *Eulobeia* occurs twice (Heb. 5:7; 12:28). Trench points out these differences between them: "Of these three words the first, *deilia*, is used always in a bad sense; the second, *phobos*, is a middle term, capable of a good interpretation, capable of an evil, and lying indifferently between the two; the third, *eulobeia*, is quite predominantly used in a good sense" (*Synonymis*, pp. 34-35). In Heb. 12:28 it is translated "godly fear."

Thayer defines *deilia* as meaning "timidity, fearfulness, cowardice." The last of these is what Arndt and Gingrich suggest for the passage here. Bernard comments: "Of the gifts of the Holy Spirit cowardice is not one; a Christian man; a Christian minister, has no right to be a coward, for God has given him the spirit of power" (p. 109).

"Sound Mind" or "Self-discipline"?

The noun *sophronismos* is found only here in the New Testament. Lock (ICC) says it suggests "the power to make *sophron* [sane, sensible, self-controlled]; whether to discipline others . . . or to discipline oneself, to keep oneself in hand, free from all excitement or hesitation; it is 'the sanity of saintliness,' cf. Bishop Paget, *Studies in the Christian Character*, pp. 64-67. The context probably limits the reference here to self-discipline. . . . The Christian minister must be strong, efficient, courageous, but never forget personal tenderness for others . . . or control of his own temper" (p. 86).

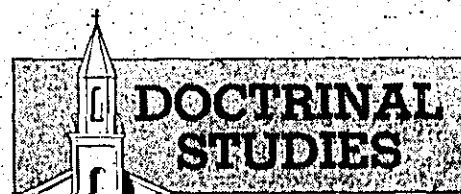
N. J. D. White discusses the relevance of this exhortation. He writes: "There was an element of *deilia* in Timothy's natural disposition which must have been prejudicial to his efficiency as a Church ruler. For that position is needed (a) force of character, which if not natural may be inspired by consciousness of a divine appointment, (b) love, which is not softness, and (c) self-discipline, which is opposed to all easy self-indulgence which issues in laxity of administration" (EGT, IV, 155).

Timothy had been brought up by his mother and grandmother (v. 5), two devout Jewish Christians. His Greek father (Acts 16:1), who was probably a pagan, evidently left the religious training of his son to the two women. These factors may have contributed to the fact that Timothy's personality was more gentle than rugged.

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Throughout Paul's two letters to Timothy he exhorts his young associate to be firm, and even stern (cf. 2:1; 4:2). From Paul's correspondence with the Corinthians we gather that the apostle sent Timothy to try to straighten out the sad state of affairs among them. But the gentle-hearted young man was no match for Paul's harsh opponents in Corinth. Soon afterward, Titus succeeded where Timothy had failed.

It has been suggested that the "love" and the "self-discipline" must be present to control the "power." One might use the automobile for an analogy. The higher the horsepower of the engine, the more one needs power brakes and power steering. And the man behind the wheel must be in control at all times.



By Ross E. Price*

Some Leading Authorities Speak of the Old Man in Rom. 6:6

(Article 12 in a series)

It has been our contention that Paul is not talking about the human, physical body under the term "the old man." The body as such can have no moral predicate attached to it. This can pertain only to the real man who inhabits and uses that body. Hence Philip Schaff, writing in *Lange's Commentary*, says: "There is not the slightest reference to a literal destruction of one's literal body. This physical body instead of being annihilated is to be sanctified (I Cor. 6:20; I Thess. 5:23; Rom. 13:14)." With this Lange himself is in full agreement when he says: "The Old Man is not the real man, nor the natural man, but sin, which has pervaded man as the plasmatic phantom of his nature, and, as an ethical can-

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cer, threatens to consume him." Then he continues:

"Those who designate the real body of man as the source of sin, abolish the real idea of sin. Even the expression that the body is not the source but the seat of sin, is not correct in reference to the tendency of the wicked, and is only conditionally correct in reference to the life of the pious, in whom sin, as sinfulness, as a tempting propensity in the bodily part of the being has its seat."

So Schaff again states: "As 'the old man' is the pseudo-plasmatic phantom of a man, so is 'the body of sin' the phantom of a body in man consisting of his whole sinfulness; and so, further on is the body of death (Rom. 7:24), the phantom of a corporeal power of death encompassing man."

One of the keenest commentators on the Epistle to the Romans is Philippi. His two volumes were translated from the German by J. S. Banks. Philippi's comments on Rom. 6:6 are incisive. Speaking of the crucifixion of the old man and the destruction of the body of sin he says: "It is, as to its nature, a destruction of the sinful principle in us, an annihilation of corrupt desire and inclination." He notes that the to be baptized into the death of Christ, the to be buried with him through baptism into death, the to become joined in the likeness of his death, subjectively regarded, is nothing else than a to be crucified together of the old man, a to be destroyed of the body of the sin (principle). Accordingly, knowing this is neither to be taken as confirmatory nor causal; but the participle, as often (cf. Rom. 2:4), simply continues the construction and is equal to and this we know."

He then comments as follows: "The phrase *palaio anthrōpos* is therefore a personification, not of the former mode of conduct (Col. 3:9; *praxeis autou* are distinguished from the *palaio anthrōpos* himself), but of the previous (sinful) character of ruling tendency of the whole life."

And he continues: ". . . that the body of sin might be destroyed, specifies the purpose of *ho palaio hēmōn anthrōpos sunestaurōthe*. But as the *katargēthai* of the *soma* appears here as the end and aim of the *sunestaurōthe*, it can only be understood of an actual annihilation, not of a mere cessation of activity, a reduction to inactivity. The *soma tes hamartias* cannot then denote the physical, material body, in so far as it is the seat or organ of sin; for this is only destroyed by natural death (cf. I Cor. 6:13, *katargein tēn koilian*)

Hamartia is conceived as a *soma*, and in the

crucifixion of the old man, not the actual body, but this *soma tes hamartias* is destroyed."⁹

In short, Philippi contends that the death is a spiritual one and the crucifixion is of a spiritual principle sin; it is the body of the sin principle that is destroyed by this crucifixion.

Here St. Paul adds the phrase *ton meketi douleuein hēmas tē hamartia*, "to the end that we should no longer be the servants of the sin principle." On this phrase John Calvin exclaims, "Note the final abolition."¹⁰

Returning to Philippi, he states: "As in verse four our walk in a new life is described as the end of our spiritual resurrection, so here it is described as the end of our spiritual death with Christ that we should no longer render obedience to sin. We are to do what God did in us. Because sin's dominion over us is abolished, we are no longer to serve it."¹¹

Once again, then, may we insist that it is the baptism with the Holy Spirit (since it is a baptism into death) that is the cause of the death of the old man. Therefore it cannot be its consequent or subsequent.

In the previous article we noted that Paul's Greek term for crucify is in the aorist passive indicative third person singular of the word *stauroō*, plus the prefixed preposition *sun*. In its classical meaning this term signified "to fence in by driving pales, i.e., stakes." So for Paul it means "to crucify by nailing down." We also noted Burton's comment on the *aktionsart* (kind of action) signified by the aorist tense. In his comments on Gal. 5:24 he says: "The aorist *estaurōsan*, since it affirms crucifixion of the flesh as a past fact in the experience of all who are of Christ, but assigns the act to no specific point of time, is best translated by the English perfect (have crucified)."¹²

He then turns his attention to Rom. 6:6, where he observes the phrase, "Our old man is [has been] crucified," on which he comments: "The choice of *staurōō* in preference to other words signifying 'to put to death' suggests that it is the death of Jesus on the cross which has impelled us to slay the power within us that makes for unrighteousness."¹³

Here Philip Schaff calls attention to the fact that "the violence and effective energy of death on the cross is in order that the body of sin might be destroyed."¹⁴

In our previous article we also noted that *hina* is used with the subjunctive of *katargeō*. This is the "telic" use of *hina*, "in order that" (in order that the body of

the sin principle might be destroyed). Now the voice of *katargeō* is passive. And for the meaning of the passive of this verb Liddell and Scott use the phrase "to be abolished."

"So what?" you may ask. We reply, the death of the old man is the death outright and forthrightly of the sin principle. It is more than a change of mode of conduct; it is a removal of the sinful character and the ruling tendency of the carnal mind.

⁹Philip Schaff in Lange's Commentary on Romans, p. 203.

¹⁰J. P. Lange in Lange's Commentary on Romans, p. 207.

¹¹Loc. cit.

¹²Schaff in Lange's Commentary on Romans, p. 203.

¹³Friedrich Adolph Philippi, Commentary on St. Paul's Epistle to the Romans (Edinburgh: T. & T. Clark, 1878; 2 vols.; J. S. Banks, trans.), I, 297.

¹⁴Loc. cit.

¹⁵Ibid., p. 298.

¹⁶Loc. cit.

¹⁷Calvin, Commentary on Romans, ad loc.

¹⁸Philippi, op. cit., p. 299.

¹⁹E. D. Burton, The Epistle to the Galatians (L.C.C.), pp. 319-20.

²⁰Ibid., p. 320.

²¹Schaff in Lange's Commentary on Romans, p. 203.

A prayer meeting meditation

The Stewardship of Life

Stewardship implies management. It is the managing of life and its resources to the glory of God and the good of mankind. It involves all our resources, mental, material, and spiritual ones. Mental capacities and abilities are to be used to think God's thoughts after Him, and plan the welfare of others as well as one's own interest.

We are not owners of the material resources we have control of. They are presented to us as a trust, which we are to manage for the Owner, God himself. They are all His and may be required at our hands without a moment's notice. Therefore hold them loosely.

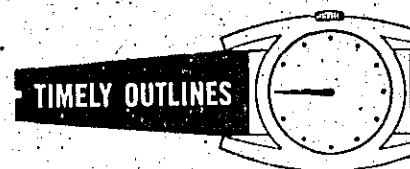
Spiritual resources are derived from God, the Giver of life and all spiritual blessing. These too are to be channeled and directed so as to bring the greatest glory to God, and the maximum good to others.

Stewardship also implies sharing our resources. Sharing the resources of life is the heart and core of Christian experience. They must be shared or lost, given out or given up. The one-talent man in the parable is an example. He kept what was entrusted to him and lost it. Others shared and gained.

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The positive element in the stewardship of sharing is that one is never impoverished, but rather enriched. Peter and John had no less grace after sharing such as they had with the crippled man, but I rather think they received a new touch on their own souls. The boy that shared his loaves and fishes suffered no lack—his needs were fully met as were those of thousands of others.

C. A. HIGGINS
Las Cruces, N.M.



Salvation

I. WHAT SALVATION ISN'T

- A. *It isn't praying.*
One prays when in trouble, in affliction, in storms, in jail, etc.
- B. *It isn't fasting.*
Monks, Buddhists, Modernists, unsaved, often fast.
- C. *It isn't good works.*
Unsaved financiers donate huge fortunes to churches and cult work.
- D. *It isn't quitting specific sins.*
Non-professors quit liquor, dope, tobacco, dances, theaters, etc.
- E. *It isn't conviction.*

II. WHAT SALVATION IS

- A. *It is a spiritual deliverance from sin.*
- B. *It is a deliverance from death.*
- C. *It is an act of being saved—*
From sin in this present world, worldliness, filthy habits, evil associates, etc.

III. WHAT SALVATION DOES

- A. *It makes one Christlike.*
Gentle, kind, generous, loving, humble, etc.
- B. *It causes one to break with sin.*
"Old things are passed away."
- C. *It makes one faithful—*
To God's cause, to perishing souls, to self, to neighbors, and to God.

D. It prepares one for heaven.

ED BENNETT
Evangelist, San Antonio Dist.

A funeral sermon for a Christian

No New Experience

SCRIPTURE: Rev. 7:13-17

TEXT: *Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them (v. 15).*

INTRODUCTION:

A. Death is a new experience for all who pass through it.

1. We see it touch other lives and other homes.

2. It is new to us as it touches those in our own families and our own circle of close friends.

3. Each person experiences it finally for himself.

B. Yet there are some things about the life hereafter that will not be new at all for the Christian. I suggest three of them:

I. KNOWING GOD NEED BE NO NEW EXPERIENCE AT DEATH.

God has prepared a wonderful way for us to know Him:

A. Despite the truth that "all have sinned, and come short of the glory of God" (all polluted)

B. Despite His holiness

1. He cannot look on sin.
2. He cannot excuse sin.

C. Christ has died for our sins.

1. Our friend would not plead the merits of his life for his salvation, as good as that life appeared to us.

2. His plea would be the sufficient sacrifice of Jesus Christ and that sacrifice alone.

D. By confessing our sins and accepting Christ's sacrifice for us, WE CAN KNOW GOD—as He comes to our hearts.

II. SERVING GOD WILL BE NO NEW EXPERIENCE FOR THE DEAD IN CHRIST.

A. Serving Him is the occupation of Christians on earth.

1. Jesus commanded that we put God

first: "Seek ye first the kingdom of God, and his righteousness; and all these things [the temporal needs of our lives] shall be added unto you" (Matt. 6:33).

2. When we have God, He promises all the necessities of life. And strangely, earthly treasures do not matter so much!

B. "Set your affection on things above, not on things on the earth" (Col. 3:2).

1. Things on earth are:

a. Unsatisfying

b. Unnecessary to our happiness

c. Illus.: In the death of my own mother, how surprised I was when I was able to turn my back on the furniture, the home, and everything except a few keepsakes, turn the lock, and sell everything! Mother was gone, and it wasn't home anymore.

2. Heavenly treasures are:

a. Satisfying

b. Able to keep us from anxiety about this life

c. Helpful in increasing our ability to serve God

d. Useful in preparing us to face death with anticipation

III. THE THRONE OF GOD NEED BE NO NEW EXPERIENCE (Christians pray).

A. Without much prayer, Christians are anemic and weak.

1. Many lose their way because they do not wear a path into God's presence.

Illus.: Pastors are often confronted with the task of learning their way around in a new city. I usually establish a central spot which I recognize. When lost, I find that spot and start out again from there. So the Christian—find God's presence; start out again from there.

2. Those too busy to pray are TOO BUSY.

3. Some places I call as a pastor, I find it awkward to pray.

B. Prayer was never out of place in the home of our friend.

1. It fit—church papers, Bible were conspicuously there.

2. It was expected.

3. It was a joy, not once, but many times a day.

C. Heaven will be a continuation of those visits to the throne.

1. We will be comfortable at the throne then if we are comfortable there now.

2. So let us, all get comfortable in God's presence.

CONCLUSION:

Faith's eye sees our departed loved one, not in a casket, but in the presence of Deity!

A. Knowing and loving Him

B. Approaching His throne

C. Doing His bidding

Ross R. Crinnis
Peabody, Mass.

"The Good Way"

(Continued from page 1)

zeal born of the conviction that men are lost forever who do not accept and follow Jesus Christ.

The choice that has been perpetually before the Church is ours to make for our decade, our generation, and our successors. Shall we blend into the religious and moral complexion of our times? Or shall we resist the temptation to take the easier, more popular way and choose "the good way"?

A great responsibility rests upon the shoulders of all preachers. From the ones just now receiving licenses to the most honored, trusted leaders, they have a solemn duty. Close beside them are the teachers, whether in Sunday school, college, or seminary classroom. They "make up the hedge, and stand in the gap" or the line of least resistance is breached and the order to advance is met by feeble response.

Shall we take the broader, easier way that leads to oblivion? Or shall we maintain our distinctiveness in doctrine, experience, and practice and continue to be a force for God and holiness in the world? We make the choice.

If you would like to leave footprints in the sands of time, you had better wear work shoes.

* * *

The sermon is the only commodity of which the people prefer short measure.

The Nazarene Preacher

IDEA SPARKS

By Asa H. Sparks*

"Ideas That Work" will be supplied through 1971 by Asa H. Sparks, organized each month around a specific phase of church activity. Subjects will include Stewardship, Letters, Administration, Revivals, and others. Instead of one idea elaborated, a dozen or so ideas will be offered in germinal form. Readers can help their brethren by sending their best ideas to "Idea Sparks," 1620 Garland Ave., Gastonia, N.C. 28052.

All ideas used will be credited to the contributors.—Editor.

Preaching and Pastoral Care

1. Little's Cross and Crown system is an excellent incentive for attendance on a faithful basis. However, Pastor, don't fail to write a letter of appreciation to those who achieve this award each year.

2. Have you thought of having regular open house at the pastor's study in which people are invited to come in and talk with the pastor? Evening hours are best for most working families.

3. You use the pastoral counseling books available from the Nazarene Publishing House. Personalize these by mimeographing an insert to go in the booklets. Now That You've Joined the Church can be personalized by making up your own "Welcome New Member" pamphlet.

4. Something which is very effective in the small town is the personal letter of sympathy to unchurched families who have had accidents, serious illness, or death in the family.

5. Many of our pastors have had great success with the flock pastor concept. A

*Pastor, Gastonia, N.C.

January, 1971

flock pastor is a layman who has been appointed to have oversight of members and prospects in his geographical area. It is his duty to contact the pastor of the church whenever anyone is in need.

6. Encourage good churchmanship in renewing of faith and fellowship by sending at least a first-anniversary card to all the new members in the church.

7. To have a love feast get your local church garden hobbyist to bring to the church enough roses and rosebuds to give at least one to every member of the congregation. We simply pile them in a beautiful disarray on the Communion table. At the close of the sermon ask each person to take his rose and hand it to someone as an expression of appreciation for him.

8. The same idea can be expressed with an appreciation night. Only on appreciation night stipulate that the person must be someone to whom they have never expressed appreciation before. In most churches some people never receive credit and others receive much.

9. You can adapt Operation Quick Start or the Buddy System to your church. The "buddies" are asked to be assistant pastors to the weaker members of the flock.

10. Most of the pastors now send birthday cards to their Sunday school scholars, but your thoughtfulness-file should include much more than this. As you learn them, add anniversaries, spiritual birthdays, etc.

11. Wedding programs add that little extra touch for the perfect wedding. Stock program covers can be ordered from Nationwide Press, Box 9552, Raleigh, N.C.

Let those things you have and need not, serve those who need and have not.

