

# NAZARENE PREACHER

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## A Shepherd of Souls

By General Superintendent Lawlor

THE TITLE "REVEREND" given to the minister by our contemporary society has a bit of exaltation about it. The title given by our Lord seems to be one more commensurate with our task; for Jesus, who called himself "the good shepherd," commissioned Simon Peter in that unique three-time charge by the lake to feed *His lambs, His sheep, His sheep.*

Could any of us covet a higher office than to be a shepherd of souls, bringing light to dark places, then tenderly watching over and shepherding those who have been brought into the light? That, to me, is the highest title for the Nazarene minister. To do justice to such a title will require the devotion of all our life and energy. We shall have to be certain that it is "a calling."

We ministers may come to regard our work as just a "profession"—perhaps even just a way to make a living. But if we are to be true shepherds, we must know that God has called us and placed us in the position we occupy. By this I do not suggest that we must have some supernatural experience such as Paul on the Damascus Road when he asked, "What wilt thou have me to do?" and was told to go into the city and it would be shown him. But I do believe that each man who would be a shepherd of souls must have the definite conviction that he has been called to that task.

The shepherd of souls must have a real love for all people and a concern for their eternal welfare, coupled with a personal love for and devotion to Almighty God. The shepherd of souls must always feel that he has a definite message for the people, for our task is to present Jesus Christ in the power of the Spirit, that men may come to repentance and faith in Him as their Saviour, following Him as Lord into the fellowship of the church.

We must as shepherds constantly search for souls, for the love of the shepherd ever has in mind the sheep, the lost sheep, the straying sheep, the wounded sheep. We must search until we find them. To do this, we shall have to be completely consecrated to the task, pouring contempt upon the things of time which others seek for, having no thought for compensation or of power or of rank or station. Just to be a shepherd of souls as He directs should meet our highest ambition.

The shepherd of souls must be a student of priorities, careful lest worthless trifles occupy sacred moments while grave responsibilities are shirked. Covetousness and pride so easily creep into the life of the

(Continued on page 16)

# (.....From the.....) EDITOR

## How About Some New Year's Resolutions?

**T**hey can be good for the soul—and one's ministry as well. Let each of us, then, resolve before God:

—To be a *happy Christian*—not just jovial, but joyful; not by temperament, but by grace; not a cover-up gaiety, but a bubbling-up gratitude; not a frothy frivolity, but the incandescence of inner victory.

—To be a *cheerful minister*—by which is meant to minister cheerfully, not stintingly or calculatingly or gloomily.

—To be a *growing person*—not running from life, but facing it; not content with the levels we have reached, but stretching every nerve for more—of God, of knowledge, of depth, of Christlikeness.

—To be an *efficient worker*—neither dawdling nor doodling; not fussy in a trifling busyness, or shuffling haphazardly through the days without goal, system, or plan; but mastering tasks and time, to get maximum mileage out of every workday minute.

—To be a *reliable churchman*—not a "lone wolf" (or *any* kind of wolf, for that matter), out of step and out of joint and out of tune and "out of sorts"; but appreciative, cooperative, loyal, geared in; in short, the answer to a D.S.'s prayer.

—To be a *wise shepherd* (or counsellor, if an evangelist)—not just clever, but truly wise; understanding, sound in judgment, balanced; able to accept people without being complacent about them; to see through them without deserting them; to keep pros and cons in equitable relation; to know the seamy side without becoming cynical and unloving; on the other hand, to love without emotional entanglements or gushy sentimentality or blank-check permissiveness; to be able to discipline without destroying; to foster loyalty without creating dependence.

—To be a *"big" leader*—not conceited or pigheaded or defensive or demanding or artfully devious; not nursing a "big shot" ego; but big enough to disengage one's ministry from self-interest; to gladly give credit to others; to be a booster, without fear of being overshadowed by the ones we boost; to rejoice in the other fellow's successes and promotions; to refuse to interpret disagreement with our ideas as a rejection of us; to conquer the insecurity that dares not admit an error; to be able to respect our laymen (or yokefellow pastor, if an evangelist), and accept their ideas, instead of forever imposing ours; to have the grace and

maturity to fail in a project without passing the buck, or becoming censorious, or discouraged and bitter—or perhaps quitting in a huff.

—To be a *good husband and father*—which is umpteen times more than simply being a good provider, or even being a good man. The "charity" which "begins at home" includes time, interest, attention, empathy, poise, consideration, and helpfulness. And good humor. It includes at least *some* of one's best, instead of frayed ends of spent days and ragged nerves.

—To be an effective *holiness preacher*—not a time-serving sermon-monger; not a suit-every-taste pabulum mixer, but an earnest herald, in public and private, of the whole counsel of God; so earnest (and as competent as earnest) that our preaching becomes a "happening."

—To be a *soul winner*—ardent, persistent, compassionate, burdened; leading men and women and boys and girls to Calvary, then to Pentecost, then into growth and service; winning the outsiders to the Saviour, the saved into the church, the church members into Spirit-fullness and the delightful joys of the overcoming life.

Any chance of succeeding with all these resolutions in 1972? Yes. Success in every one, by every preacher, is not only possible but obligatory. How? To begin with, by asking God for the gift of self-criticism without self-disparagement. The Holy Spirit must be honored here. Then, a man must learn to alternate pushing with pausing. He must know how to seek renewal of spirit, mind, and body; of enthusiasm and faith; and of that buoyant sense of freshness and wonder and romance. There must be daily, weekly, monthly, and annual *stops* for unhurried refueling. Refueling "in flight" is for emergencies, not intended to be the usual pattern.

In these quiet times a man must be able to step back, as an artist does from his picture, and readjust his perspective. His priorities must be mercilessly scrutinized, frequently, and just as mercilessly guarded. Quality simply must take precedence over quantity.

And finally, his resolutions must constitute his self-image which he carries in his mind at all times, as a man carries his wife's picture in his wallet. Then the Holy Spirit will be transforming him into the image of Christ "from glory to glory," and be molding him into an "able minister of the new testament" (II Cor. 3:6, 18).

The average student thinks he has two options before him when he graduates. On one hand he can go back home and roll over and play dead—that is, he can be a "priest" to his people, loving them, accepting them, agreeing with them, making no waves, and causing no trouble. On the other hand he thinks he can go back, shoot off his mouth, and lose his job. In doing this he considers himself a "prophet." These are two alternative ways of coping out, of not making a difference, of making sure nothing changes. On one hand you bless the status quo; that makes you a priest. On the other hand you blast the status quo; that makes you a prophet. The net effect is the same: nothing changes.

James Glasse, *The Christian Ministry*

If we will not learn from the past  
we will not benefit the future

## The Pastor's Responsibility in Promoting Holiness

By H. B. Garvin\*

**T**O BEGIN WITH I would like to ask the question: Why would any regular attendant in any Nazarene congregation be able to say, "It has been a long time since I have heard any definite preaching on holiness in our church?"

I first came in contact with the preaching of "second-blessing holiness" in a National Holiness Association camp meeting. It was rugged and definite preaching that I heard there, and it opened up the way for me to seek and obtain the experience of entire sanctification. I remember when and where I got the experience, and I began at once to give a clear and burning testimony to the sanctifying power of God in my soul.

Those rugged holiness preachers could not offer us a holiness church to join. The best they could do was to tell us to go back to our churches and testify to the experience. This, they said, we would have to do if we were going to be able to keep it. I took them at their word and did that very thing. Of course it caused no small stir in my home church, and immediately brought on opposition and persecution both in my church and in my home—for my father, who had served as a deacon in the church, followed the leadership of my pastor to stop my religious fervor.

It became very interesting indeed. The fight was on in earnest, but my steadfast purpose to live it and to

testify to the experience kept me victorious day by day. Bless the Lord, the plan worked both in my home and among some of my friends. The fact that my precious mother was soon sanctified gave me new courage and cause for real thanksgiving to God.

But such a situation was not fully satisfying to my young heart, for I was constantly longing for a church home where I could work and testify without being opposed and persecuted. I needed a pastor who would give me spiritual help and encouragement. Is there wonder that I was happy when I found the Church of the Nazarene!

Soon I married and moved to a distant city to take the position as superintendent of the public schools. It was here that we began to attend — church, and I was asked to teach the Young People's Bible Class in Sunday school. As time progressed, the pastor of this church asked us to join the church and assume responsibilities.

My wife and I spent an evening with the pastor to talk the matter over. We told him of our experience of sanctification, and asked him if he would preach holiness in his church if we would join. I approached him on the matter because I knew that he had a holiness background. He hesitated, and finally said that he would preach holiness. Then I pressed him to know if he would preach it so clearly and definitely as to lead people into the experience. I asked him if he would stand by it and defini-

nitely encourage the people to obtain the experience. This put the pastor squarely on the spot and he backed down, saying that his people would not stand for it. Of course we did not join his church.

Providentially for us and others, the Church of the Nazarene soon came to the city for a tent meeting, and later was organized. Now, I have said that in order that I might say this: We, as leaders in our great church, have a blessed and fruitful heritage as a holy people which we must not allow to slip from us as time carries us on through the years. We do have in the Church of the Nazarene a definite *holiness church*, and one which stands for a *deep spirituality without fanaticism*. Our church has a message, and with the *power of the Holy Spirit* we can go forward to save and bless a lost world.