* * *

Nothing is easier to pick up and harder to drop than prejudice.



THOUGHT FOR THE NEW YEAR

Enough hope to keep you happy,
 Enough trials to keep you strong,
 Enough happiness to keep you cheerful,
 Enough sorrow to keep you human,
 Enough success to keep you eager,
 Enough failure to keep you humble,
 Enough friends to give you comfort,
 Enough wealth to meet your needs,
 Enough enthusiasm to look forward,
 Enough faith to banish depression,
 Enough determination to make each day
 better than the day before.

Santa Paula, Calif.
 BERNARD P. HERTZEL, pastor

I SEARCHED MY HEART

A new year is just beginning;
 The old year has passed away.
 Everything I've said and done
 Will be history today.

Did I live as close to Jesus
 As He wanted me to live?
 Did I withhold any comfort,
 Joy, or help that I could give?

Have I let the Holy Spirit
 Fill with faith and love divine?
 Does the Christ so live within me
 That His blessed will is mine?

If I'm criticized unjustly,
 Do I turn the other cheek,
 And then pray a little harder
 For that brother who is weak?

For I believe His promises—
 Yes, I know each one is true.
 Christ shall be first in everything
 Till His blessed face I view.

—Mrs. Viola Leckie
 The Freeporter
 Ray Hoskins, pastor

CALENDAR OF PROCRASTINATOR

JANUARY—"I hereby resolve to start to church this year. But I'll wait till February. Gotta get over the holidays. They take a lot out of a fellow."

FEBRUARY—"Weather is terrible. I'll start when it warms up a bit."

MARCH—"Lots of sickness just now. Got to keep away from those bugs."

APRIL—"Easter big crowds—they won't miss me."

MAY—"I've been holed up all winter, and now that the weather is getting pretty, it's time to get outside and work."

JUNE—"I'll wait until the children are older. They just can't sit through two services."

JULY—"The heat is terrific! Can't stand to sit in church, and besides we have that cabin and boat for Sundays."

AUGUST—"Preacher is on vacation. He will never know if I miss."

SEPTEMBER—"School has started. Vacation threw me behind in my work. Got to make one last visit to my relatives before the snow flies."

OCTOBER—"Leaves are beautiful this time of year. I can worship God outdoors—kids will be cooped up all winter, so..."

NOVEMBER—"Getting colder—can't stand warm church buildings with a lot of people in them crowding me. I'll start back when it gets warmer."

DECEMBER—"This is Christmas month no time. Besides the roads are bad. Next month is January and I'll resolve right now to get started first thing next year."

—Henryetta Bulletin

The difference between gossip and news,
 is whether you hear it or tell it.

The great tragedy of our time is that
 those who should have something to say
 don't know how to say it. And those
 who have nothing to say, say it well.

—United Church Observer

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HERE AND THERE AMONG BOOKS

All books reviewed can be ordered from
 Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Elect in the Son

By Robert Shank (Westcott Publishers, 1970. Cloth, 242 pp., \$4.95.)

This "Study of the Doctrine of Election" is a sequel to *Life in the Son*, a "Study of the Doctrine of Perseverance," which has gone through six printings in the past 10 years. The earlier book is the most powerful refutation available of unconditional eternal security. Now the author examines the foundation of this idea in a false concept of divine election.

The first point he makes is that "the election of men is comprehended only in Christ" (p. 27). God the Father elected the Son as Savior and then elected us in Christ. Another point the author stresses is this: "The election to salvation is corporate and comprehends individual men only in identification and association with the elect body" (p. 48). He further notes that the death of Jesus was a moral necessity with respect to God and a mediatorial necessity with respect to men (p. 65). Against the claim that we must believe in either a limited atonement or universalism, Shank insists on "an objective atonement sufficient for all men, efficient for the elect" (p. 71). Again he writes: "The atonement is efficacious for all men potentially, for no man unconditionally, and for the Israel of God efficiently" (pp. 85-86).

Since Calvin put great stress on Romans 9-11 as supporting his doctrine of absolute divine election, Shank makes a careful analysis of these chapters. He rightly insists that "Paul's consideration in Rom. 9:6-29 is the question of the circumstance of Israel, rather than the personal salvation of individual men" (p. 118). He shows that in

Rom. 11:7, 14, 17-24, 32 election is proved to be "potentially universal, corporate rather than particular, and conditional rather than unconditional" (p. 122).

Throughout the book there are copious quotations from Calvin and Calvinistic theologians. Extreme statements in these writings are carefully refuted by scripture and logic. It is difficult to see how anyone could fail to be convinced by the author's clear reasoning.

Robert Shank has put us all deeply in his debt by these two outstanding volumes. Any of our preachers who fail to read *Life in the Son* are apt to find themselves unprepared to meet the argument of those who teach "once in grace, always in grace." They are not facing up realistically to their responsibility in this important matter. Those who have been thrilled and informed by reading the earlier volume will need no urging to procure *Elect in the Son* and thus strengthen the foundations of their understanding of the biblical doctrine of election.

RALPH EARLE

Evangelism Explosion

By James Kennedy (Grason Co., 1970. Leatherette-bound, 176 pp., \$4.95.)

Dr. James Kennedy is pastor of the Coral Ridge Presbyterian Church at Fort Lauderdale—the fastest growing church in the U.S. The phenomenal growth—in a few years from nothing to almost 3,000 attendance in four Sunday morning services and a budget of three-quarters of a million—is due to the practical program of an entire congregation

motivated and mobilized to perform the task of evangelism.

This book is a classroom manual to help churches, pastors, and laymen learn how to do person-to-person evangelism, and carefully and completely spells out a working program. Any pastor, any size church if they follow this comprehensive manual—can see results. The author tells how to train laymen, how to present the Gospel, how to use testimony, how to handle objections, do's and don'ts, youth evangelism, and how to follow up contacts. The book includes extra wide margins for notes, also perforated cards for scripture memorization and plan of salvation.

Somebody Say Glory

By the Lang Sisters (Fleming H. Revell Co., 1970. Paper, 127 pp., \$1.95.)

The personal story of the three Lang sisters, whose budding career in the secular world of recording, TV, and nightclub entertaining was skyrocketing to stardom, when the eldest became a Christian and upset the applecart—temporarily. With humor and enthusiasm each of the girls tells of her surrender to Christ and the changes wrought in their new life.

This book is especially fine for young people. The girls' answer to such questions as: Can a Christian be a nightclub entertainer? allows for no compromise in full surrender. In their own words, "Nothing was left out when we were converted. Christ changed everything that needed changing."

K. JOHNSON

Books Received

DEVOTIONAL

Still Higher for His Highest

By Oswald J. Chambers (Zondervan, 1970. Cloth, 192 pp., scripture index, \$2.95.)

A sequel to *My Utmost for His Highest* which constitutes a commentary on real-life issues by this well-known, always helpful writer.

Perspective—Devotional Thoughts for Men

By Richard Halverson (Zondervan, 1957, 1970. Paper, 157 pp., 95c.)

120 easy-to-read devotional messages written especially for men, including such subjects as: "Steward or Squatter," "Self Management," "Success in Business," "Failure at Home," etc.

To Pray and to Grow

By Flora Slosson Wuellner (Abingdon, 1970. Cloth, 159 pp., \$4.25.)

This book presents the powers and problems encountered in an active prayer life. Answers questions such as: How do I get beyond thinking prayer is good discipline and finding it the most exciting experience in the world? How can I know God's will? How does God guide me? What happens when I hit a dry spell?

AUTOBIOGRAPHICAL

Pulpit in the Shadows

By Freddie Gage, The Underworld Preacher (Zondervan, 1970. Paper, 125 pp., 95c.)

The story of an unfortunate boy who lived in the shadows and was completely throttled by sin, and his story of spiritual liberation. The author is the founder and director of the Freddie Gage Evangelistic Association, Inc., a ministry exclusively devoted to reaching youth who are victims of drug abuse. He has addressed more than 500 high school and college student bodies. He is a Baptist-ordained minister who is called "a minister to the unreachable."

The Rudy Atwood Story

By Rudy Atwood (Fleming H. Revell Co., 1970. Cloth, 126 pp., \$3.50.)

The story from his earliest days through more than 31 years as pianist for "The Old Fashioned Revival Hour."

PASTORAL AND ADMINISTRATIVE

To Build a Church

By John E. Morse (Holt, Rinehart, and Winston, 1969. Cloth, 171 pp., \$5.95.)

A thorough examination of the problems faced by architects, pastors, and building committees. Provides clear discussions on such key subjects as: the relation of form and function to the church's purpose, role of architect, need for building committees to

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prepare a written program of the church's activities, choice of site, etc. Recommended by the Department of Home Missions, Kansas City.

Getting Along with Difficult People

By Friedrich Schmitt (Fortress Press, 1970. Paper, 113 pp., \$2.50.)

The author is a practicing physician who gives forthright advice on common mistakes as well as positive ideas to help us deal with people we encounter every day. Without attempting to make us into amateur psychologists, he points toward the kind of compassion and wisdom we need to build more harmonious relationships. Lutheran in doctrinal orientation.

PREACHING RESOURCES

All the Parables of Jesus

By Robert L. Cargill (Broadman Press, 1970. Cloth, 127 pp., \$2.95.)

An inspirational interpretation of the parables and how they relate to life today. Jesus would take an obvious object in the world and reveal some spiritual truth before unseen. Full of illustrations from everyday experiences, this book deals with some of the best loved passages in the Bible. Recommended.

What's Good About God?

By Hoover Rupert (Abingdon Press, 1970. Cloth, 173 pp., \$4.50.)

Resources for the discerning (and cautious) clergyman.

Death Is All Right

By Glenn H. Asquith (Abingdon, 1970. Cloth, 64 pp., \$2.50.)

In beautiful language the benefits of death are depicted. Unfortunately, no reference is made to the Cross, which alone can turn death from unmitigated disaster to a boon. A non-biblical universalism seems to be the assumption.

SOCIAL ISSUES

Words of Revolution

By Tom Skinner (Zondervan, 1970. Cloth, 171 pp., \$3.95.)

January, 1971

Written by the author of *Black and Free*, Skinner contends for vital revolution—the core of which is a radical, untried Christianity, found in the revolutionary Jesus Christ. He leads a REAL revolution—completely restructures the person He touches, and that person restructures the society in which he works. The only workable plan of change—operates from the inside out. Eternal security stance, but revealing insights into the real state of America and its need.

The Dynamics of School Integration: Problems and Approaches in a Northern City

By Donald H. Bauman and James Hoffman (Wm. B. Eerdmans Pub. Co., 1968. Cloth, 158 pp., \$3.95.) Extensive bibliography and complete indexes.

The Growing Church Lobby in Washington

By James L. Adams (Wm. B. Eerdmans Pub. Co., 1970. Cloth, index, 294 pp., \$6.95.)

CHRISTIAN HOME

Our Children Are our Best Friends

By Mark W. Lee (Zondervan, 1970. Cloth, 221 pp., index, \$4.95.)

The author is president of Simpson Bible College. Couples in the Bible are used to illustrate both the best and the worst in the marriage relationship. The chapters include: Classical Concept of Marriage, Why Parents Find It Tough, Samsonitis, Puppy Love and the Pups, The Passing Woodshed, etc. Thoroughly contemporary. Pastors will not only read this, but use it in counseling and probably want to distribute it.



**IDEAS
THAT WORK**

Dialogue with an Empty Tithe Box

Did you ever have a conversation with your tithe box? Well, I did—in front of my whole congregation the last Sunday of December. [It was 1969, but

we'll bring ourselves up to date.—Editor.]

"Good Sunday morning, Number 75. You're certainly light in weight, and you sound unmistakably empty."

"Yes, faithfulness has made me so."

"I must say you have been my ever-present reminder, throughout all the weeks that have passed, that God's work does not succeed by accident. There have been times when you have been a hungry prod to my conscience, crying, 'More! More! More! Don't forget God's bills come due at His house.'"

"Well," continues Number 75, "I do suppose I'll have to admit I didn't intend to exist on a diet in 1970, and by the faithfulness of many brothers and sisters in the Tithe Box family, elder Brother Stewardship has gained quite a few pounds. And if you don't mind, and wouldn't hog all the public-address system, I'd like to address a few remarks to the people today."

So, quickly sensing a muse of inspiration coming over my empty tithe box, I moved aside, and heard him say:

"I am your tithe box for 1970."

"I have been a valuable instrument of Christian stewardship."

"I have been an open door for the welcoming of a number of other character-building graces."

"I have been the channel of blessing that has made your churches' ministry possible, on both the local and the international levels."

"I have jabbed you, and prodded you every week. But God has helped you all to see the light of stewardship growth."

"Yes," I replied, "there have been times when I thought you were a little bold. You have raced across our Sunday bulletin page and the newsletter with your slogans, and even your campaign. You are empty! Whatever shall I do?"

And quietly, but firmly, I heard my tithe box say:

"Go by the literature table in the foyer and pick up my new brother for 1971."

NEIL E. HIGHTOWER
Emmanuel Church,
Toronto, Canada

Preachers' Exchange



WANTED—Sermons by J. B. and O. B. Culpepper, one volume. Write E. D. Messer, Rte. 1, Box 184, Abilene, Tex. 79601.

FREE—for paying shipping charges—an almost complete set (13 issues missing) of *Christianity Today* from the beginning through 1970. Allan W. Miller, 510 E. Berkeley St., Gladstone, Ore. 97027.

FOR SALE—*Compendium of Christian Theology*, by W. B. Pole, \$3.00; *The New Life in Christ*, J. A. Beet, \$1.00; *Doctrine of Reconciliation, Jesus and the Gospel, Studies in Theology*, all by James Denny, \$5.00 for all; *Life of Adam Clarke*, \$2.00; 16 books by F. W. Boreham, \$12.00; and others (total of 50 books for \$60.00 including postage). Write for list, Harold Cheate, 75 Sapling Road, Bolton, Lancashire, England.

CALENDAR DIGEST

JANUARY—

- NWMS Prayer for Revival Worldwide
- 3 Family Altar Sunday
- Nazarene Family Week
- 31 Youth Week Begins

FEBRUARY—

- STEWARDSHIP MONTH
- NWMS Alabaster and Prayer Chart
- 14 Seminary Sunday
- 21 Brotherhood Week Begins
- 24 Ash Wednesday

MARCH—

- 5 World Day of Prayer
- 7 Cradle Roll Sunday

AMONG OURSELVES

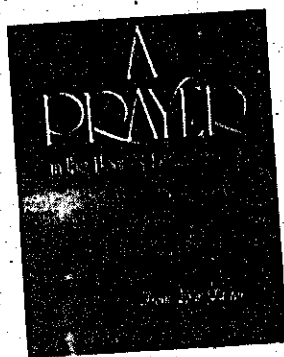
Sometime ago Superintendent Roy J. Yeider, of the Canada Pacific and Alaska districts, did a little private research on two intriguing questions: At what age were Nazarene preachers converted, and from what size churches did they come? He sent his questionnaire to 73 district superintendents, 35 college presidents and general church leaders, and to 190 pastors, representing a cross section of Canadian and American pastorates. The results as to age at conversion were more confirming than surprising. Among 28 church leaders who replied none was converted after 21 years, and 18 were saved between nine and 17 years. Apparently if God is going to develop a top-level churchman, He must have all his life! The pastor might reflect soberly on this the next time children come to the altar. The chance is good that in the group may be a future general superintendent, executive secretary, or college president, whereas among an equal number of seekers over 21 years of age the chance would be nil! Does this not suggest that our tendency to rejoice more over adult seekers than over our juniors and teen-agers is highly illogical? The picture is a little different with district superintendents. Out of 63 who responded, only four were converted between 22 and 30, none thereafter. With the pastors, the statistics are not quite so severe. Out of 146 who returned the questionnaire, 21 were converted between 22 and 30 (11 percent). One pastor serving a church of 14 members was converted at 53 years of age, while another, leading a church of 79 members, was brought to the Lord at age 55. These men prove that some measure of useful service in the ministry is possible for latecomers, but their number proves just as decisively that the likelihood is small. If the church wants preachers, it had better win and nurture the children. So—in 1971 we had better be about it!

Until next month,

BT

Pastor's Remembrance Plan Public-Relations Program

a new addition to the P.R.P. family Now there are 4
DESIGNED EXCLUSIVELY FOR USE BY PASTORS/ECONOMICALLY PRICED



The PASTOR'S REMEMBRANCE PLAN/PUBLIC-RELATIONS PROGRAM requires an investment of only minutes each week. Yet the benefits are many. The lovely cards can be your answer to a systematic method of remembering special occasions, developing a closer rapport with your members, and contacting prospects.

Dignified and beautiful, they express your thoughts with meaning and sincerity in prose, scripture, and a prayer, conveying appropriate Christian sentiments. Rich-grain greeting card stock, 4½ x 5¾, with matching envelope. Pastor, if you haven't started the PASTOR'S REMEMBRANCE PLAN in your church, you will want to join the hundreds of pastors who are already successfully using it.

GREETING CARDS

G-714 (New) Bereavement ("A Prayer in the Hour of Bereavement")

G-711 Birthday ("A Birthday Prayer from Your Pastor")

G-712 Anniversary ("An Anniversary Prayer from Your Pastor")

G-703 Convalescence ("A Prayer in Time of Illness from Your Pastor")

RECORD SUPPLIES

R-124 Instruction Sheet. Outlines in detail the procedures to follow. **FREE**

R-125 Family Record Card. Size 4 x 6. Space for complete information. 50 for \$1.25; 100 for \$2.00

R-126 Church Record Date Sheet. Size 8½ x 11. Four sections (days) per sheet for entering birthdays, anniversaries, and other information on that day. 100 for \$2.50

R-127 Vinyl Binder. 3-ring, 10 x 11½. **\$2.00**

S-537 Monthly Index Dividers—3-ring, black leather tabs—for binder. **Set, \$2.00**

S-146 Record Card File Box **\$2.00**

NOTE: Suggested order for church of 150 in attendance: 100 R-125; 100 R-126; 150 G-711; 50 G-712; 50 G-703; 50 G-714.