My wife and I joined this denomination back in the early days of 1912, in the face of opposition and misunderstanding, and after praying about it and studying its brief *Manual*. We have never regretted the step. In fact it has been an inspiring, glowing, and fruitful experience all the way. I told the little crowd where I joined never to pull down the standards of the church for me, for I meant to reach up and measure up to its standards if I had to get *spiritual stilts*. I really meant what I said, and I can truthfully say that from that time to the present I have not knowingly pulled down the standards of the Church of the Nazarene. Thank God, it gives me a good feeling to know this through the more than 50 years I have served as an elder in the church. The church has done more for me and my good family than I could ever repay.

Now hear me, Nazarene pastors, for I would like to speak to you. And I speak in love. Could it be that you have gotten so busy in the promotion of the work of the church that you have not preached *holiness*, as often or as clearly

as you should? Then you have been too busy with matters of less importance. Don't forget that *holiness is the cardinal doctrine of our church*, and that all that we do and are must agree with this central objective. Above all, we must promote holy being and holy living. *Of what avail is it in the end to promote the church if we do not effectively promote holiness?*

Please do not misunderstand me at this point. I am for the faithful promotion of every phase of our denominational work. And through the years I have been conscious of the fact that the pastor is the key man in the actual promotion of the work of the church. Whatever is to be accomplished by the church as a whole must be put into effect, and be brought to a successful conclusion, by the pastor. But it is also true that the *spiritual accomplishments* of the church depend on the pastor.

A charge to keep we have, and we must someday face the record of the years. As pastors let us ask ourselves questions like these: Are our people really awakened to their need of the experience of holiness under my preaching? Do I feel responsible for the situation? Do I really care, and do I carry a burden for the unsanctified in my church? Is there anything I can do to encourage and promote the cause of holiness in the church? Are they given time to testify, and are they encouraged to be definite in testifying to sanctification? We all know that sanctified people have problems. Is there anything we can do or say to help them solve their problems? Do they know we want to help them? In this distraught and troubled age are we willing that the church people under our leadership shall lose their burning testimony and become cold and formal? *Heart holiness is still real and works*. In the Church, God's sanctifying power is the need of the hour. Let us keep the Church of the Nazarene on fire.

\*Retired elder, Fort Lauderdale, Fla.

Prayer power is  
the crucial power

## Mobilizing Prayers for Evangelism

By Richard Young\*

**E**VANGELISM CONCERN is at high tide in much of the Church today. Evidence is found in the growing number of conferences and meetings on evangelism, including even a World Congress in 1966 and a U.S. Congress in 1969; in the vast amount of recent literature on the subject; and in a flurry of evangelistic activity on congregational and trans-denominational levels.

The Church is at work sharpening its methods and applying them to the needs of the day. Evangelistic crusades have never been planned on so large a scale or organized so well. Interest and involvement in personal evangelism are growing by leaps and bounds. Electronic media and the printed page more and more become the tools of an evangelizing church.

Yet in all of the talk and activity one thing is too often conspicuous by its absence—the subject of prayer and its importance in evangelism. For example, more than 800 pages of papers and reports from the 1966 World Congress on Evangelism have been published. Only once is prayer mentioned in the table of contents, and in that two-and-one-half-page paper the author hardly touches his announced subject. Many other publications dealing with evangelism—both books and periodicals—have little or nothing to say about prayer and its role.

This would seem to indicate one of two things: either the Church is inclined to think that prayer is not important in evangelism, or, and more likely, it is inclined to take for granted that everyone understands prayer to be im-

portant so that little need be said about it. Either of these two conclusions is dangerous.

Prayer is absolutely essential to effective evangelism. This inescapable conclusion is substantiated in the Bible account of the Early Church, in the record of the great periods of revival and evangelism through the Church's history, and in the testimony of contemporary churchmen. What kind of story of evangelism do you suppose would have been written in the Acts of the Apostles had not prayer had the place it did in the lives of those early Christians? Would we even know such names as Jonathan Edwards, David Brainerd, John Wesley, Hudson Taylor, Charles Finney, Dwight L. Moody, and many others had it not been for the undergirding of prayer in their evangelism?

Leonard Ravenhill has said, "The two prerequisites to successful Christian living are vision and passion, both of which are born in and maintained by prayer." According to Dr. G. B. Williamson, in evangelism "... we cannot expect large results with little prayer. Often it takes the cumulative effort of many prayers and many weeks, months, and even years of fruitful praying to accomplish the desired results."

Because prayer is essential to effective evangelism, we face another inescapable conclusion: We will succeed in evangelizing in the local church only to the extent that we succeed in mobilizing prayer support for our evangelism. We may have all of the trappings of evangelism without prayer, but all

will ultimately come to little or nothing unless the congregation learns to pray.

The question then is, How do we mobilize prayer support for evangelism? May I suggest three areas for consideration: (1) the power of example, (2) our thinking about prayer, and (3) some ideas that work.

### The Power of Example

Prayer support for evangelism cannot be separated from the total prayer life of an individual or congregation. When the private prayer life is weak, prayer support for evangelism will be weak. Therefore it is necessary to develop the total prayer life of a congregation to mobilize prayer support for evangelism.

Jesus offers us the best example of how this can be done. As we study His life and method, a clear pattern emerges. Nowhere does He attempt to tongue-lash His followers or even push them into the development of their personal prayer lives. Rather His method is to lure them into lives of prayer by the power of His personal example. Luke tells us, "And it came to pass, that, as he [Jesus] was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray" (Luke 11:1). The connection here between His example and their request is certainly not coincidental. They had observed and listened, probably for quite some time, and in so doing found in themselves a growing desire to be like Him in prayer.

The old adage is still true: A praying preacher does beget a praying congregation. No amount of preaching or scolding or planning or organizing will take the place of example at this point in the pastor's life. If the pastor will lead the way in prayer support for evangelism, at least some will follow, and that number will be greater than the number of those he might drive to pray.

One of my former pastors comes im-

mediately to mind. Every Saturday morning at 5:30 he regularly met with the men of the church to pray. As he poured out his heart in prayer, we could all sense that he was no casual visitor to the place of communion with God. When he stood in the pulpit to pray for his people on Sunday morning, he wept for them like a man whose burden was real. During the time I was under his ministry I faced the greatest test of my confidence in prayer that I have ever faced, and as much as any one thing, the example of my pastor helped me through the crisis and strengthened and deepened my prayer life.

Recently an evangelist came to preach for a week to the congregation I pastor. His preaching was tops and his ministry dynamic and Spirit-anointed. We had the best meeting we have ever had: better attendance, more new converts, higher enthusiasm. When the meeting was completed and the evangelist had gone, I took time to evaluate the impact of the week upon me personally. I discovered that the prayer life of the evangelist was what had made the greatest impression upon me. He undergirded his evangelism with prayer, and he was in the habit of seeing his prayers answered. The power of his example stirred me to a new level of concern for my own prayer life. He accomplished more through what he was than he could ever have accomplished through what he said.

We must face our responsibility squarely. Usually the prayer life of a congregation will not rise above the prayer life of its leaders. In fact, it will most often fall a little below. In order to mobilize prayers for evangelism, pastors and key laymen must lead the way through a continually developing personal prayer support of this work that will challenge others to follow. There is no substitute for the power of example.

(To be continued)

\*Pastor, Shawnee Mission, Kan.

"Like the man who has lost the feeling in his hands, the pastor is sometimes unable to feel and understand what he is handling and shaping through his work"

## The Numb Hands Syndrome

By G. Lloyd Rediger

**I**N THESE REVOLUTIONARY TIMES religious leaders are not immune to doubts and fears, even in the area of their calling and expertise. This need not bring panic but should remind us that we are human.

I am finding more and more pastors questioning both the religious system within which they operate and their understanding of their personal ministries. We all know the need for questioning and evaluation, but as human beings we also need to feel some consistent satisfactions from our work. And they are there if we are aware of them.

One aspect of our doubts is evidenced in what I have come to call "the numb hands syndrome." I am referring to a pastor's loss of feeling for what he is doing. As the man who has lost the feeling in his hands, the pastor is sometimes unable to feel and understand what he is handling and shaping through his work.

A biblical illustration comes to mind. I can imagine the numb hands syn-

drome afflicting the disciples when they were on the hillside with Jesus, passing out food to the 5,000 hungry persons who had gathered. They may have become so caught up in the miraculous event in which they were participating that they failed to notice the distressed or appreciative eyes as food was placed in outstretched hands. The touch of one human hand on another may have been lost in their numbness. Obvious parallels exist today in the euphoria of some new ministry ideas.

There are several other symptoms of this syndrome. One is the feeling that the pastor in the neighboring parish or some well-publicized church leader is accomplishing a greater ministry.

We are all bombarded by the suggestions and the publicity surrounding dramatic or avant garde ministries these days. There seems to be little reward for the pastor who consistently binds wounds, feeds the hungry, and preaches the gospel without fanfare. And while he patiently distributes the bread to the needy, he may be distracted by the more dramatic events on another hillside, or he may be overwhelmed by the scope of human needs.

So he loses the feeling of what his own hands are doing, even though they are following Jesus' example of giving bread to the hungry.