(WRITE FOR SAMPLES.)

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A Nazarene Generation Gap

By Hugh C. Benner*

THE PHRASE "generation gap" is a familiar, overworked, nebulous, and somewhat dubiously accurate expression of our day. It is not my purpose to add to the discussion or confusion of the idea.

However, I am deeply concerned about a very real and growing "Nazarene generation gap" that must be recognized, faced, and filled if we are to continue with strength and balance as a denomination.

During the past two years I have ministered in many widely separated areas of our church. Freed from the obvious and essential limitation of the active superintendency as to local church contacts, I have served in churches of a wide range of size and situation, providing a view of local church life much more in depth than is possible in an administrative assignment.

The generation gap which concerns me is the frequent relative scarcity of young adults. Often I have found in churches a creditable number of teen-agers, a rather large group of those who are 40 years of age or older, but a negligible contingent of those from 20 to 40. This is a basically perilous trend.

We need the teen-agers and the older people, but the local church which has only these two groups for the most part cannot be a strong, balanced, fully effective church.

It is the 20-to-40 age-group which makes the vital contributions of growing families; increasing tithes; special talents in contact lay administration, instruction, and music; as well as aggressiveness in a church life.

Admittedly it is more difficult and probably less spectacular to win and hold the young adults than the teens, but no strong church ever is built on teen-agers alone.

So I contribute this article frankly as an urgent appeal to all our pastors, evangelists, and administrators to recognize and help solve this growing problem by giving special attention to strengthening this segment of our membership. Our Department of Youth and Department of Church Schools can make a major contribution by greater and more dramatic emphasis on, and more adequate provision for, this strategic group. Every pastor can do something about it. Let us all plan and work toward a more balanced membership, with no generation gap.

*General superintendent emeritus, Leawood, Kans.

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The Stewardship of Our Heritage

PAUL SEEKS to sting the Corinthians into sensible self-appraisal by asking, "...and what hast thou that thou didst not receive?" (I Cor. 4:7). This is not a bad question for egotistical man in the twentieth century. Our guilt is our own. Our bad habits we formed ourselves. But precious little of the good things of life have come from our own cleverness. We are the fortunate—but often ungrateful—beneficiaries of an incalculably rich heritage from our forefathers.

The searing question is—What report can we give of our stewardship? What are we doing with this heritage? Are we despising it, as did the unfaithful steward who buried his talent in the earth? Are we squandering it, as did the prodigal son? Or are we trading with it, so that we will pass more on to posterity than we received?

This month, when our special stewardship emphasis is exactly this, we are confronted embarrassingly as a church with a searching question. It will not be silenced. How are we handling our religious heritage? To be more specific: What about our denominational heritage? As a holiness church, a praying church, a missionary church, an aggressive church, what is the record of our stewardship?

Insofar as our heritage reflects the central truths of the gospel, we are not called upon to improve upon it. Ours is not a philosophical religion which can be altered and evolved with each "rethinking." It is a historical religion, which can only be told with simple fidelity, and lived with joyous abandon. Our task is not invention or modification but transmission. Paul put it straight to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Not something new and novel, not something so distorted and twisted from theological manhandling that it is scarcely recognizable, but the same.

Evidently if we are going to pass the test of stewardship we must be both *able* and *faithful*. The special ability required is the ability to transmit simply, clearly, and accurately the pure gospel as Paul and his colleagues gave it to us in the New Testament. And the kind of faithfulness which will be so labeled in heaven is humble loyalty to that which we have received.

But our religious heritage includes not only the gospel itself, but our unique methodology. We are part of a religious culture. Our hymnody, our altar, our tithing emphasis, our Thanksgiving and Easter offerings, our revival meetings and full-time evangelists, our central pulpit, our superintendency, our schools and colleges, our driving sense of mission, our organization, our ethical standards—all make up that very vital something which we may call our Nazarene heritage. Are we good stewards of this?

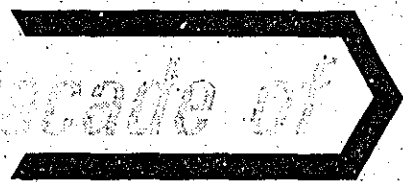
To crystallize every detail too rigidly is the first step toward fossilizing it. And again we have the talent buried in the ground. But the end result will be the same if we pursue a nervous policy of excessive revision. Let us preserve as good stewards those methods which together constitute our genius. There is a "Nazarene spirit": a tone in our services, a focus of emphasis, a distinctiveness in doctrine, a carefulness in holy living, a zeal in soul-seeking, a hilarity in giving, which if lost will leave us, like Samson, as weak as other men.

Our heritage of distinctives can be compared to Moses' rod. In and of itself it was nothing. But in Moses' hand used in simple obedience, it was the tool of God. Faithful stewardship included hanging on to that rod as Moses trudged down to Egypt, and stood before Pharaoh. As Nazarenes in the seventies, let us not throw away our rod.

On the other hand, let us not allow the rod to become an end in itself. When we begin to venerate the rod, we will soon find ourselves casting it presumptuously on the ground with nothing happening. In the end, what should have been passed on as a living heritage will be passed on merely as a family heirloom. To have Moses' rod without Moses' God and Moses' power will result by and by in the jealous guarding of the rod as a conversation piece. At the best it will be only a hallowed symbol of past glory. Therefore let us not allow our altar to become overly shiny; let us keep it stained with tears. Let us give the Upper Room priority over the Supper Room. Let us be fervently evangelistic. Only thus shall we enhance our heritage and make the seventies literally a **DECADE OF IMPACT**.

Nodding in Faith

Sometimes I find myself nodding approvingly, when listening to a sermon in a strange language, even when I do not understand what is said. My justification is my faith in the person who is speaking. Sometimes also God speaks to me in language which I do not understand—strange providences, inexplicable disappointments and frustrations. But because I know God, I am sure that what He is saying is right. Therefore I will nod even when I do not understand.



Decade of IMPACT

IMMEDIATE PERSONAL ACTION FOR CHRIST

How to Have One Million Nazarenes by 1980

By Russell Shalley*

WOULDN'T THAT BE "thinking big"? It would mean more than doubling our present membership in 10 years. But we have labored with our 1, 2, and 3 percent increases each year long enough. It's time we begin to think big.

It can be done! Yes, and without altering our rules, watering down our message, or enlarging our buildings. But too many of us are afraid to take the plunge. It is the plunge of faith and love.

This will be the close of my twenty-fifth year as a pastor—with all of my pastorates being within "a stone's throw" of my birthplace. They have all been enjoyable ones. My wife and I have never missed attending the annual preachers' meeting. We have attended conferences, assemblies, and conventions to receive inspiration and blessing. They have helped.

But a million by 1980 will take more than these things. This plunge of faith and love is the product of an over-worked word we call "passion."

There are many expressions this word has never learned to "pronounce"—words like "saturation

point," "overchurched," "can't be done," or "our standards are too high."

This experience called passion must begin at the top. By the top I mean the ordained elder in the Church of the Nazarene, regardless of his position. It is a passion that brings revival out of a series of meetings, creates evangelism through the Sunday school, and makes missions more than the General Budget.

If this passion would hit the ordained elder, it would be felt in the district assemblies, the missionary conventions, the Sunday school tours, and then get to where it would do the most good—the local church board. I am sure there are at least 2,000 Churches of the Nazarene right now that could promote the organization of another church in their city or surrounding area. We have become comfortable, and real passion is not comfortable.

A statement that came across my desk a few weeks ago has stirred my heart: "When man makes a move, then God makes a move." I am sure it would astound all of us at the power, blessing, and love that would immediately move into our churches

if we could get on the move. Churches that are annually raising \$50 to \$100 thousand ought to be compelled by the general church to channel that money into the organization of new churches. Our leveling off the past 10 years stirs me because I have been a part of that lack of growth. What happens to the general church happens to me.

It is a passion that we must have. This is not a casual concern. This is not an interest in the lost, as such. It is more than an "interest." It is a drive, a consuming fire, a desperate march.

No greater programs come from any headquarters than those we local Nazarene ministers have been receiving for years. I have used them. I know they work; i.e., they work if we polish them up with prayer, real passion, and divine love.

I moan when I hear of small churches being closed. We are tell-

ing our youth that we'll have no place for them even if God does call them to preach. We don't kill our tiny, sick infants. And may God help us to get on our knees as ordained elders and pray until the fire burns again. Then stay there until the fire burns in our board meetings again. Then stay there until the Sunday school teachers receive the heavenly Pentecost.

We can have 1 million members by 1980 if Jesus tarries and we Nazarenes do some tarrying ourselves—tarrying before the Lord of Pentecost until passion becomes again our distinguishing feature.

We have said our distinctive doctrine is entire sanctification. This I believe; and if this is so, our distinguishing feature should be passion.

One million Nazarenes by 1980? A dream? Yes, yes, a dream—but one born of a passion, and one which passion can turn into reality.

An "expositional ministry" is much more than expository preaching

An Expositional Ministry

By Randolph Michael*

A FEW YEARS AGO loan companies employed a unique advertising gimmick: "If you have a number of debts, let us consolidate them so that you have only one payment to make." Too often in his pastoral efforts a minister feels that he must meet sev-

eral installments at the same time. Counseling is one payment, preaching another, Sunday school another, ad infinitum. If his "debts" could be consolidated, he would have less worry and fewer chances of missing a payment. Is such possible? Yes—with a perspective that mentally and spiritually unites the tasks of the ministry. All the responsibilities still remain,

*Student, Nazarene Theological Seminary, Kansas City. This essay won first place in the 1969-70 Seminary Essay Contest.

*Pastor, First Church, Marlon, Ind.

but a basis of operation, a particular thrust, relates each task to the other by connecting them with a central duty. This consolidation is accomplished by an expositional approach to the ministry.

The term *expositional preaching* is a familiar one. Basically it means exposing the meaning of a particular biblical passage, which passage is usually a section of scripture. One way to arrange such a sermon is around one verse. In this manner, the verse (text) is exposed in the context and the context in the verse. An expositional ministry is an expansion of this method. Such a ministry is one whose meaning and motivation are centered in a central fact. The basis of an expositional ministry is the Incarnation itself: "No man has seen God at any time; the only begotten of God, who is in the bosom of the Father, He has explained Him" (John 1:18, NASB). Paul expands this fact: "So open your hearts to one another as Christ has opened his heart to you, and God will be glorified" (Rom. 15:7, Phillips). Jesus exposed God to us by (1) being made flesh and dwelling among us, and (2) opening His heart to us—in loving us, in teaching us, in dying and being raised from the dead for us. By these acts Jesus explained something of God to us.

The word *exposition* is derived from *expose*, which means "to lay open to view, to disclose, to bring to light." A synonym is to *explain*, which means "to make plain or understandable, to give the reason for, to show the relationships of," and implies a making plain what is not immediately obvious or entirely known. Exposition itself means "a setting forth of the meaning or purpose."* The Incarnation fulfilled each of these definitions as they relate to our knowing God. An expositional ministry is

based upon the verses cited above and practically employs the foregoing concepts as means to the end of proclaiming the Gospel so that sinners are saved, and the saved grow in grace.

The first facet of an expositional ministry is to expose the Word to the people. Persons are hungry for the food of God's Word. A Word-centered ministry is a nourishing ministry. To preach means to proclaim, and in New Testament times it meant the proclamation, not of man's opinions or ideas, but God's. God has addressed man. The account of this address is the Bible. Through expositional preaching God consistently and nourishingly confronts man anew. The result of exposing the Word to the people is that the people become Word-centered and Christ-centered, rather than pastor-centered. Pastors come and go, but the Word of God abides forever.

The next facet of an expositional ministry is the exposure of the people to the Word. This must accompany the exposing of the Word to them. In love and care the pastor can create an atmosphere so that the people come to live openly in response to the truth which is exposed to them. They then begin the adventure of growing in Christ. Christ becomes the real Master of their lives—even their everyday lives. Exposure of the people to the Word and the Word to the people takes place in the scheduled services, but also in homes, at family altars, and in informal Bible study groups.

In an expositional ministry, the pastor honestly exposes himself to the Lord. The exposure means refreshment, but the refreshment may be accompanied by correction of plan and purification of motive. However, without such an accompaniment a minister tends to push his own plan under his own power rather than the Lord's

plan in the Lord's power. This exposure must be open and honest, but it is not one-sided. The Lord exposes himself—His love, His plan, His mind—to the man who, without excuses or self-recommendation, waits and listens. The fruit of this exposure is a new self, new vision, and renewed motivation. This more Christlike pastor in fellowship with the people exposes his love and care. They, in turn, respond, and the pastor has chances to share the secret of honest communion with Christ. Treasures await the man who exposes himself to the Lord and allows the Lord, through the Word and quiet times, to expose himself to that man. Because of the warmth of the pastor's example, preaching, and the Bible study groups, the people are helped to expose themselves to one another. A new fellowship, one in and by the Spirit, is born and grows.

A pastor's counseling is also an expositional ministry. In his listening the pastor is confronted with a person who has problems or needs guidance. But Christ, in and through the pastor, listens too. The relationship between pastor and counselee is not a dialogue but a triologue. The pastor, through his concern and as his goal, exposes the counselee to Christ.

Another facet of a ministry of exposition is the laying open of the richness of words that may have become mundane and insipid to some people. The Good News is not a gospel of clichés. It is the freshest, most invigorating fact that has ever occurred. Religious language should not be used as filler, but neither should it be abandoned. It is time to cultivate the great truths that are deboted by some words whose connotations are threadbare. It is the privilege and responsibility of the pastor to plumb the depths of such words, to bring the glow back to them. A word study

helps expose them. A study of how, where, and when they are used in the Bible will restore their vitality. Relating them to the people's lives by example and illustration will help people live abundantly in Him.

An expositional ministry also includes witnessing—the exposing of others to Christ. When one has spent time with the Lord and His Word, when one has been exposed to the Lord himself, he then—and only then—really has anything to share that is redemptive. He is not simply promoting church or Sunday school. He is not merely working a plan. He knows Christ and shows Christ. He has "food" to give which nourishes, a heart to open that cares, and a love to share that warms and renews.

All the tasks of the ministry that are mentioned (there are many more that could have been suggested) are the concern of every pastor. The difference is that these tasks are not isolated responsibilities but are facets of one concern. When a pastor can see that all he does is to be regulated and motivated by exposure to Christ and of Christ, he no longer feels like an errand boy doing odd jobs. He knows he is involved in the greatest task in the universe. He knows that all he does is a facet of one responsibility.

No man has seen God, but Christ has exposed Him to us. Let us open ourselves, our hearts and minds, to each other as Christ has opened himself to us and God will be glorified.

A lukewarm Christian makes a good bench warmer, but a poor heart warmer.

God sees the heart, not the hand; the giver, not the gift; the love, not the label.

It is better to be a tither blessed than a hoarder distressed.

*Webster's Seventh New Collegiate Dictionary (Springfield, Mass.: G. and C. Merriam Co., 1963)

Have we computed the high cost of fatigue?

The Stewardship of Energy

By William E. Stewart*

I HAVE HEARD a great deal about the stewardship of money and the stewardship of time. I have not heard so much, however, about the stewardship of energy. Yet physical energy and vitality are just as important as money and time, and can be just as abused. In fact, many people spend most of their money and much of their time trying to regain their lost health. Without energy we would be impotent in the work of God.

Many of us as ministers are guilty of being poor stewards of our energy. We overwork. We tire ourselves out over details. As a result of poor stewardship we are often dull, weary, and uninspired when we need most to be fresh and vital. For the good of our ministry as well as our own spiritual experience, we need to take a hard look at the stewardship of our energy.

Are we using our energy and health to the best advantage?

Are we squandering energy on details?

Are we borrowing from tomorrow's health to meet today's demands?

Are we giving the most important tasks the best of our strength?

Here are some areas where I found that I could improve my stewardship of energy.

*Pastor, Prince Albert, Saskatchewan, Canada.

I found that long, hectic Saturdays, with late nights and little rest, made me tired for Sunday. Since Sunday is the preacher's most important day, it seems poor stewardship of energy to arrive at church on Sunday morning weary from the wear and tear of yesterday's activities. I remember Dr. Andrew Blackwood said, in a special series of lectures, "The minister owes it to himself and to his people to have some hours on Saturday for rest and quietness." Too much of Sunday's energy is spent on Saturday night.

I found too that late nights made me too tired to pray effectively in the morning and made me sluggish and dreamy in my study hours. Some late nights are unavoidable, but some are avoidable. My grandfather used to tell me that one hour in the morning was worth two hours at night. I am beginning to believe him. Twice as much work could be done in the morning, with a much better spirit, if we would quit work an hour earlier at night and give ourselves a little time to rest and read and then go to bed. I have never been able to do very much constructive work for the kingdom of God after ten o'clock at night. But some of my most important work in the mornings has been hampered because I was tired after a late night.

I have found that good stewardship of energy demands a day off each week. I remember telling a fellow pastor of my habit of taking one day off a week. He told me, in no uncertain terms, that he was too busy in the work of the Lord for such things, and if I was dedicated I would see that there was too much work to be done to spend precious time relaxing. We then sat down together and tallied up how many days off I had had in the year, and how many days in bed this dedicated but run-down brother had had because of his recurring flu, headaches, and stomach-aches. To his surprise, he discovered that he had spent more time and money nursing his run-down constitution than I had spent on days off. Most people can do more in six days with one day off than they can do in seven without rest. It is good stewardship of energy to refresh our bodies with rest. Henry Ford estimated that he could have had his Model-A cars ready for the market six months earlier if he had not made his men work on a seven-day week. They made so many mistakes and functioned so poorly that they slowed down production.

I assume that the commandment, "Six days shalt thou labour, and do all thy work," applies to ministers as well. For ministers to function at half capacity because they will not take time to rest is bad stewardship of energy. To work with souls while we are out of sorts, and dull because of weariness, is poor stewardship of energy. To cut 10 or 15 years off the last part of our ministry because of overwork during the first part is poor stewardship of energy.