A third possible symptom is the numbness accompanying the *déjà-vu* experience—seeing the same experience over and over. Here the pastor sees the same need or situation so often that he loses the sense of feeling involved in what is happening. He knows, for example, that the parents who come to him with a teen-ager who is acting out his unhappiness in inappropriate ways are feeling great anguish of spirit. But he has seen this so often that he has difficulty getting in touch with their feelings.

There is another facet to this third syndrome. The pastor may give of himself so often without renewing his strength that the numbness is a natural result of physical and spiritual exhaustion.

A fourth symptom of the numb hands syndrome is the loss of sensitivity toward his own wife and family. The pastor often ministers to others but loses touch with those who have a prior claim on his love and service. He forgets what the loving touch and listening ear can mean to a wife and children. Consequently his numb hands here leave him out of touch with both the needs and the rewards in his own home.

James Dittes in his recent book, *Minister on the Spot*, writes of the pastor who is able to minister healing to others but loses touch with healing for himself. In a day of great confusion and pressure the pastor needs a continuing sense of his own validity as a minister and a way of finding satisfaction in his everyday experiences. If he is distracted by the dramatic things others are doing or longs for some fantasied ideal of ministry, his hands will be numb to the rich possibilities of service in the familiar needs of people.

**Practical  
Points**

that make  
a difference

### Don't Antagonize Your Prospects!

Dear Son:

My friends were a little hurt! They responded to our pastor's challenge to win a neighbor to Christ and the church and were in the process of doing just that! They invited the Browns to their home for dinner, talked about Christ and the church, and brought them to worship. The neighbors were interested in the warmth of the Nazarenes and were attracted by the sincerity of the message.

Then it happened! In a follow-up telephone conversation our pastor censured the Browns for some theological questions asked. Now, the neighbors were wrong and our pastor right; but this was no time for controversial discussions of any nature—and much less over a telephone! As a result a new couple is lost to Christ and one of our own couples have lost their drive to witness to their neighbors.

Son, a pastor must be as "wise as a serpent" and as "harmless as a dove" in more ways than one if he plans to win new people for Christ. He must "woo" them first and then instruct after he has won their confidence. Think it over and I believe that the Spirit will use you in attracting new people to your fellowship.

Love,  
*Dad*

Reprinted from *Monday Morning*, April, 1971. By permission.

How the pastor can help  
or hinder his lay leaders

## Do We Stifle Leadership?

By Richard K. Morton\*

LEADERSHIP IS NOT some kind of statistically inevitable element in a group—an element which simply appears in a group without any help from it.

If leadership is to grow, serve, and be effective, it has to be developed, encouraged, given room and support, and trained through processes pursued by the group as a whole. What we need to remember is that leadership does not often occur, as it were, with a capital letter, in people who are simply 100 percent leaders. What we most often deal with is with a number who have some leadership qualities. They may have, for example, some special knowledge in a certain field; they may have dynamic or very friendly personalities; or they may have a deep interest in a certain field. We can often use people of this kind even if they are not what we might call all-round leaders.

No matter how we have produced leadership, we must promptly give it a place to serve and a definition of its objectives. There is nothing more frustrating than for real leadership to fail to get from the group any clear idea of what is wanted. We must likewise give the leader authority and power needed for whatever his task requires. But most

of all we need to give leadership enthusiastic, united, strong followship. Few leaders can do a group's tasks all by themselves. We must accept authority and projects delegated to us by the leaders—and then follow through with them. If we accept a responsibility and then do nothing, and then say nothing about our doing nothing, we weaken the entire program of the group. There must also be frequently used lines of communication between leadership and the membership, so that all know what is going on and most effectively share in helping it to go on.

In all my years of working in churches and community organizations I have heard no remark more often than this: "I was willing to take charge, but I could not get people to help me, or, what was worse, they perfunctorily agreed and then did nothing."

We can easily stifle leadership by such discouraging situations, even before they start. Another way to stifle it is to be so anxious to get certain touchy people involved that the leaders find themselves laden with a lot of people who just want a position and an honor, but do not intend to do anything. If a proposal has to go through too many offices and committees before anything can be done, no work will be very successful.

Another way to stifle leadership is to get so many other people involved in somewhat similar jobs that the leader has no chance to get the project organized and unified because too many are pulling the workers in too many directions.

Sometimes the officials of a church or another organization stifle leadership because they never really outline fully what the project entails or requires and what the rules and restrictions on procedures may be. If there are certain patterns that cannot be followed or certain things that cannot be done, the leaders should know about these in advance.

Any leadership can be promptly stifled and even rebuffed if, the minute they are chosen, people begin making unreasonable and excessive demands and put the whole success of a project on their shoulders. I have so often known leaders to be completely blocked when individuals began to pressure them and to make unnecessary criticisms.

Leaders are very often overloaded and given an impossible situation—especially when so many do not carry their share of the load. Leaders need help—and they need a little appreciation. If we mislead and harass them and compare their work with what was done previously, we are not going to keep them very long.

Group unity needs to work out well if leadership is to do its best. It cannot

go far if a group is all divided up into small cells with differing opinions (which are constantly being expressed). Leadership will feel smothered and rebuffed if it is constantly having to keep people in line and keeping them from going off into tangents of their own.

It goes without saying that competent leadership will not be content with a situation where they find that they are holding a hollow or perfunctory title, with no real authority or objective, while others are really in charge.

Many factors lie behind the production and activity of leaders. There can be study courses, training groups, and so on. But chances for real success are slim where any prospective leaders find their group torn asunder with petty dislikes and prejudices, oversensitive and irritating persons who never seem to be able to get along with any leaders. Such a group needs an effective and firm way of protecting leaders from such stifling experiences.

Such a group needs to be dynamic. It was said of one obscure group that it never had any leadership problems because it never did anything of sufficient worth to require the services of a leader!

A purposeful, consecrated, and dynamic group needs to be constantly producing leadership and encouraging others who have a bit of leadership to do what they can. Then, when someone is a leader and is designated as such, help him lead!

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Many ministers bear a terrible guilt because they believe that if they had a little more time they could do everything for everybody. This really is a form of sin—trying to play God—and any pastor worth his salt deserves to be frustrated by this behavior because it violates a basic Christian theological insight.

James Glasse, *The Christian Ministry*

\*Jacksonville, Fla.



## Clerical Harmlessness

By Kenneth L. Dodge\*

You may have heard of the old Scotch lady who referred to a young man as obviously for the ministry because he was a "right harmless laddie."

I can't think of a more devastating thing to say about preachers and pastors. Call them egotists, perhaps, because many of us are. Refer to them as troublemakers if you will, for many of us must plead guilty to that charge. Brand them as men lacking proper respect for the rich and successful and powerful, for this is an attitude that breaks above the surface now and then. But may the good Lord forbid that any man should look at us and say: "Harmless!"

Yet for many a layman this is the picture of the ideal minister. He must be "spiritual," by which he means otherworldly. He must be willing to run errands and do whatever the church cannot get anybody else to do. He must speak of matters so esoteric and general that no man will be stabbed in his conscience or troubled in his mind. Let preachers believe that all is well, while practical men go about their business. The minister can do no harm at a wedding or a funeral, and if he can tell some pretty good stories after dinner for free, that will be fine.

But even sadder than this distorted picture held by some laymen is the image too many preachers have of themselves. They begin to think of themselves as "right harmless laddies." I have listened to cheap entertainment by preachers who have long ago lost all sense of speaking for God and to men. Having eased the tension of discipline, they become commercial men, with one eye on profit and the other on safety. Someone has rightly said, "Shun as you would the plague a cleric who from being poor has become wealthy, or who from being a nobody has become a celebrity." Let all the people say, "Amen," to that!

A doctor reports (in a book I recently read) that, when he was an assistant to a great professor of therapeutics, he heard him say many times, "If you are told that a medicine is harmless you may assume that it also lacks any healing properties." That is a good word for a drug-addicted generation. All the talk about all the medicines you can take that can cure you without any danger of hurting you is false. To study medicine is to learn to take calculated risks.

It may be sad news to the boys who are only comfort-dispensers to learn that too much comfort can destroy a man. Could it be true that, if what I say next Sunday morning cannot possibly hurt anyone, it can not help anyone either?

Remember, we wield a two-edged sword with sharp edges. We are not little boys playing with wooden ones.

\*Pastor, Immanuel, Syracuse, N. Y.

## Some Philosophical Justifications of the Doctrine of Scriptural Holiness

by Ross E. Price\*

I believe that holiness is philosophically correct because:

*It is the only ideal worthy of God.*

A holy God could not will anything less than holiness for His creatures.

God is not a mere Grecian Demiurge creating an evil universe.

*It is the only adequate remedy for sin.*

Sin is twofold in its nature; hence God's remedy for sin is also twofold.

Sin is the opposite of holiness; hence to defeat sin is to establish holiness.

*It is consistent with the real dignity of manhood.*

The Edenic beauty of Adam was his primitive holiness. So the real beauty of men today is holiness.

Man is a spirit. Holiness is the true atmosphere of eternal spirits. Anything less than holiness lowers the essential dignity of humanity, and is unworthy of the significance of personalities.

*Holiness harmonizes the personality. It destroys its divided allegiance.*

It relieves the dualism in the personality of the unsanctified.