When I am tired, I find it is easier for me to avoid the hard but often more important jobs, and spend my time at the less demanding but less important jobs. When I am tired I

am much more inclined to run about being pleasantly busy at message-boy chores. I feel much more inclined to undertake the real work of the ministry when I am rested and well. Good stewardship of energy demands that I give my best to the most important tasks.

Good stewardship demands that my family also have a share of my energy. There is nothing that will sap a minister's energy and enthusiasm quicker than a tense, problem-ridden family life. Yet all too often the answer to a child's plea of "Will you play with me tonight, Daddy?" is, "Not tonight, Son; I'm too tired." To be always too tired for our children, too weary to listen to our wives, too exhausted for family problems, is not only poor stewardship of energy; it is poor judgment and poor Christianity.

I have found also that my stewardship of energy had a big influence on my spiritual life. Laymen are not the only ones who are sometimes "too tired to pray." It is not only laymen who fall asleep while reading the Bible. It is so easy to neglect the spirit when we are tired in body. In fact when we are tired we don't seem to have much spirit. When we are tired it is hard to be enthusiastic. When we are tired it is easy to be depressed and discouraged. When we are tired we react too strongly and judge too quickly. "All work and no play" still makes Jack a dull boy—even if Jack happens to be a minister of the Gospel.

It is inevitable that a pastor will get tired. Men who work as long hours as many days a week at such a multiplicity of duties as pastors do are sure to get tired. Yet it is possible to so conserve our energy, by eliminating unnecessary activities and by disciplining our rest periods and by not

(Continued on page 45)

ADMINISTRATION

"The New Board"

By Tom Nees*

Dear Brethren:

For the next 12 months it will be our responsibility, as the official church board to direct the business of the Knollwood Church of the Nazarene. Your election reflects the will of this congregation that you give to this local church the kind of direction needed to fulfill our responsibility in the kingdom of God. Your election is a vote of confidence in your judgment, a vote of trust in your dedication to Christ, and faith in your loyalty to the church.

We have been given one supreme charge—to see that our church is effective in winning and conserving as many souls to Christ in the shortest amount of time possible. We are to prove that an evangelistic, holiness church can effectively penetrate our suburban community and reach families with the Gospel. Every consideration before us this year must be discussed in the light of this purpose if we are to remain true to our task. We must disregard interests which may be legitimate but have no relation to our primary charge. We must take seriously our task and seek to implement such programs as will lead our people into significant areas of Christian service.

While we are charged with the business interests of the church, ours is not

ordinary business. Our business is to win souls. While we can learn from the methods and procedures of the business community, there will be times when we make decisions in the light of eternal investments after urgent prayer. Alvin J. Lindgrin in *Foundations for Purposeful Church Administration* writes: "... no other institution has the same purpose or mission as the church." This means that the administrative approach of business and public education cannot be transferred to the church. For example, the treasurer of the business firm may not make a good chairman of a church finance committee, since the goals of the church finance are not to cut expenses to the bone in order to "show a profit," but to deepen the stewardship commitment of church members and to provide funds generously to enable the church to minister effectively in all areas of need.

As we meet this year we shall learn a great deal about one another. Although given administrative responsibilities, we are a group of Christian men and women with deep loyalties to the church of which we are members. We will learn what others are thinking as ideas are exchanged and votes taken. But we will be aware also of feelings. The content of our meetings will include both ideas and feelings. We are interested not only in plans and pro-

grams, but the increase of love among men.

In the June 19, 1968, *Herald of Holiness*, Dr. Hugh C. Benner reflected upon his 16-year relationship as a member of the Board of General Superintendents. What would be the outstanding impression of such a board? Dr. Benner writes that it was not the great decisions affecting the church around the world nor the responsibility of supervising finances into the millions of dollars. "Rather it is something very simple, but very profoundly fundamental in the work of Christ and the church. It is the blessed and reassuring remembrance of six men kneeling."

"Above everything else you remember from this church board, I pray you will be aware of a deep concern for God's

will to be done and the bond of love which makes us one. Prayer will not be used as a convenient way to call our meeting to order. Whatever success we enjoy, it will be the result of earnest prayer—for our church, for those with needs, for one another, for the lost around us, for our financial needs, for everything that concerns our sacred responsibility.

It has been said that Napoleon's men carried in their shirts near their hearts, a map of the world. World conquest was their vision. It was theirs because it was their leader's.

Our Leader, Christ, said, "Go therefore and make disciples of all nations..." In our strategic area, in this crucial time, His victory can be ours as we share His vision.

The Mechanics of the Ministry

By Raymond C. Kratzer*

XIII. The Midweek Service

VITAL TO our whole church program is a well-attended and helpful midweek service. It is a sad commentary that many of the larger denominations have abandoned this service because of lack of interest and an indisposition to be bothered with a church meeting in the middle of the week. Consequently, the same apathy has resulted in the closing of the Sunday night service in many circles. Likewise, a great group of church

members find Easter and Christmas the only convenient times when they can attend the house of the Lord on Sunday morning. This decadence in our worship is appalling. We dare not let its corrosive influence invade our Zion. Consequently, we need to buttress the primary source of disintegration by strengthening the midweek service.

Someone has said that the Sunday morning attendance points up the popularity of the church in the eyes

*Pastor, Knollwood Church of the Nazarene, Dayton, Ohio.

*Superintendent, Northwest District.

of its constituents. The Sunday night attendance indicates the esteem in which the pastor is held by his people. The midweek service attendance shows the measure of one's love to God.

Lack of attendance at the midweek service may not always indicate a disinterest in such a service. On the contrary, it may be that the service itself has drivelled into such a humdrum, uninspirational meeting that many people fail to experience any pull to attend. Those who do come are present because of a dogged loyalty to the cause. Apathy is the order of the day because the pastor goes through the same old routine—two songs, prayer, another song, announcements, a Bible lesson, testimonies, benediction. Of course there are times when the Holy Spirit moves into the most potentially dull service and lifts it to the heavenlies until it wouldn't matter what the routine, everyone would say it was a great meeting.

There are differences of opinion as to the designation of the Wednesday night service. Many refer to it as the "prayer meeting." On the average, however, it is not a prayer meeting because of its varied program. And it would seem to me that it should not be considered in the same category as a prayer meeting in the strictest sense of the word. This designation may be one reason some folk are reluctant to come. To serve the largest dimension of our responsibility it would seem that to call it "The Midweek Service" would be more correct and more acceptable. The church should have a weekly prayer meeting at some other time; viz., on Saturday night, early Sunday morning, or a cottage prayer meeting. Some groups have an intercessors' group on Sunday night during the youth hour. Others have prayer cells in which two

or more get together at their convenience during the week for an hour of prayer. At these times prayer is the main exercise.

It would help us to ask ourselves the purpose of a midweek service. Any experienced Christian would hasten to say that it is a "must" to a growing spiritual life. The stretch from Sunday to Sunday is just too long to absent oneself from the house of the Lord and the fellowship with other Christians. There is a great tendency to sag in our Christian experience unless we have the lift of Christian worship in the middle of the week. As shepherds of the souls of men, we should be aware of the vital part this exercise plays in developing saints, and we should be alert to involve as many persons as possible in the program.

Much thought and preparation must go into the planning of a great service on Wednesday night. If such a meeting is thought of as something small and inconsequential, then it is a dying cause. Just because a "faithful few" attend does not indicate that it requires little preparation. Possibly the cause of such a meager crowd lies in the low value placed on the service by the pastor's unconscious attitude toward it. Likewise, although the pastor may feel strongly about this service and may even goad his people to attend, his lack of insight and performance may defeat the very cause he wishes to espouse. To have it in a basement room, or in some secondary place other than the main sanctuary, psychologically places it in an inferior position.

Here are some suggestions that might be helpful in lifting the midweek service to a place of growing interest and spiritual contribution to more people. Variety is the watchword! Each number indicates a service combination for one week. Creative

thinking can develop many other plans for unique services that will glorify God and help a growing number of people.

Service Number I

1. Opening song
2. Ask for five short testimonies.
3. Second song, standing. While standing, call on three persons to give "sentence prayers." Just one sentence for some particular thing. Young people could be involved in this, or some timid soul.
4. Announcements and offering
5. Special song. A child could be used, even for an instrumental number. Perhaps some saint who doesn't sing well enough for the Sunday services could be used.
6. Scripture lesson read by a teenager. Ask him ahead of time, so that he can practice it and do it well. Have him read it to you first and correct his mistakes in Bible names, etc.
7. Devotional talk by pastor—10 or 15 minutes
8. Prayer—kneeling. Call on one person to pray. (On the average avoid asking for two or three volunteer prayers while they are on their knees in the midweek service. Too many times this results in the same persons praying each week, and often some of them just mumble and can hardly be heard. And if you should examine the content of their prayers you would discover they had mixed up their private prayers or family prayers with the public prayer.)
9. Ask for five minutes of testimonies. Watch your time and cut it off.
10. Closing song while standing
11. Benediction

Service Number II

1. Stand for prayer and call on one person to lead the prayer.

2. Announce theme for a series of midweek services, as for instance, "Faith." You could use *The Dynamic of Faith*, by A. Padget Wilkes, for resource material.

3. Congregational song: "Living by Faith"
4. Ask for five people to quote a Bible verse on faith.
5. Special music
6. Announcements and offering
7. Devotional talk by pastor
8. Chorus time interspersed by testimonies
9. Prayer—kneeling. Call on one person.
10. Closing song
11. Benediction

Service Number III

(Candlelight Service)

1. Congregational singing: "The Light of the World Is Jesus"
2. Prayer chorus while standing. Ask for three sentence prayers. Name the persons.
3. Scripture lesson by a teenager—Matt. 5:1-16
4. Announcements and offertory
5. Special song
6. Prayer requests and then prayer while kneeling, with one person leading
7. Chorus; and ask for five testimonies.
8. Devotional talk on "Jesus, the Light of the World"
9. Candlelight service follows:
Purchase sufficient finger-size candles for everyone present. These are about four inches long and a bit larger than a lead pencil in diameter. Have a large candle on a table in front of the pulpit. Have four persons, perhaps teenage girls, to serve as ushers. Call them

(Continued on page 45)



The following letters were addressed to the editors of the "Nazarene Preacher" and the "Herald of Holiness." With slight abridgment and even less editing, they are published without comment. None is needed.—EDITOR.

DEAR EDITOR:

We have a problem in our church. We have never had this kind of trouble before with any other Nazarene pastor. I came here from a large church and used to having things done the way they should be, and this thing sure is disgusting to me. When the offering is taken the pastor never sits down, just stands there at the pulpit and reads over his sermon, or reads his announcements, and the organist can never get through an offertory—has to quit as soon as the ushers take the money into the office. Too, he publishes all the announcements in the bulletin, but yet stands up and reads every word of it. You'd think people couldn't read. I thought the purpose of the bulletin was to save time; of course if there is something special that should be emphasized, that would be okay, but it is the same thing every Sunday.

And he doesn't train his ushers either; he just calls for the ushers to come, and they get up all over the house wherever they are and start coming one at a time;

no two ever get there at one time, and they never get together and march down the aisle. I don't know what your attitude is about this, but this is the first Nazarene church—or any other—that I've ever been to that does things like this. I don't see anything wrong with having things done decent and in order.

Don't the Nazarenes have an etiquette book that tells their preachers what to do and not to do? If you haven't, you'd better get one.

Respectfully,

DEAR EDITOR:

Our pastor has such a strong odor of perspiration it is very uncomfortable to be in his presence. The climate is hot and humid. Please do not laugh at this question—it is very serious. In this instance it could cause a slowdown in the work of the Kingdom.

Sincerely in His service,

DEAR EDITOR:

We have Nazarene brethren in our church who are ordained elders and who preach behind the sacred desk in revivals and other church services. They are trying to sell or get our Nazarene people and friends to either invest in their product or purchase it. Some represent different stock firms of various sorts. Others deal in soups, coffee, china, and many other products. I am of the opinion that they are using their influence to sell their product to our people. I know of folk who are still paying on these investments and have no interest in the Church of the Nazarene because of it.

My question is: Can't some of our leaders do something about our churchmen who are guilty of this endeavor? The Word of God says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I believe God will supply

our needs if we will be honest and obedient to Him.

Yours in Christ,

DEAR EDITOR:

What can be done about our pastor's wife and children chewing gum in church? Our pastor also chews gum in church when not in the pulpit. As a result of this example, now a number of members who didn't chew gum in church before are following their example. Our pews are getting gum-stuck.

Sincerely,

DEAR EDITOR:

You no doubt receive some naive letters. Perhaps this is one.

In reading the Nazarene Preacher, I find you write on some very interesting subjects such as halitosis, BO, an article on OTC (over the calf, please). I would like to suggest one on this subject: "General Superintendents Like to Sing Too!"

My thoughts were turned in this direction at the dedication of a new sanctuary recently. At the arranged hour for the service to begin, the general superintendent arrived promptly and was part of the delegation of dignitaries who marched to the newly installed pulpit seat. When the hymn was announced I noticed that he joined in the singing only on the more familiar part of the hymn. With the other dignitaries, he sat without the simple provision of a hymnal.

I have noticed this in other services where pulpit furniture is provided for visiting speakers and no arrangement is made to provide hymnals.

Whatever may be the cause, I feel our brethren should be reminded of this oversight. Perhaps they should be told that "General Superintendents Like to Sing Too!"

Sincerely,

**Practical
Points**

that make
a difference

"It was smart, but . . ."

DEAR SON:

The initial pastoral vote in our church was not very good. In fact, there were many in the congregation who were not ready to vote for any man. However, the call was made and accepted.

I watched with a great deal of interest how our new young pastor would handle the situation. Evidently, he thought he was in the will of the Lord regardless of the vote—and as typical laymen we watched and waited.

The story came out much later. Do you know what that young man did? Unbeknownst to any of the congregation he came to the city the week before his first Sunday and called all through the vicinity of the church.

On his first Sunday, there were three new families to introduce in the services, one of which the pastor won to Christ and the church the first day he served as our pastor—and won our hearts as well!

Well, you can guess the rest. We decided that if he were that capable and dedicated, we had better climb aboard the "train" and that we did!

Wise—of course it was wise. Smart—of course it was smart. But there was something else as well. He convinced us in one day that he was the man for our church. The next pastoral vote was unanimous.

Love,
Paul

The Calamity of Surrendered Credentials

Anonymous

I accompanied my district superintendent today as an elder to witness the request for the credentials of another elder whose life and conduct demanded such a request. I prayed for this man of God as he performed one of the most difficult duties of his office.

The atmosphere became heavy as the nature of our visit was disclosed. Words were few. Just enough to open the subject. The formal letter—read silently in our presence. Embarrassed, speechless departure.

In the hours following this event I have tried to imagine all the possibilities that would lead to the necessity of such a meeting. Environmental background? Patterns of living prior to conversion? Unresponsive companion? Unmet psychological needs so acute as to seek fulfillment unlawfully?

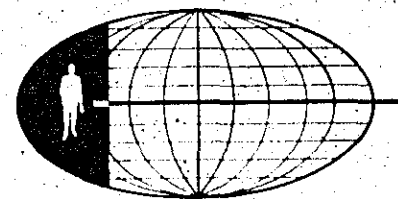
The list of excuses might be endless, but do these or other reasons justify immoral conduct on the part of an elder in the Church of the Nazarene?

The answer is quite obvious. For God, who called us, is certainly aware of all the circumstances that are to be encountered in the ministry, and His promise still is, "My grace is sufficient for thee: for my strength is made perfect in weakness." Keeping-power so freely offered, if not appropriated, must of necessity be refused. To refuse God's offer of strength and grace is to commit spiritual suicide.

When one ceases to depend upon God's keeping power, the door is thrown wide for the forces of evil to enter. The enemy drops an idea here, a suggestion there; and at the moment the will submits to the suggestion, disaster has set in. The Word abounds with exhortations, warnings, and promises which if heeded will insure proper defense and security at all times and in every situation. Paul writes, "Finally, brethren, whatsoever things are just . . . pure . . . lovely . . . if there be any virtue . . . think on these things" (Phil. 4:8). "Think on these things," is Paul's exhortation. Satan never gains entrance to the heart without first securing control of the mind.

The promise of pleasure might sound pleasing to the ego, but the pleasure of sin is fleeting. The road out may offer a few moments of thrills, but the road back, as many have witnessed, is fraught with gall and bitterness.

Brethren, we have a high and holy calling. May we by the grace of God honor it.



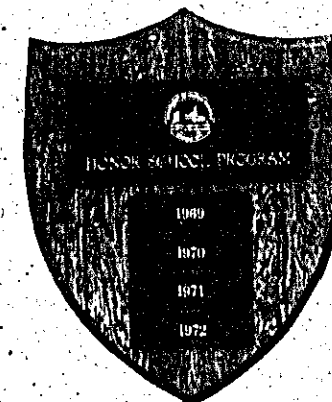
The

S U P P L E M E N T

Compiled by The General Stewardship Committee Dr. B. Edgar Johnson, Editor

CHURCH SCHOOLS

BE AN HONOR SCHOOL



5% gain in enrollment

5% gain in attendance

A number equal to 5% of attendance received by profession of faith

These three points will be the basis of reporting and recognition at the District Assembly.

COMMUNICATIONS COMMISSION, RADIO

A survey by the National Association of Broadcasters reveals that 223 colleges and universities offer courses in radio and television, compared with 147 two years ago.

173 offer bachelor's degrees
87 offer master's degrees
23 offer doctorates

A great field for Christian youth to invest their lives and help influence society

USE—

"SHOWERS OF BLESSING"
RADIO SPOTS

Printed Sermons
TV SPOTS

We can reach the world with radio

COMMUNICATIONS COMMISSION
Radio Division
H. Dale Mitchell, Executive Director
Kansas City, Mo. 64131

CHRISTIAN SERVICE TRAINING



4 Vacation Settings

- May 31—June 4 Lake of the Ozarks
Camp Windemere, Roach, Mo.
Southern Baptist Conference Center
- June 21-25
28—July 2 In the Smokies
Lake Junaluska, Asheville, N.C.
United Methodist Conference Center
- July 12-16
19-23 In the Rockies
Golden Bell Nazarene Camp & Nazarene Bible College
Grounds
Colorado Springs, Colo.
- July 26-30 In the Northwest
Northwest Nazarene College
Nampa, Idaho

Classes for All Age-groups

- Personal Evangelism—on-the-job training
- Living with Teens—for parents and workers with teens
- Using Home Bible Classes for Evangelism
- Creative Teaching Methods
- Classes for Youth, Junior, Primary, and Kindergarten. Child care for small children.

Cost . . .	Registration (Includes Insurance)
Family of 2	\$15.00
of 3	22.00
of 4	28.00
of 5	32.00
of 6	34.00
Includes children 18 and under.	
Single persons over 18, \$10.00.	

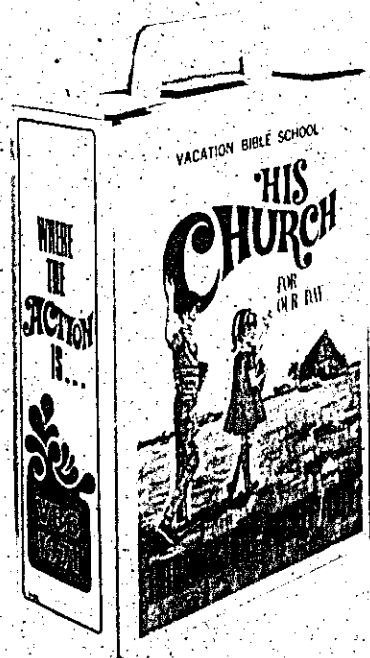
Food and Housing

Meals at a reasonable cost.
Housing according to need and finances.
Motel accommodations, cabins, camper and trailer hookup, in addition to tenting facilities, vary with location.

For More Information Write:

IMPACT Training Conferences, 1971
6401 The Paseo
Kansas City, Mo. 64131

PLAN-AHEAD ITEM



Here's your opportunity to preview the new course and have all the materials on hand to examine during your planning sessions. All these samples included!

- Superintendent's Notes and Record Guide** basic planning guide
- 5 Teachers' Manuals** provide easy to follow schedules with how-to-teach helps
- 5 Pupils' Books** one from each department, Nursery through Young Teen
- 2 Handy-craft Kits** for Primary and Junior
- Promotional Items** Theme Button, Pencil, Bulletin, Name Tag, Pupil Certificate
- Publicity Aids** Poster, Dodger, Postcard, Balloon
- Music Supplement** all the new songs from the manuals
- Catalog/Planbook** with "Timesaver" order form

V-471

A \$9.58 value \$5.95

His Church for Our Day

A natural tie-in with the Introductory Packet highlighting the features of the new materials and showing how to use them effectively.

A **MUST** for all members of the planning committee, an excellent way to inform all workers and inspire the entire congregation. Full color frames with 33 1/3 rpm recorded narration. Theme song included.

V-71

ONLY \$3.50

Clip and Mail This Handy Order Blank Today!

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

Washington at Brea, Pasadena, Calif. 91104 • In Canada, 1592 Bloor St. West, Toronto 9, Ontario

Date _____, 1971

Please send the following immediately for our Advance Planning Services:

Quantity		
_____	V-471 Introductory Packet	\$5.95
_____	V-71 "Discovery—" Filmstrip	\$3.50
_____	V-1171 Nursery Teaching Aid Packet*	\$1.95
_____	V-2271 Kindergarten Teaching Aid Packet*	\$1.95
_____	V-3371 Primary Teaching Aid Packet*	\$1.95
_____	V-4471 Junior Teaching Aid Packet*	\$1.95
_____	V-5571 Young Teen Teaching Aid Packet*	\$1.95
_____	VBS—Why, What, How? (CST) handbook—6 or more, 10 percent discount	\$1.50
_____	TOTAL	

Add 4 percent for postage and handling.
Use our correlated visual aids and activities.

SHIP TO:

Street _____
City _____ State _____ Zip _____

CHECK or Money Order Enclosed \$ _____

CHARGE ☐ Church ☐ SS ☐ Personal

NOTE: On ALL charges give location and name of church.

Church location _____ City _____ State _____
Church name _____

STATEMENT TO:

Street _____
City _____ State _____ Zip _____

All supplies should be ordered **SIX WEEKS** before your VBS begins.

Prices slightly higher outside the continental U.S.A.

Nazarene Preacher



Because they scheduled a missionary for a DEPUTATION service.

Would you like to have a missionary in your church?

Contact your district superintendent or district NWMS president. Ask to be included in the next district missions tour.

And write the Deputation Secretary, Department of World Missions, 6401 Paseo, Kansas City, Mo. 64131. Ask for the booklets "Emphasis: Missions" and "A Missionary Is Coming."

February, 1971

FEBRUARY IS

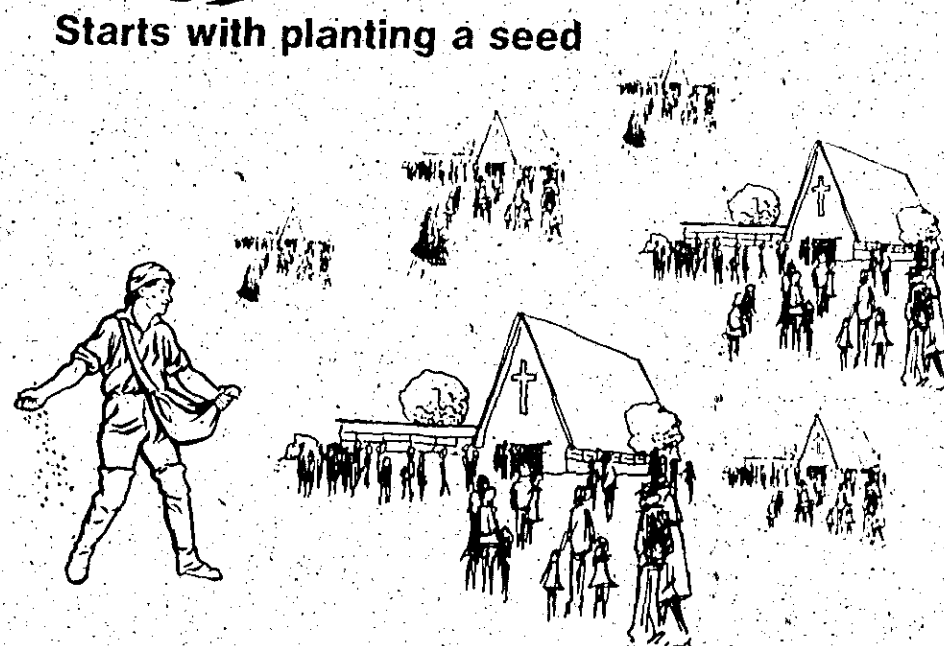
MONTH

1971 Emphasis . . .

The STEWARDSHIP OF

HERITAGE

The following four points may be expanded and used in a sermon or series of sermons during Stewardship Month.



Matthew 13:8

Keep planting missionary outreach seed.

Reap a harvest of souls

- ★ Extension Classes
- ★ Bible Study
- ★ Under Shepherds
- ★ House Churches
- ★ Prayer Groups.

For Information—Write to:

THE DEPARTMENT OF HOME MISSIONS
6401 The Paseo, Kansas City, Mo. 64131

HERITAGE OF
SCRIPTURAL DOCTRINE

The church has a heritage with an implication of a wholesome separateness from a decaying world order. We have passed the time when we will change our doctrine as a doctrine, but we need to safeguard the ideal of living the life.

HERITAGE OF
HONEST ACCOUNTABILITY

The books of Nazarene institutions are always open to qualified inquirers. We have no secrets concerning our receipts and expenditures. Ours is not a "one-man operation"; it is a practical system of elected boards of accountable authority. When we go into a new city to start a church, we do not keep it a secret as to whom we represent. We are the Church of the Nazarene and have a good name of honesty as a heritage.

HERITAGE OF
GLORIOUS RISKS

Much of what we have accomplished has been a glorious risk . . . the starting of two new liberal arts colleges, and a Bible college in one quadrennium—ridiculous on surface appraisal in terms of men and money but a risk that now seems on the threshold of success. Every General Board meeting setting the expenditures for world missionary purposes is a glorious risk. We depend on our people to come through. Every home missions church is a risk. This is part of our heritage.

HERITAGE OF
CAPACITY DEVELOPMENT

As Nazarenes, we recognize that we cannot be everywhere, doing everything; we cannot change the ruthless integrity of time. So, as Nazarenes we have chosen to focus our time, our talents, and potential through the Church of the Nazarene, rejoicing in the fact that the church is larger than we are and happy because the "pooled" time, talents, and potential of many Nazarenes have been instrumental in many miracles across many years.

Inventory

• • • what financial and retirement provisions do I have through the Department of Ministerial Benevolence and Board of Pensions?

RETIREMENT

1. SOCIAL SECURITY—At the present time virtually all ministers are required by law to participate in Social Security and to pay quarterly premiums on ministerial earnings. Thus, a minister may receive monthly Social Security benefits ranging from a minimum of \$96.00 to a maximum of \$298.50 for a couple or \$64.00 to \$199 for an individual. This assistance provides a good basic retirement income.

2a. MONTHLY BENEVOLENCE ASSISTANCE—A Nazarene minister who qualifies can receive monthly Benevolence Assistance depending on his years of service in the Church of the Nazarene and his total income from all sources. A retired ministerial couple could receive a supplement from NMBF to bring their monthly income up to a maximum of \$250 from all sources, including Benevolence benefits. A single minister could receive a maximum of \$175 from all sources, while a widow may receive a maximum of \$160 from all sources, including Benevolence benefits. Last year approximately 750 retired ministers and widows received regular monthly assistance from the Department.

b. NEW "BASIC" PENSION—The general church is now ready to initiate a "Basic" Pension Program which would entitle a retired Nazarene elder to receive \$2.00 per month for each year of full-time active service in the church. He must have a minimum of 20 years, and credit would be awarded up to a maximum of 40 years of service. A widow of a retired elder would receive 60 percent of the amount due her deceased husband. The "Basic" Pension would not be determined by income from any other source.

3. NAZARENE RETIREMENT PROGRAM (tax-sheltered annuity)—This program is a supplemental retirement program whereby a local church may purchase an annuity for its employee (the pastor). Money paid into the annuity would accumulate interest and dividends and provide a guaranteed retirement income as well as provide a substantial tax savings at the time it was being purchased. Money received from this source would not detract from any income a retired minister could receive from Social Security, monthly Benevolence Assistance, or "Basic" Pension. Already more than \$1½ million has been invested in this program.



INSURANCE

1. LIFE INSURANCE—All eligible ministers who earn at least \$400 net annually from the ministry and pay Social Security on the same are provided \$1,000 group term life insurance by the Department of Ministerial Benevolence through the Board of Pensions.

2. DOUBLE COVERAGE LIFE INSURANCE—Ministers who are covered by the basic life insurance (\$1,000) have double coverage if they are members of districts that paid at least 90 percent of their NMBF apportionment for the assembly year.

3. SUPPLEMENTAL LIFE INSURANCE—Ministers who are eligible for the basic (\$1,000) life insurance are also given opportunity at the time they initially enroll to purchase supplemental life coverage on themselves and also on their families if they so desire. This is group term life insurance at a minimum cost.



BENEVOLENCE BENEFITS

1. EMERGENCY MEDICAL ASSISTANCE—The Department may grant assistance to ministers and ministers' families for excessive medical expenses not covered by insurance or Medicare.

2. FUNERAL ASSISTANCE—Assistance may be granted to the beneficiary of a deceased minister or widow not covered by the \$1,000 insurance policy provided by the Department of Ministerial Benevolence and Board of Pensions. Present authorization allows the Department to supplement the amount paid by Social Security to bring the total amount up to \$500.

3. CHRISTMAS GIFT CHECKS—Each year the Department of Ministerial Benevolence sends a Christmas check to each member of the Benevolence Roll with best wishes from the Department. The NMBF budgets of the local churches make this possible.

4. BIRTHDAYS—Each member of the Benevolence Roll and his or her spouse receive birthday cards and gifts from the Department to keep close ties with the "servants of the church" who have given so freely of themselves.

5. FIFTIETH ANNIVERSARY GUEST BOOK—The Department sends a gift guest book to members of the Roll who celebrate a fiftieth wedding anniversary. And special recognition is given to those who celebrate a sixtieth anniversary.



THE CHURCH is able to provide all of this because the local churches support the Benevolence program with the payment of their NMBF budget. It is entirely a matter of team effort.

For further information regarding any of these programs, write:

Dean Wessels, Executive Secretary
DEPARTMENT OF MINISTERIAL BENEVOLENCE
and BOARD OF PENSIONS

6401 The Paseo

Kansas City, Mo. 64131

FRIDAY—MARCH 5



1. PLAN NOW TO MAKE
MARCH 5 A SIGNIFICANT

DAY OF PRAYER

IN YOUR CHURCH

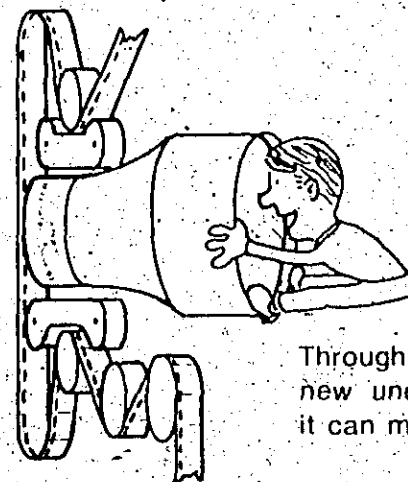
2. COOPERATE WITH COMMUNITY
OBSERVANCE IF POSSIBLE

3. IN ADDITION MAKE IT A

DAY OF PRAYER

AND FASTING

IN YOUR OWN CHURCH



**they're within
your reach.**

Through film you can transport your church to new understanding, skills, and appreciation—it can motivate to action.

Check page 291 of your 1971 "Master Buying Guide" for a unique opportunity to provide your church with a 16-mm. projector, or write NAVCO, 6401 The Paseo, Kansas City, Mo. 64131.



PASTOR'S
PRAYER MEETING
PUBLICATION
PRESENTATION



Current Selection

By James Roy Smith

Present it in the prayer meeting hour for your laymen to purchase.

\$1.00

5 or more (40% discount*), 60c each
Plus 3c per book for postage

For additional information consult special flyer in the January Ministers Book Club mailing.

*Personal purchase only.

NAZARENE PUBLISHING HOUSE

KANSAS CITY

Pasadena

Toronto

Advertising the Church—

NAZARENE PASTORS are alert to the value of paid newspaper space. The majority use display advertising to announce special events and to invite readers to attend dedications and revival campaigns.

Many pastors also use newspaper advertisements as an important tool in community relations.

Some on Church Page

Some pastors employ some type of a "standing" display advertisement, so called because the copy remains virtually unchanged from week to week.

Occasionally a Nazarene pastor will take extra space for a newspaper "broadside."

The First Church of the Nazarene in Boise, Idaho, took a full page in the *Boise, Idaho, Statesman* to focus attention on the start of "Perspective," a color television series, on a local channel there.

Cross Is Featured

The page was an attractive presentation of what a great Nazarene church had to offer its community.

The words, "Growing with Boise," appeared near the top of the page. At the top left was a picture of the tower of the church, which bears a cross illuminated at night. Under the illustration were these words:

"There's room at the Cross for you!

"A lovely and meaningful chorus bears this title. We sing it often, as do many churches. The tower that rises above our church 'lifts the Cross' that is an inspirational landmark to many hundreds who travel the nearby Free-way daily.

"For those who worship with us, the Cross speaks in a special way, remind-

ing us that He died for us . . . and we should live for Him.

"There is room for your family in our church, in our fellowship, and in our ministry.

The page presented pictures of the church building and the auditorium inside, and this additional message:

"The First Nazarene

"They called Him 'The Nazarene' because He was from Nazareth—Jesus, the Nazarene.

"When a new church was formed in 1895 in Los Angeles, the name was suggested by a university president.

"In its beliefs, the Church of the Nazarene shares the mainstream of beliefs with Evangelical Protestantism.

"We are most often compared to early Methodists, but persons of many backgrounds find a home with us.

"You will find no strange doctrine among us, nor practices. . . just warm-hearted services and middle-of-the-road Christians.

"You will feel at home when you come!"

Rev. Robert (Bob) Hempel, pastor, and his youth pastor, Rev. Douglas (Doug) Bolles, won the congratulations of many for this effective message.

At the bottom of the page were listed the names of 17 business establishments that contributed to make the large advertisement possible.

The major part of the copy in the advertisement appears in this article, so that pastors may use it or adapt it to their own purposes.

O. JOE OLSON

Nazarene Preacher



PROVIDES MORE DISCUSSION STARTERS

An expanded section of helps for young adult discussion groups has been added to *ETC*. Starting with the April issue, *ETC* will give program leaders assistance in introducing the material, reviewing the articles, utilizing group dynamic methods for fostering discussion. *ETC* is your best tool for young adults.

EVANGELISM

IMPACT Training Conference 1971

Co-sponsored by CST and the
Department of Evangelism

1. Four Beautiful Vacation Settings

- May 31—June 4 Lake of the Ozarks
Camp Windemere, Roach, Mo.
June 21-25 Southern Baptist Conference Center
28—July 2 In the Smokies
Lake Junaluska, Asheville, N.C.
July 12-16 United Methodist Conference Center
19-23 In the Rockies
Golden Bell Nazarene Camp &
Nazarene Bible College Grounds
Colorado Springs, Colo.
July 26-30 In the Northwest
Northwest Nazarene College
Nampa, Idaho

2. Special Sessions for Pastors

- Personal Evangelism—on-the-job training
- Conservation of Converts
- Developing an Evangelistic Church

3. Cost . . . Registration (Includes Insurance)

Family of 2	\$15.00
of 3	22.00
of 4	28.00
of 5	32.00
of 6	34.00

Includes children 18 and under.
Single persons over 18, \$10.00.