It purifies the heart of the "double-minded."

It eradicates the sin principle from the subconscious life. (See "Symposi-

\*Superintendent, Rocky Mountain District, Billings, Mont.

run on Eradication" in the *Preacher's Magazine*, Jan.—Feb., 1948, pp. 6-21.)

It dispels the sense of guilt and fear, and rids of morbid doubts.

*Holiness orients the individual to his universe.*

It brings one to a right relationship with God and reality. The sanctified man is enabled to live his life in harmony with reality, not destroying himself by opposing its basic laws, such as cause and effect, sowing and reaping, Christ or chaos.

*Holiness unites the will of man with that of his Maker.*

Thus there result no cross-purposes with life. Man does not fling himself against the Eternal, but cooperates, saying, "Not my will, but thine, be done."

*It furnishes the sanctified with a "master motive."*

"A man is as his master passion." This master motive for holiness knits all of life's desires and urges up into one coherent whole. Man is going somewhere "wholeheartedly."

This means not only "purity of intention," but "power for performance."

*Holiness agrees with the basic fact of human freedom.*

Christian perfection rises or falls with the doctrine of human freedom. Indeterminism means that several futures are possible and compatible with the same past. A determined world is one in which evil is not only a fact but a necessity. A free world makes God responsible only for the possibility of evil (not its actuality). Indeterminism is the doctrine of promise. It offers a universe in which there is a chance of overcoming and eradicating evil.

Sin is bondage. That Christ offers to set men free is the very core of the doctrine of holiness. It is a commendation for the grace of God when it can do something for and with guilty and de-praved sinners.



Dear Editor:

I am writing concerning an article by Mary Tregenza for "The Preacher's Wife." She wrote, and I quote, "Overworked? This may be more her husband's fault than the congregation's."

It was of special interest to me to know that I am not the only pastor's wife with this problem. Such things cannot be discussed promiscuously. I have considered discussing it with the D.S.'s wife, but I fear any admission of a problem might harm my husband's image.

I have been to retreats and preachers' meetings where this has been discussed among the ladies, but never once have I heard it discussed in a session where men were present. I have read every practice book my husband owns or has borrowed, but I have never read a sentence even hinting that it is possible for the pastor himself to make too many demands upon his own wife. I do not want to be a problem pastor's wife. My consecration is complete. I feel we are where God wants us. I love the church, its work, and its people. And I dearly love my husband. But surely there is a limit to what one person can do. In spite of eight or nine hours of sleep most nights I feel physically exhausted and emotionally drained. I must admit to being cross with my family without provocation on their

part. Almost constantly I fight tears which won't be kept back when I am alone.

Many times my house is not presentable and my ironing is perpetually behind. This causes a certain amount of friction, since my husband's mother was a flawless housekeeper. However, since he is not the type to lend a helping hand, I long ago gave up expecting help from him. All this the devil uses to try to defeat me spiritually.

So what can a pastor's wife do? Is there anyone, anywhere who will raise his voice in our behalf to the pastors themselves?

If there is no one, how about a change in our church rules to permit a pastor a "bar-em"?

A PASTOR'S WIFE

EDITOR: To protect her anonymity the full recital of this busy mother's overload is omitted. But the case is real, not fictional.

#### Letter to a Pastor

Dear Pastor,

*That was a great sermon last night—so dynamic and all. You really put it straight.*

*But some of the things you said—well, I'm all confused.*

*Like when you said we ought to come to prayer meeting "even if it is boring." First, I can't figure out why it should be boring. You've said before that God's Word is ever new and invigorating and a lot of things like that. But if it is boring, I wonder why we ought to go. I thought we were supposed to go to get spiritual strength, but it must be that we get extra credit for going or something. Otherwise, I can't see why we ought to go to a boring meeting.*

*And that part about Jesus wanting to see the children. I was glad to hear that, but I wish this church felt that way and would make provision for the children. You sure don't get too much out of a service when you have to entertain a baby. And it's hard to explain to a little kid why he always has to go to grown-ups' meetings. Looks like we could at least trade off and have children's meetings every other Sunday.*

*And you said a real Christian would be in church for Sunday school and NYPS and all the other meetings. Now please don't*



misunderstand me, but I can't help wondering why you never come over to the church on Sunday mornings until after Sunday school and slip into the back seat at NYPS just in time to lead the dismissal prayer. Do you have a special permit to skip those things?

Maybe you didn't know that your teen-aged son slipped out of VBS after opening exercises. Or is that okay for preachers' boys?

I really do hope I don't sound too forward. But this is all so new to me and I'm just trying to figure things out. I'm sure you can explain.