4. Daily Schedule

Classes from 9 a.m. to 12:30 p.m.
Afternoons free for family vacation activity
Evenings free except Thursday (reserved for a "family service").
Optional interest groups

5. Food and Housing

Meals at a reasonable cost.
Housing according to need and finances.
Motel accommodations, cabins, camper and trailer hookup, in addition to
tenting facilities, vary with location.

For More Information Write:

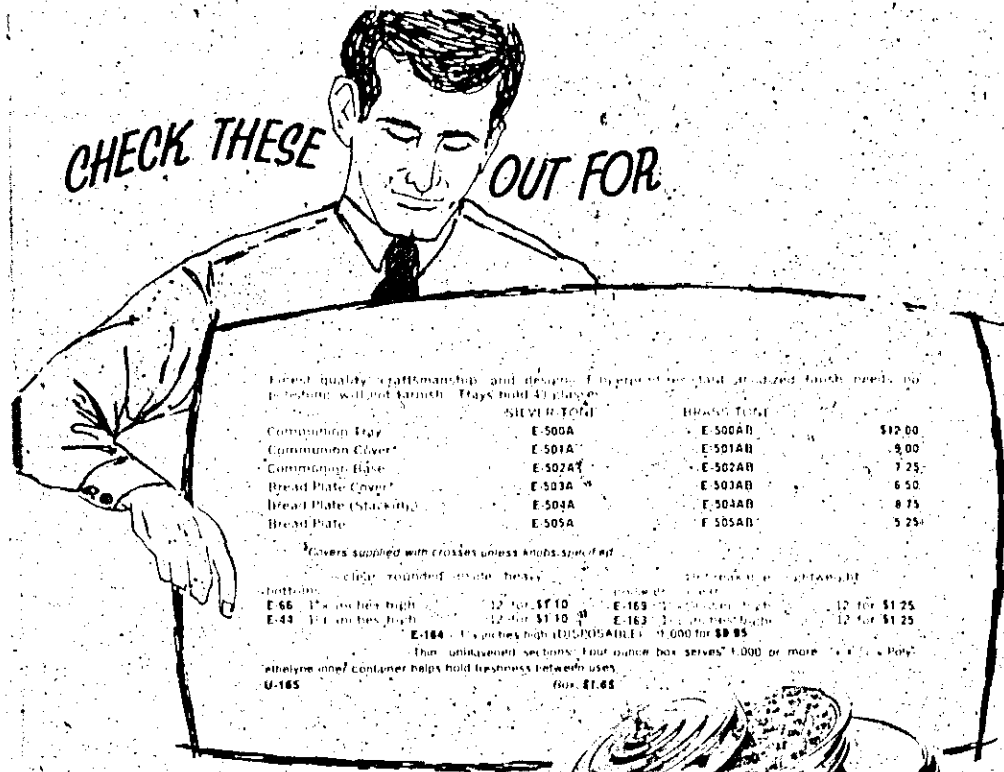
IMPACT Training Conferences 1971
6401 The Paseo
Kansas City, Missouri 64131

SUBBOTE SUPPORT



SUNDAY • FEBRUARY 14 • 1971

CHECK THESE OUT FOR



Finest quality, craftsmanship, and design. Equestrian table produced fairly needs no polishing, will not tarnish. Trays hold 40 places.

	SILVER TONE	BROWN TONE	
Communion Tray	E-500A	E-500AB	\$12.00
Communion Cover	E-501A	E-501AB	9.00
Communion Base	E-502A	E-502AB	7.25
Bread Plate Cover	E-503A	E-503AB	6.50
Bread Plate (Stacking)	E-504A	E-504AB	8.75
Bread Plate	E-505A	E-505AB	5.25

Covers supplied with crosses unless knob specified.

40-ounce round plastic trays

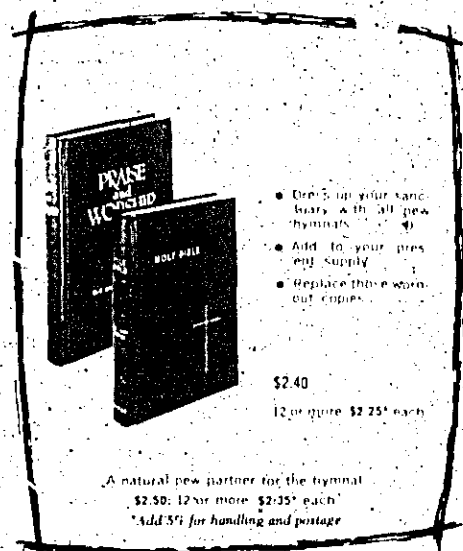
	12 for \$7.10	12 for \$11.25
E-66 1 1/2 inches high	E-163 1 1/2 inches high	12 for \$11.25
E-43 1 1/2 inches high	E-162 1 1/2 inches high	12 for \$11.25

E-164 1 1/2 inches high (EQUUS) ATLE 10,000 for \$9.95

Thin, unbreakable sections. Four ounce box serves 1,000 or more.

ethylene lined container helps hold freshness between uses.

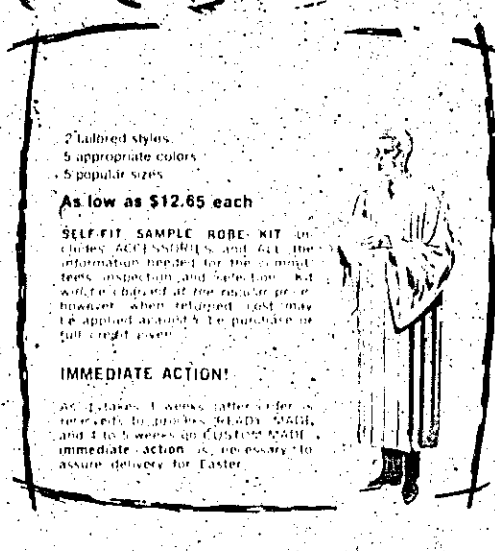
U-165 Box \$7.65

- Order up your song books with all new hymnals.
- Add to your present supply.
- Replace those worn-out copies.

\$2.40
12 or more \$2.25 each

A natural new partner for the hymnal.
\$2.50; 12 or more \$2.35 each.
*Add 5% for handling and postage.



2 tailored styles.
5 appropriate colors.
5 popular sizes.

As low as \$12.65 each

SELF-FIT SAMPLE ROBE KIT includes ACCESSORIES and ALL the information needed for the correct fit, inspection and care. Low cost robe kit is all the regular price. However, when returned, cost may be applied against the purchase of full robe given.

IMMEDIATE ACTION!

At 10 days, 1 week, rather order is received to produce READY MADE, and 4 to 5 weeks on CUSTOM MADE. Immediate action is necessary to assure delivery for Easter.

Prices slightly higher outside the continental United States.

ACT NOW -- Easter will soon be here!

NAZARENE PUBLISHING HOUSE
POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64101
Washington at Breeze, Pasadena, California 91104
In Canada: 1592 Bloor Street, West, Toronto 9, Ontario



THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Our Heritage—Tradition AND Experience

MY RELIGIOUS HERITAGE has been a good one—I am a second-generation Christian and a second-generation Nazarene. Many of you can claim this good heritage back to the third or fourth generation.

Our distinctive doctrine is our belief in the indwelling of the Holy Spirit, or entire sanctification as we call it. When I was growing up, this was preached and demonstrated in lives until my conviction for this experience of grace was even greater (if possible) than my conviction for regeneration. I hungered so after holiness of heart that for a time I was what might be called a "chronic" seeker. I would hold my breath until the pastor took his text, and if it were not on holiness, I breathed relief. But "blessed are they which do hunger and thirst after righteousness: for they shall be filled." My desire became so intense that I finally came to the place where I said, "I'll never eat another meal until I find a satisfying experience of heart cleansing!" I was desperate and did persist until I prayed through. Since that time I would rather hear a sermon on some phase of life in the Spirit than any other.

We live in a day of pressures and prosperity. In such times shallowness is so easy and depth so difficult. Many share a concern that our youth and our new members know the full reality, power, and deep relationship that is pos-

sible with God. Someone remarked concerning members of one of our great churches, "They have all the traditions of our church fathers, but none of the grace."

Churches are made up of individuals, and although heritage is important, we must remember that "God has no grandchildren." Each has to become a child of God himself.

Several months ago our church was privileged to be ignited by the fires that broke out in Asbury College and spread to many of our own colleges and churches. We saw two to three hundred persons seek God on one Sunday—confessing and renewing vows—a true Pentecost! The testimonies of the Spirit-filled college students who were instruments to precipitate this were vibrant, and one knew they had experienced God in power. But one thing troubled me about their testimonies. A number of them went something like this: "I've been saved and sanctified several years, but I was never really dedicated to God before . . ." "I have been saved since childhood and sanctified two years ago, but just wasn't willing for God's complete will in my life before . . ." Others, including some of our own people and some seminarians, testified this way also. They were sincere and honest, and so thrilled with the divine encounter. The part that troubled me was that so many had claimed to be sanctified before, and

February, 1971

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yet they seemed to have no knowledge of the nature of this experience. Sanctification—without dedication? Sanctification—without really wanting the perfect will of God? Sanctification—without carnality cleansed?

Surely this is not all their fault. Somewhere parents, Sunday school teachers, preachers, or college professors must have failed to communicate (or demonstrate) the true meaning of the work of the Holy Spirit.

Why this failure? I don't know the answer altogether. But I do believe that as individuals we may fail in our personal devotional life and growth. Nearly all who acknowledge that they have slipped back into indifference or unreality in spiritual things also confess that it began with neglect of the daily quiet time, or devotional period in which they develop a genuine relationship with the Lord. One young man tearfully asked me, when his home broke up, "Why is it that Nazarenes used to pray and fast and hold on until their children were saved, but now it seems so easy to walk afar off?" It is true that much prayer on the part of God's people produces deep conviction (in both the unsaved and the unsanctified) which results in definite transforming experiences. But little prayer produces little conviction, which results in shallow experiences. And no prayer.

Search your heart along with me. Although I have had a wonderful heritage, I realize that I am now the "heritage" of the young generation. In thinking about this, a story from my childhood came vividly to my mind:

This is a story from Wales of a beautiful black mare named Black Diamond. Because of an injury she had to be put out to pasture for a time. One day a stranger came to look at Black Diamond and decided he could use her for his purpose and purchased her. She was tied to the back of a wagon and taken through the country to a black and ugly area where there were immense chimneys and wooden huts and piles of black coal. As the new owner untied her he said, "Take your last look at the sun, old girl!" And then he slipped a blind-

fold over her eyes and led her onto an elevator platform and she felt herself being lowered down, down, down deep into the earth. When the bandage was taken off her eyes, she found herself in a perfectly black world which was without grass or sky. She could scarcely breathe. But as her eyes got used to this underworld she saw that there were great black tunnels with lamps hung on the walls, and men moved about carrying lanterns.

She was taken to a stall where there were other horses. For the remainder of her life she pulled coal trucks through the black mine tunnels, and she scarcely noticed that she was going gradually, gradually blind.

Some time later she foaled, and the miners named the new colt Little Diamond. As the story goes, Black Diamond used to tell this little black baby all about the wonderful world above the coal mine. She described to him this other world where there was green grass, clean, pure air, blue skies, and fleecy clouds, where flowers bloomed and birds sang. Little Diamond loved hearing these stories, but of course he didn't believe them, for he knew that they were just fairy stories and there could be no such world. And years afterwards, even Black Diamond herself came to think that the green earth, where she had spent so many delightful days, must be only a dream.

The implication frightens me. We can talk about the days when God transformed so miraculously our lives from sin, instantly delivered from binding habits, healed the sick, and came in power and demonstration in our services. Our children love to hear, but they cannot believe unless they can live in the light of this spiritual realm. It's so difficult, when one is born in the dark and lives in the dark, to believe that just a little way above there is a world bathed in sunshine and light.

If our generation does not experience the Holy Spirit in His sanctifying power, the next generation may not even experience regeneration.

God help us to have not only the tradition but the "grace" of our heritage.

The Nazarene Preacher

IN THE STUDY

SERMON OF THE MONTH

Stewardship Is Total Commitment

By Jerry W. McCant*

There used to be a popular radio program called "Double or Nothing." A contestant was given a number of dollars and then asked a question. If he gave the correct answer, his amount of money was doubled. An incorrect answer meant he lost everything. It was "Double or Nothing." True stewardship is even more daring—it is all or nothing.

Enough has been said about the stewardship of time, talents, and treasures. What is needed now is a motive for stewardship. Rightly understood, stewardship is a relationship between a man and his God. It is a philosophy and way of life.

Everything belongs to God

How easy to say everything belongs to God! Practically, it is not so easy to believe. Our status symbols and neurotic success syndrome make it harder to accept. Like the rich fool in the New Testament, we are quite adept at the use of "I" and "my." Possessive personal pronouns are easy to use in a democratic society. Working hard to achieve, we naturally feel possessive.

Abraham called God "the possessor of heaven and earth" (Gen. 14:22). God holds the deed to the entire universe! He is the absolute and unrivaled Owner of every-

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February, 1971

thing. Our language of personal ownership is purely a device of convenience. The truth is that God is the sole Owner of the universe. Paul asks, "What do you have that God has not given you?" (1 Cor. 4:7, LL.) That question punctures our pride of possessions.

Acknowledgment of God's ownership is where a motive for stewardship begins. The fundamental doctrine of the whole Bible is the sovereignty of God. His right to rule derives from His ownership of the world He created. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

Plainly He says, "Every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10). The forests, hills, and the gold in the hills are also His! Until we accept the absolute ownership of God, there can be no meaningful discussion of stewardship. You cannot give Him anything; it is already His. He is not an object of charity! Everything belongs to Him, and He requires you to "give account of thy stewardship" (Luke 16:2).

It begins in the heart!

A gentleman recently handed the writer a \$10.00 check for the revival. Self-assuredly he drawled, "We do need to 'beef up' our stewardship a little." What a misconception of stewardship! His frame of reference re-

stricted stewardship to money.

Stewardship even includes more than paying your tithe. In reality, it demands 100 percent. It is nothing short of total commitment. Literally, it is all or nothing. Total consecration of yourself is included. You have started to understand its meaning when you present yourself a living sacrifice. Consecration is the foundation stone of stewardship.

It is easier to give time, talents, and treasures than to give yourself. Right here many fail in stewardship. It was at this point that the rich young ruler stumbled out of the race. What God really wants is YOU! You do not qualify for stewardship until you are totally committed to God.

The most meaningful approach to stewardship is within the context of holiness. Total commitment is the first step in both holiness and stewardship. The sanctified person can live with an eye single to the glory of God. Self-life ceases and Christ becomes the supreme Motivator in his life. Only the wholly sanctified are in a position to be Christian stewards.

Life is a whole; it is one piece of fabric. It must be lived that way. Bifurcating your life into religious and secular divisions is not justifiable. Everything fits together and forms one picture. Stewardship involves the whole life. It is a full-time job.

Stewardship is a matter of the heart, not the pocketbook! The only existing basis for stewardship is total commitment. The heart is the starting place. When the life is consecrated wholly to God, the pocketbook is easily within reach! Then it is given cheerfully. The secret is that stewardship began in the heart and is motivated by love. This kind of stewardship does not find it hard to go beyond the tithe. It is based on love instead of law!

The meaning of stewardship

Stewardship is the management of someone else's household affairs. A steward, then, is the manager. All the property belongs to the owner. The steward manages his affairs and reports to him on his stewardship. Faithfulness is God's main requirement for stewards. You are a manager of God's affairs and you are responsible to Him for your stewardship.

Everything you "possess" is a sacred trust. That includes your material possessions as well as your talents, abilities, and potentialities. You do not and cannot own anything! God has entrusted you with some of

His possessions. Do not be satisfied unless God is glorified with your use of His possessions.

The big question, then, is: Does your life glorify God? You are created to bring glory to Him. Stewardship means investing wisely the trust He has given you. He will expect that your investment will reap dividends. Some profits are expected. Refusing to invest your capital is not the way to satisfy your stewardship obligations. Since all of life is stewardship, it means investing your life for God. Such an invested life will reap dividends for the Master. It will be a sweet fragrance to Him.

A life of stewardship begins with surrender to God. That surrender will include you, all your possessions and all your activities. Do not try to surrender one without the other. They all belong in the same package. Withholding one item means the commitment is less than total.

Stewardship is TOTAL COMMITMENT. A stewardship motivated by total commitment is a life to be lived. The whole life is lived to the glory of God. Everything in life comes under divine jurisdiction. Thus, stewardship is a way of life. It is God's way of life for you.

Another stewardship message—

Time-Card Stewardship

By James R. Spruce*

This is the alarm-clock generation. We are worshippers of time. And one of our greatest perils in this time-oriented age is to reason that we may be time-card stewards. This philosophy suggests that you may clock in or clock out when it is time to be a steward of God. Little faithfulness is involved. This light view of time holds that you may be spiritual, or go to church, or pay your tithe, only when it is convenient. A time-card steward believes in stewardship, but only when it is expedient! He reasons that time belongs to him, and

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therefore he serves God on a part-time basis.

Time-card stewards make poor stewards because they are not faithful in using all of their time for God. And Paul reminds us, "It is required in stewards, that a man be found faithful" (1 Cor. 4:2). If a man belongs to God, it follows that all of his time belongs to God. There is no halfway service, no part-time labor for the Lord. And unless God can have all of your time, He cannot use any of it!

Wise stewardship of time is a Christian imperative. It is needed in the disciplined life and it is biblically authenticated. The writer of Ecclesiastes states, "To every thing there is a season, and time to every purpose under the heaven" (3:1). The wise steward uses his time appropriately. God is the Owner. You are the steward. God owns time and eternity and is loaning you the time of your life! To squander it as you please is sinful! To use it for His glory is rewarding!

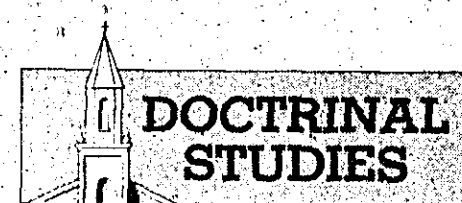
God cannot use time-card stewards. As with money or talents, all of a steward's time is the Lord's. The Psalmist wrote, "My times are in thy hand" (31:15). Are your times in God's hand? Or are you keeping a time card, desiring to stay in your hands rather than His? You may want to pay your tithe to God. You may want to let God control your talents and your home. But what about your time? Does He control that too? Does He control your Saturday nights? Does He own your Sunday afternoons? Does God use you for His glory on your coffee break? He wants all of your time—your spare time, your work time, your rest time, your meal time, your prayer time, your study time.

Are you a wise steward of His time? He does not expect you to spend all of your time in prayer and meditation with Him, but He certainly expects some of your private hours each week. Do you take time for God? He is giving you time right now.

A wise steward owns no time card. He has given it to God. Poor stewardship of time leads to wasted living, shattered personalities, untapped potential. But wise stewardship of time leads to fruitful service, disciplined living.

The earmark of Christian stewardship of time is to own no time card. If you have not already done so, give God the time card that bears your name! Then you may say with the Psalmist, "My times are in thy hand."

February, 1971



By Ross E. Price*

St. Paul's Greek on the Colossian Passage About the Old Man

(Article 13 in a series)

The figure of a change of dress to express a change of character is very frequent and obvious in the Scriptures. In the Psalms we are exhorted to worship the Lord in holy attire (Ps. 29:2; 96:9). In Zechariah's vision of the priest Joshua clothed in filthy garments, the order came to strip those filthy garments from him and clothe him with the clean, new priestly garments (Zech. 3:1-5). Here the declaration is: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel" (3:4b, ASV). Christ referred to the wedding garment for the guests at the marriage feast (Matt. 22:11-14). And in the story of the prodigal's return the servants are ordered by the father to strip off the filthy rags of the swine troughs and to clothe him with the best robe (Luke 15:22). So now, Paul speaks of one's being clothed with the new man, having stripped off the old man. Our passage is Col. 3:9-10; and the apostle's Greek can be translated: "Do not be lying unto one another, having stripped off and put away the old man with his practices, and having put on the new (mān) which is ever being renewed unto (sure and certain) knowledge according to the image of the one having created him."

First, we have the negative particle *mē* used in a prohibition with the present middle imperative, second person plural of *pseudomai*. The present tense would indicate that they are not to make a habit or practice of lying to one another. Character and practice must conform to profession. And St. Paul's choice of *mē*, rather

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than the stronger negative particle *ou*, indicates that he does not believe that lying does exist among them since they have stripped off the old man. It also points out this incongruity for those who profess to have done so. *Pseudomai* is the middle voice form of the verb *pseúdo*, "to speak falsely, to lie to any one, to deceive."

Eis allélous is the indifferent, general preposition of direction, *eis*, followed by the reciprocal pronoun, *allélous*, in the accusative masculine plural, as the object of the preposition. "Unto one another," is a good translation.

The next word is a triple Greek compound, probably coined by the apostle himself. *Apekdukamenoi* is compounded from the Greek prepositions *apo*, meaning "off, or away from," and *ek*, meaning "out of, from within," coupled with the verb *duo* (sometimes spelled *duno*), used here in the form of the aorist middle participle, nominative masculine plural. Its basic classical meaning is "to go into, to enter, to go under, be plunged into, or sink in." In the future and aorist tenses it takes on a causative sense and means "to put clothes on another"; and in the middle voice it carries the idea of "putting clothes on oneself." The Greek preposition, *apo*, has the perfective sense of "wholly," which, coupled with *ekduō*, "to go out from" or "to take off, strip, or unclothe," gives us, in its aoristic and participial form, the concept of "having stripped clean off and out from," and having done it once and for all.

J. B. Lightfoot, of Cambridge, wrote of it as it appears in Col. 2:15 as follows:

"This word appears not to occur at all before St. Paul, and rarely if ever after his time, except in writers who may be supposed to have his language before them. . . . Thus the occurrence . . . here and in 3:9 . . . is remarkable; and the choice of an unusual, if not wholly new, word must have been prompted by the desire to emphasize the completeness of the action."

He then notes the common interpretation of the term by the Greek fathers to mean "having stripped off and put away." Hence we are to understand that the apostle is contending that the old man is to be stripped off and put away once for all.

Ton palaion anthrópon (the old man) is the accusative singular masculine of the definite article ("the") plus the adjective for "old," in the same case number and gender, standing in the attributive position between the article and the noun for "man" (in the same grammatical form) as the object of the verb we have just discussed. In

previous articles we have quite carefully spelled out the meaning of this phrase.

Sun tais praxesi autou is the preposition *sun*, "together with," and the articular noun for "practices" in the associative dative case, plus the form for the third personal pronoun of possession, *autou*, in the genitive case. (The third person personal pronoun is expressed by the intensive pronoun, *autos*.) Literally, "with the practices of him," hence, "with his deeds."

To this point the apostle has given us the negative side of the Christian victory over the "old man." He turns now to tell us what the sanctified "put on." With this our next article will be concerned.

J. B. Lightfoot, *Commentary on Colossians* (Macmillan), p. 255.
Ibid., p. 256.

GLEANINGS

from the Greek

By Ralph Earle*

II Tim. 1:8-18

Sharing Suffering

"Be thou partaker of the afflictions" (v. 8) is all one word in Greek, *sykakopothéo* (only here and 2:3 in NT). It literally means "suffer evil with," and so "suffer hardship together with." Arndt and Gingrich suggest here: "Join with me in suffering for the gospel." That is evidently the idea. It is thought that Paul coined this term.

"Before Times Eternal"

This is the literal meaning of *pro chronon aionion*, which in the KJV is translated "before the world began" (v. 9). It probably means "long ages ago," or "from eternity."

"My Deposit"

"That which I have committed unto him" (v. 12) is *ten paratheken mou*, "my de-

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posit." It may also be translated "what has been entrusted to me" (RSV; cf. NEB). Obviously "my deposit" is somewhat ambiguous. White says that the Greek expression is best taken as "that which I have deposited for safe keeping" (EGT, 157-58). He adds: "Here it means 'my soul' or 'myself.'"

E. K. Simpson (*Pastoral Epistles*, p. 127) agrees with this. He writes: "The apostle is looking at home. Philo applies the term to the soul (ii.37), our costliest treasure, and it is that entrustment the saints, especially in prospect of taking flight, commit into Immanuel's steadfast hands."

Lock also favors this interpretation. He says that the Greek phrase means "that which I have deposited with Him . . . all my precious things which I have put under His care. He does not define or limit; it will include his teaching . . . his apostolic work, his converts . . . his life which has been already in God's keeping and which will remain safe there even through death. . . . The last is perhaps the primary thought. . . ." (*Pastoral Epistles*, p. 88).

Bernard takes a different view. He comments: "In I Tim. vi. 20 and II Tim. i.14 *paratheke*, plainly means the doctrine delivered to Timothy to preach; and hence it appears that here *ten paratheken mou* = the doctrine delivered to Paul by God" (*Pastoral Epistles*, p. 111). He notes that this also ties in more closely with the admonition of the next verse: "Hold fast the form of sound words."

In an extended note, Lock observes that "*paratheke* . . . always implies the situation of one who has to take a long journey and who deposits his money and other valuables with a friend, trusting him to restore it on his return" (p. 90). He goes on to say: "In the N. T. the substantive is only used in the Pastoral Epistles; it comes naturally from one who is preparing for his last long journey, but the verb occurs elsewhere, and the word was used metaphorically in many applications. (a) Of the body of truth which Christ deposits with the Apostle and the Apostle with Timothy, cf. 2 T. 1:18 . . . 6:20 . . . 2 T 1:14, and which Timothy has to hand on to others when he takes his journey to Rome, 2 T 2:2 . . . (b) Of our true self which the Creator has handed over to us to keep safe. . . . (c) Of good works deposited with God in heaven: a very common Jewish thought. . . . (d) Of persons entrusted to the care of others. . . . (e) Of our life deposited with God at death. . . . The life which at first was God's

deposit with us becomes our deposit with God" (pp. 91-92).

"Form" or "Pattern"?

The word *hypotyposis* occurs only here (v. 13) and in I Tim. 1:16. In that place it is best rendered "example"—the example of Paul's life. But here it means "the pattern placed before one to be held fast and copied" (Thayer). Lock suggests that "the signification of a *summary*, *outline*, which Galen assigns the word, best tallies with this context" (p. 127). Timothy was to hold fast the summary or outline of the gospel as expressed in sound words. This suggests the beginnings of a Christian creed.

Once more Timothy is admonished, "Guard the good deposit" (v. 14). He can do this only "by the Holy Spirit," who is the great Conservator of orthodoxy.

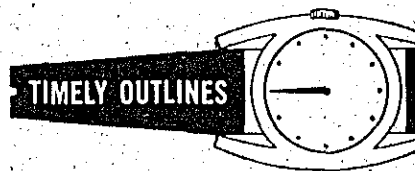
"Asia"

In view of the current use of "Asia" it is important to note that in the New Testament the term never refers to a continent. It designates the Roman province of Asia, at the west end of the peninsula which we now call Asia Minor (modern Turkey). It was only one of half a dozen Roman provinces in that area.

The main city in that province was Ephesus, where Timothy was in charge of the Christian work (I Tim. 1:3). It is a pathetic report that the apostle gives here. Lock suggests: "Possibly all the Asiatic Christians who were in Rome at the time, cf. 4:6, failed to support him at his trial and had now returned to Asia"—they were now "in Asia" and known to Timothy—"or all the Christians in Asia at the time when he was arrested there failed to help him or come with him to Rome" (p. 89).

"Refreshed"

The verb is *anapsycho* (v. 16), found only here in the New Testament. It comes from *psycho*, which meant "to breathe, to blow," and so "to cool, to make cool" (Cremer, *Biblico-Theological Lexicon*, p. 588). The compound then means "to make cool, to refresh" (ibid.). This is brought out beautifully by Kenneth Taylor in *The Living New Testament*: "His visits revived me like a breath of fresh air." The Latin Vulgate has *refrigeravit*. When Onesiphorus came to see Paul in the stuffy dungeon, it was as if the air conditioning had been turned on!



A message for Alabaster opening

Calvary Continuing

By T. Crichton Mitchell*

TEXT: *Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church (Col. 1:24, RSV).*

INTRODUCTION: If we accept the opinions of the scholars and translators, we will have to admit that it takes no fewer than eight of them to convey much of what Paul says here. The same goes for the commentators. The problem is, precisely **WHAT** does Paul mean by "complete—supplement—make up—endure" the things that lack, or the full tale, or what needs to be endured, of Christ's sorrows, or "tribulations" or "afflictions"?

One thing however is clear. It is now Paul's turn for the Cross. In some sense Calvary is continuing. There is a "leftover" to be borne to extend the body of Christ in the world. That "leftover" may have no atoning value, but it has evangelistic efficiency; it extends the triumph of the Cross in the world by bringing in the other sheep and extending the kingdom of God and by building the body and Church of Christ. Paul is witnessing to the fact that he, and every soul captive to Calvary, is likewise motivated by Calvary.

I. WHAT PAUL DID NOT MEAN

A. *That what Jesus did on Calvary was not finished.* Paul knew, and often said that he knew, Christ's sufferings and death to be the final word in the salvation of the race. "He died for all." "Once in the end of the world" he "put away sin by the sacrifice of himself." "It is finished"; i.e., it is complete, perfect, polished, final, unrepeatable, and unimprovable.

B. *That what Jesus did on Calvary was not efficient.* One look at such Scriptures as

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Rom. 5:1-11 would be enough to show that. What Jesus did for us men and our salvation is both sufficient and efficient. God is satisfied, having set Him forth to be the Propitiation for our sin; and the cause is completely served in that John says, "... he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2).

II. WHAT PAUL DID MEAN

A. *That Calvary not only completed something but began something.* Jesus said, "I must work the works of him that sent me ... and finish his work." Yet no sooner had He gone home to heaven than His people were saying to each other, "The Lord is working with us." What Paul is here saying is that he and every redeemed soul, and every community of redeemed souls, is *living under the Cross*. It's a mighty privilege, and in His true people Christ climbs new Calvaries every day. Those hearts that really number themselves with outcasts (high and mighty or down and out), that carry the need of the underprivileged or the overstuffed, the men and women of the reconciling heart and pocketbook—in them Calvary is continuing until the last and the least are gathered home. Calvary began something.

B. *That Calvary's cross is still therefore a REALITY in Christian living.* We cannot use the Alabaster box as an indulgence! We can't buy the right to do what we like with what we do not give to God; we are not dealing in Peter's pence. We cannot please Christ and ourselves simultaneously unless our hearts are one with His Calvary heart. Calvary continues. More than 50 years ago James Denny wrote: "... without ascribing the work of reconciliation to men any more than they [Paul and John] would ascribe sin to Christ, they perceive that reconciliation to God through Christ means that the law and the spirit of Christ's life becomes the law and the spirit of life to those who are reconciled. Salvation does not mean that we are exempted from living Christ's life; it means that we are enabled to share it". (*Christian Doctrine of Reconciliation*, pp. 327-28).

CALVARY CONTINUING. His work is finished but ours never, ever will be. And yet what we do is His doing. The Alabaster box really means that there is a cross set up in the heart and that a Voice ever sounds in our deepest souls saying,

"Something hidden—go and find it—
Lost, and waiting for you—GO!"

"GO," mark you! Not simply "SEND"; for as the whole world is in His heart, so the whole of life is under the Cross.

Footnote: Excellent illustrative material for this text will be found in J. B. Phillips' *The Church Under the Cross*, and Elizabeth Elliott's *Through Gates of Splendor*.

A Scottish illustration of the
Alabaster life—

"Here for your heart, or keep your cash!"

In the history of saints sweet with the fragrance of devotion to Jesus Christ there is nothing finer than the record of the devotion of John Walsh to his Master. John Walsh was John Knox's son-in-law, and he was bondsman to Jesus Christ, and he was the mightiest man in Scotland in the killing-times. The Cross was raised in his heart. He kept a tartan shawl to hand for the shivery midnight hours when he rose from bed to "fill up that which is lacking in the afflictions of Christ." His wife would

ask, "Why dae you dae it, mon? Why dae you dae?" But aye his answer was the same, "I have BURDENS you dinna hae ... 3,000 souls in my charge and I dinna ken how it is wi' maist o' them."

But they caged him at last and kept him for the headman's axe. His wife went to James I to plead for his life and for his freedom.

"Who is your father?" the king speared.

"John Knox," she fired back.

That scared him. "John Knox!" he cried. "John Knox and John Walsh! the devil himself never made such a match!"

"It's right like, Sire," quoth she, "for we didna ask him! But gie my husband back his native air, Sire!"

"Native air," yelled he. "Native air? Gie him to the devil!"

But her father's wit was in her and she thrust back with, "Gie that tae your courtiers!"

At last the king said that Walsh could go home if he would submit to the bishops. But Walsh's wife knew her husband, and lifting her apron she said, 'An' it please your Majesty, I'd rather hae his head there!"

Look at this Alabaster box. **HERE FOR YOUR HEART OR KEEP THE CASH!**

T. CRICHTON MITCHELL

What Some P.K.'s Might Wish Their Dads Would Read

Though in the glamour of the public eye I sway the emotions of men by my oratory or by my silver-tongued singing, or by my skillful playing, and then go home to gripe because supper is late, or because my clothes were not made to suit me, I am become as sounding brass or a tinkling cymbal.

And though I am able to impress others with my vast knowledge of the deep things of the Word of God, and though I am able to accomplish mighty things through faith, so that I become famous among men as a remover of mountains, and have not the love that reads the deep longings of the hearts around the family circle and removes the barriers that grow up in shy and tender hearts, I am nothing.

And though in the glamour of public praise I bestow all my goods to feed the poor, and though I dream of winning the name and fame of a martyr by giving up my body to be burned, and yet close up like a clam at home, or behave like a snapping turtle, knowing nothing of the glory of giving myself in unstinting, self-denying service to those nearest and dearest, it profiteth me nothing.

Now abideth the business, the church, and the home, but within the household is the acid test of the truly yielded life. "But if any provide not for his own, and specially for his own house, he hath denied the faith, and is worse than an infidel."

—Anonymous



THE DEVIL'S EXCUSES FOR NOT TITHING

In January—because of Christmas bills.
In February—because of fuel bills.
In March—because of spring clothes.
In April—because of income taxes.
In May—because too much rain threatens the crops.
In June—because too little rain threatens the crops.
In July—because of vacation expenses.
In September—because of school needs for the children.
In October—because of the need for winter clothes.
In November—because of the Thanksgiving dinner expenses.
In December—because of Christmas buying needs.

Valentine, Neb., Newsletter
D. L. RUNYON, pastor

He said he wouldn't pledge to tithe
Unto his church at all—
That he would give just as he felt
The urgency of the call.

But still he bought a car and pledged
To pay it off someday;
And then a house in which to live,
And each month he would pay.

He pledged to pay his telephone,
Electricity, and gas;
He said he'd pay his water bill
And never let it pass.

He pledged to pay his taxes too,
Upon the house and sod;
But not one cent he'd ever pledge
Unto Almighty God!

AUTHOR UNKNOWN

TITHING THOUGHTS

The way you handle God's money tests your maturity as a Christian.

To the tither giving is a grace, not a disgrace.

Love lifts tithing from an obligation to a privilege.

Tithing lifts living to loving obedience.

FIRST THINGS FIRST

Someone asked John Wanamaker, "How do you get time to run a Sunday school with 4,000 scholars in addition to the business of your stores and your work as Postmaster General?"

Instantly Mr. Wanamaker replied, "Why, the Sunday school is my business! All other things are just things. Forty-five years ago I decided that God's promise was sure—'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"

Sunday School Journal

BE THOU AN EXAMPLE

If all the others came like you,
Would there seldom be an empty pew?
Or would the opposite be true,
If all the others came like you?

If all the others gave like you,
Then how much giving would your church do?
Would the bills be paid as they came due?

If all the members paid like you?
If all the others worked like you,
Then how much work would your church do?
Would the Master's plans be carried through?
If all the others worked like you?

AUTHOR UNKNOWN

The Nazarene Preacher

IDEA SPARKS

By Asa H. Sparks*

No. 2 Stewardship

1. *Where does the church money go?* To aid in church stewardship training figure what it will take per person to operate each service. To figure this, you average Sunday school attendance, average morning service, average evening service, average Wednesday night, plus an average estimate for other meetings. Multiply this by 52 and divide into your local church expense; this will tell you how much it costs per person per service to operate locally.

2. *Do you need help in counting the offerings?* Investigate the Coin Countex counting tray from Evans Specialty Co., P.O. Box 4820, Richmond, Va. 23224.

3. *For your quarterly stewardship letter, try the "pick a paragraph" letter.* It begins: "Dear Church Member, Please pick out a paragraph that fits you from the ones below: (1) To the regular tither; (2) To the regular non-tither; (3) To the spasmodic giver; (4) To the almost and absolute non-giver."

4. *Some Nazarenes have an aversion to the pledging stewardship program of other denominations.* However the best of this system may be used in your congregation by asking the members to give an estimate of their expected giving for a year. The estimate report should give a listing of last year's giving and several options. Have the people fill in the blanks, etc. The options would include (1) figuring a tithe; (2) figuring an increase over last year's giving; (3) giving the same as last year; (4) regular giving; etc.

*Pastor, Gastonia, N.C.

February, 1971

5. *Most Nazarene churches give annual stewardship reports for income tax purposes.* Increase your stewardship training with the quarterly or semi-annual report form in which one writing is used for copies to mail out as needed, from the Cyril-Scott Co., Box 310, Lancaster, Ohio.

6. *The boxed tithing envelopes with the different stewardship message on them each week are ideal for a basis for your pastoral prayer or stewardship sentence before the prayer.* Naturally, you have it in your pocket handy to use just at the right time.

7. *Sometimes it is much easier to get a change in the financial arrangement of your church with solid evidence.* Take the District Minutes and make a comparative study of the other churches your size and see what they spend in the various areas listed. You might even learn that you are underpaid!

8. *Have you tried the Stewardship Plan?* Read Luke 19:12-26 again and then prepare a letter sending a dollar or more to each member and ask him to multiply his "talents." At a set time, all persons will be asked to bring their offerings to the Lord, and each report how he multiplied his talents.

9. *"What Do You Mean, Pledge?"* the now-famous little baby photo booklet is available from the Nazarene Publishing House.

10. *Use your bulletin or newsletter to keep the congregation financially informed.* List your weekly needs. Report the actual giving. Let the people know constantly if you are ahead or behind. They will "come through" if they know!

11. *Some pastors use the Quarterly Statistical Report.* You can give the number present, number absent each week. List the total of the offerings, the per capita giving. Many other items can be added.

It Worked for Us!

By C. L. Thompson*

This is an emphasis on stewardship. We promoted it during the month of February, 1970. We were in revival the first Sunday of February. The second Sunday we put emphasis on church membership, i.e., being a good steward with our lives—investing them in God's kingdom. On this Sunday we received 16 new members.

The third Sunday was "tithes and offering" Sunday with emphasis on offerings. For this Sunday we encouraged our tithers to double-tithe. We explained we never give an offering until we go beyond the tithe.

The last Sunday was "T-Sunday" or Tithing Sunday. On this Sunday we encouraged every person in the church who had an income to try tithing for this one Sunday.

Also, during the month of February in every service someone gave a tithing testimony (the participants were notified ahead of time). The thrilling part came on the last Sunday night when many, many spontaneous testimonies came with nearly everyone emphasizing tithing. Some told how God had blessed across the years as they had honored Him. Some who failed God with their tithe told of their renewed covenant. Some testified they were starting for the first time. It was a great service.

Each week in the newsletter we printed a stewardship article and preached on tithing the last two Sundays. On these Sundays our income doubled. For the month the church reported a record monthly offering and a record number using envelopes. Since the month of February we have continued to show a 50 to 60 percent increase in offerings. We were three months behind in budgets, but now report all budgets paid in full for the year, with nearly three months left in the church year.

It worked for us. We give God the glory.

*Pastor, Southside Church, Richmond, Va.

A Word to Granny George

Dear Granny George:

So nice to hear from you and sense the spirit of your love and devotion to the dear Lord.

We think of you and the wonderful B—— congregation often. The reason we are not more in contact with the people there, including you, is that I have never made it a practice to try to stay too tied to the people through visiting back, and through a constant correspondence, after the new pastor has arrived on the field. I know this is hard for some people to understand and it certainly is hard for us to have to break ties with such wonderful people who have been such a vital part of our lives for 10 years. But I have seen and known of former pastors holding on too much to their former pastorates until it hindered and hampered the new pastor in his work with his people, especially those who are prone to be so personality-conscious. God knows that I never want to be a hindrance to anyone in any way.

Your good pastor, Brother M——, has told me to come and feel free to visit among the people anytime I want to, and I know he sincerely means it, but I feel that I should keep my visiting and writing at a minimum lest I should, myself, be too tied to a former pastorate and thus hurt that church as well as possibly hindering me from giving my best in service and devotion to my present congregation.

This sort of thing, Granny George, is what we must face up to in the Kingdom work as we move from place to place. Thank God, though, in heaven we can have a grand eternal reunion with all the saints from everywhere, can't we! Glory to God forever!

Your friend in Christ,

Editor's note: This is a real letter sent to a real "Granny" by a real pastor—and a noble one.

The Midweek Service

(Continued from page 13)

forward and ask them to distribute a candle and a drip pad to each one. These pads can be three-inch squares of card stock with a small hole punched in the middle which each person can use to put on his candle. Have a larger candle for each of the ushers to use.

Talk briefly about the way Jesus brought the light of truth to the world. Light the central candle to illustrate this. Then tell how He expects each of us who have received Him into our hearts to give the light to others. While the pianist plays "Let the Lower Lights Be Burning," have all of the electric lights extinguished. Only one large candle is burning. Ask the ushers to light their larger candles from this large one and then go down the aisles and light the end candle on each pew. Instruct each person to light the one next to him, etc. It will take just a few moments until every candle is lighted. The effect will be helpful as it illustrates the spread of the gospel.

10. While still in candlelight have the congregation sing the first stanza of "Let the Lower Lights Be Burning."

11. Benediction. Lights on. Have a container for the candles at the door of the church.

Service Number IV

1. Congregational songs emphasizing personal Christian experience such as "He Abides," "I Remember the Time," "He Keeps Me Singing," etc.

2. Four short prayers of thanksgiving for personal salvation.

3. Special song relating to Christian experience—"It's Real"

4. Announcements and offering.

5. "When? Where?" service. Tell your group to testify when and where they were saved. No great details, just the facts and surrounding circumstances. You will need to watch lest some take too much time. Try to get just the time and place of these conversions, or experience of sanctification.

February, 1971

6. Song: "The Old Account Is Settled"

7. Short devotional talk on the importance of knowing you are saved and sanctified.

8. Closing song

9. Benediction

These four services are only suggestions. The field is unlimited to make the midweek service really an HOUR OF POWER. Bible quizzes could be used, age-groups could be exploited, music could be emphasized, and withal the spiritual tone of your whole congregation would be lifted. Let us work to defeat apathy in regard to the midweek service.

A SUNSHINE SAYING

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

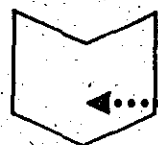
—CHARLES KINGSLEY

The Stewardship of Energy

(Continued from page 9)

getting consumed by details, that the tasks that are the most important and the most demanding will find us at our freshest and our best. The trifling details can wait until we are tired and cannot be bothered with anything else.

Most of us entered the ministry blessed by strong and healthy bodies. May God help us to be good stewards of these most precious treasures—our energy, health, and vitality.



HERE AND THERE AMONG BOOKS



All books reviewed can be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

A Sick World and the Healing Christ

By Herbert F. Lindemann (St. Louis: Concordia Publishing House, 1971. 102 pp., \$1.95.)

Here are nine Lenten and Easter sermons by this popular and stimulating Lutheran preacher. There is no doubt of the author's clear, vigorous style and fresh insight, though many of his positions and statements are objectionable. The chief value of the volume is its skill in relating the Easter events to the acute social problems of our day. And on the fact and meaning of the Resurrection itself he comes through manfully.

R. S. T.

One Divine Moment

Edited by Robert E. Coleman (Old Tappan, N.J.; Fleming H. Revell Co. 125 pp., paper, \$1.95.)

This volume is the story of the revival at Asbury College and its offspring revivals throughout the nation. The first several chapters describe the revival itself, its origin, its nature and progress. In these chapters there are excellent journalistic reports. One chapter consists of a student's diary of hour-by-hour and day-by-day progress, which is sufficiently graphic to cause the reader to feel that he is present. Later chapters in the volume analyze the revival movement biblically and theologically. Here we have in-depth study of revival principles. Contributors to the volume include the president of Asbury College, Dr. Dennis F. Kinlaw; L. Jack Gray, professor of mis-

sions, Southwestern Baptist Theological Seminary; and John T. Seaman, professor of Christian missions, Asbury Theological Seminary.

The revival was characterized by humble confession of sin and thorough adjustment of life, spontaneity and freedom in the Spirit, contagious and uninhibited witnessing with dramatic effects, not only in Wilmore, Ky., but wherever the students or others went with the story. Racial walls were broken down, as well as the other walls which divide men. The echo-revival at Anderson, Ind., which in some respects equaled, if not exceeded, the revival at Asbury, was characterized as "a revival of love." "As God's love filled our hearts," one pastor explained, "all denominational, racial, and age barriers were torn down. Congregational rifts were healed, the generation gap bridged, and families reunited" (p. 78). Here are the three chief and most talked about problems of our day: racism, generation gap, and domestic disunity. All were solved by revival.

Once again we are reminded that the gospel of Jesus Christ is absolutely the only thing which is adequately relevant for the problem of modern society; and that when the Spirit moves in great revival tide, more is accomplished in basic social reform in a short time than is accomplished by any other means over a period of years. And perhaps we should be reminded also that the slow and tedious effort of mechanically organized promotional schemes is a poor substitute for the mighty winds of the Spirit.

This volume was a Ministers' Book Club selection for December.

R. S. T.

The Nazarene Preacher

Some Helps for Home Bible Study Groups

Several books are available which give specific instruction in the fostering and on-going of the cell-group Bible study:

1. One has the practical title, *How to Conduct Home Bible Classes*, by Albert J. Wollen. This was published in 1969 by the Scripture Press Publications, Inc., 49 pp., paper, and sells for 75c. The author of this book has had unusual success himself in promoting this method, and he gives instruction with confidence. He insists, among other things, that the Bible Class should be church-centered and -controlled. He feels that the perils in cell groups can generally be prevented from development if the church has taken the initiative and organized the classes, but he says "problems arise when the church resists and compels laymen to start classes on their own." He emphasizes the importance of a pilot program for the purpose of training leaders, who in turn will lead classes. Then he discusses the methods for class grouping, the necessary qualifications of a successful leader, and other such practical problems.

2. A larger book, put out by a specifically holiness church, is *The Evangelical Home Bible Class*, by Ira L. Shanafelt. This is available from the Nazarene Publishing House for \$1.75. It was copyrighted in 1969. This volume also is divided into several parts with four chapters to begin with on the structuring of the home Bible class, then two chapters on the training of the teacher, followed by five chapters of practical instruction on the promotion and conduct of successful group units. The fourth division of the book is a sample series of week-by-week study outlines going through the Epistle of I John. The format of the lessons is not only unique but especially helpful. The page consists of two columns. In the left column are questions for the guidance of thought and discussion. In the right column is brief but mature and helpful exegesis of the respective verses, giving the Greek shades and terms of meaning. A layman would not have to be a Greek scholar to be able to use this part of the study helpfully, although a pastor, probably, could do it better in most cases.

In describing their program, Rev. Jimmy Johnson, the youth pastor of the Skyline Wesleyan Church, says that "the classes are designed to reach and win those who do not attend church. They have an informal setting held in homes with refreshments, provided by the host and hostess.

During the first year and a half, there were 18 different classes held with hundreds in attendance." He goes ahead to report the amazing results.

3. We may also call attention to a series of booklets for specific groups put out by Asbury Theological Seminary and prepared by Robert E. Coleman, McCreless professor of evangelism, and published by the Department of Evangelism, Asbury Theological Seminary, Wilmore, Ky., in recent years. One is a series of lessons for new Christians, entitled *Established by the Word of God*. Another is a series of lessons for growing Christians, entitled *Life and the Living Word*. The third is Bible lessons for Spirit-filled Christians, entitled *The Spirit and the Word*. This third, apparently, is sponsored by Christian Outreach, Huntington Valley, Pa. All three books are copyrighted by Robert E. Coleman. The third is the deepest of the three and "designed to enable a competent student to grasp the meaning of the Spirit-filled experience and life." The basic plan of the lesson is quite a familiar one, as it is used in numerous home study or correspondence courses, which feature a "find it for yourself" approach, with questions, references, and a space for the student to write in the answer. This, of course, is very helpful for beginners and young people, though it might not be practical for some groups.

4. A recommended book in the area of directions and instruction of new converts, especially through pastor's classes and smaller groups, is *New Testament Follow-up*, by Waylon B. Moore, Wm. B. Eerdmans Co., 1963. 192 pages, with bibliography, paper, \$1.95. This is written for both pastors and laymen and its subtitle is "How to Conserve, Mature and Multiply the Converts." The New Testament principles of follow-up are first discussed in several chapters; then these principles are applied by a discussion of specific, practical methods. For instance, there is a chapter on the new-member class, and also a chapter on the home Bible class. The third division of the book includes specific instruction in the study of the Bible, together with examples of study lessons both for the unconverted and for the converted. There is much here that is useful, though the lessons for the converted which specifically deal with growth in grace fall short of New Testament holiness.

5. Another possible book is *How to Understand the Bible*, by W. Robert Coleman, a study course for youth and adults, by Standard Publishing, Cincinnati, Ohio, 1965.

This has a bibliography, 112 pp., cloth. It is set up for group use.

6. A valuable book is *The Layman Reads His Bible*, by M. J. Suggs, put out by Bethany Press, St. Louis, Mo., 1957. 96 pp., cloth, \$1.95. The author is associate professor of New Testament at Brite College of the Bible, Texas Christian University. He aims the book at the lay Christian who desires to read the Bible helpfully. The chapters in the book intend to give a simple and synoptic introduction to the Bible as a Book, its authorship, its history, its purpose and message; and then also there is a chapter specifically on techniques of Bible reading, and a final chapter on the authority of the Bible.

Between Two Worlds: A Congressman's Choice

By John B. Anderson (Grand Rapids, Mich.: Zondervan Publishing House, 1970. 163 pp., cloth, \$3.95.)

That which makes this volume interesting to the preacher is not just that the author is third-ranking Republican in the United States House of Representatives, but an outspoken and committed Christian. As Christians, we need to understand the inside currents of Washington, the political complexities, and how a Christian should face them. This is the story of how one Christian grapples with our national problems from inside the establishment. Reading it will give a better understanding of such problems as Vietnam, racism, poverty, and crime.

R. S. T.

POINTS TO PONDER

A pessimist is a person who builds dungeons in the air.

When a man forgets himself, he usually starts doing things others will remember.

Personality is what we call our own little collection of peculiarities.

As long as we're not interested, every question has two sides.

A smile goes a long way—but you're the one who must start it on its journey.

R. E. MANER, pastor
Radnor Church, Nashville

Preachers' Exchange



WANTED—Several copies of *The Windows of Heaven*, by J. M. Huff, printed by the West Publishing Co., Apollo, Pa. Write Jake Steffan, 914 N.E. 1st St., Minot, N.D. 58701.

WANTED—To buy copy of *For Heaven's Sake*, by Hannah Smith, Mrs. B. Edgar Johnson, 701 E. 90th St., Kansas City, Mo. 64131.

WANTED—*Preacher's Magazine* and *Heralds of Holiness* prior to 1950. S. Ellsworth Nothstine, Rte. 4, Box 405, Florence, S.C. 29501.

FOR SALE—Chart on Revelation and Daniel, lecture size (4 x 12 ft.), in color, from Clarence Larkin. Like new, \$40.00. S. Ellsworth Nothstine, Rte. 4, Box 405, Florence, S.C. 29501.

WANTED—Vol. II of *George Fox's Journal*, published by Isaac Collins, No. 189 Pearl St., New York, 4th edition, corrected. Printed in 1880. George Emmitt, Box 170, Rte. 32 N., New Paltz, N.Y. 12561. (A two-vol. set.)

CALENDAR DIGEST

FEBRUARY—

STEWARDSHIP MONTH
NWMS Alabaster and Prayer Chart

- 14 Seminary Library Offering
- 21 Brotherhood Week Begins
- 24 Ash Wednesday

MARCH—

- 5 World Day of Prayer
- 7 Cradle Roll Sunday

APRIL—

- 4 Palm Sunday
- 9 Good Friday
- 11 Easter Offering for World Evangelism
- 18 Home Department Enrollment Drive begins
- 25 Nazarene College Day



AMONG OURSELVES

"Religion for my grandfather," said a young modern, "was an experience; for my father it was a tradition; for me it's a nuisance." . . . District Superintendent Robert Woods commented: "No doctrine can remain alive in the intellect that does not renew itself in experience" . . . Of no belief is this more true than of our teaching of holiness. Holiness was an experience with our fathers. If it is only a tradition with us, it will be but a nuisance to our children . . . Every preacher who feels the slightest twinge of concern over such a prospect should read Mrs. B. Edgar Johnson's article (p. 33). Don't be cheated out of it because it is on the ladies' page. One of the most searching and disturbing articles ever to be handled in the *Nazarene Preacher*, it speaks to all of us . . . General Superintendent Emeritus Behner's article (p. 1) reminds me of the claim made several times before on this page, that the Cradle Roll will capture young adults . . . And there are other ways, as Melvin McCullough's article in January explained so convincingly . . . Several pages in the *Supplement* remind me of the spiritual law, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Can you spot the pages?

Until next month,

BT