Sincerely,

A new Sunday school member

P.S. One more thing. It sort of bothers me when you sit on the platform and look at the ceiling lights or out the window while we sing. I know not everybody can sing, but when you look at the lights like that, I keep wanting to look up there and see if there are bugs on them or something. It seems to me that, if preachers can't sing, they could look at the books and listen to the words. I just thought I'd give you a hint about that. I know you'd let me know if it were me.

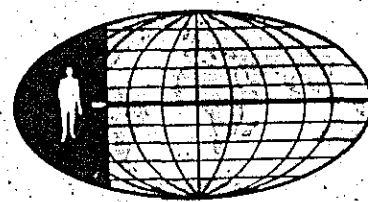
Submitted by Wilma Goodman

## A Shepherd of Souls (Continued from page 1)

minister! By virtue of our positions special privileges and recognitions frequently are ours. We are wise often to recall the exhortation of the one Jesus commissioned as a shepherd; Simon Peter, who wrote, "Feed the flock of God which is among you, taking oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:2-3).

If we are to faithfully fulfill our task as shepherds, we must learn to link ourselves with the lives of people, sharing in their joys and sorrows, never neglecting our supreme obligation of pastoral visitation. The shepherd must, above all things, be a friend and an advisor of the whole flock—and how can you be that to those whom you have never visited in their home? Time spent going from home to home, meeting your people in their everyday setting, gaining their confidence, and just listening to them, is part of the high standard of being a shepherd of souls.

Soon—for the night cometh—each of us must give an account of himself before God. Then will our ministry as shepherds unfold before Him who knows all. If we have failed in our stewardship, how unconvincing will be any words that we might bring before our Lord in the day when He shall give judgment on our conduct as "shepherds of souls"! Let us refuse every voice, without or within, that would move us from the shepherd's life "until the day break, and the shadows flee away."



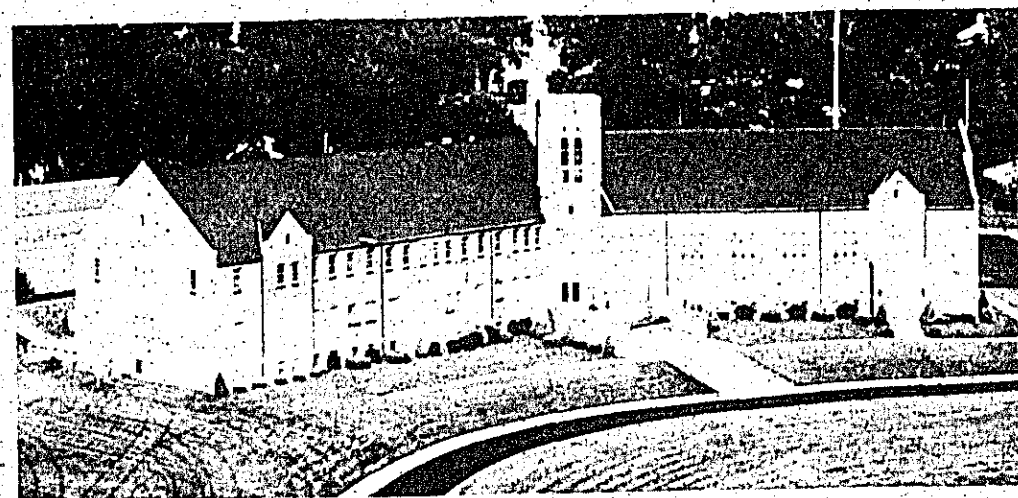
## The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

Earl C. Wolf, Editor  
Terry Read, Office Editor

EDUCATION

# NAZARENE THEOLOGICAL SEMINARY



## ANNUAL OFFERING SUNDAY February 13

Send your offering direct to the Seminary  
1700 E. Meyer Blvd., Kansas City, Mo. 64131

## Reading the Balances

**S**TART OF A NEW YEAR is time for every pastor to give thought to many things, among them the image of his church.

What is the feeling in the community concerning its work? How does his church stand in public opinion?

In obeying the commandment to seek . . . and to win . . . persons to Christ, the church must find them where they are. Whether they can be persuaded to come with us depends upon many factors. One important one is what they think of us and our church.

### Jesus Gives Precedent

There is scriptural basis for giving thought to our image. Jesus on the way to hold a revival asked His disciples, "Whom do men say that I am?"

It would seem that Jesus desired to know public opinion, so that He might better reach those He sought.

Working to bring change into lives of men and women, boys and girls has been the role of the Church of the Nazarene since its start in 1908. The goal is the same in 1972.

### Involvement Essential

Any church with concern for the lost—that has an active program involving persons—is making a mark for good.

The church that is fulfilling its mission is alive, warm, believing, serving, spiritual. It is a church where the Word of God is preached in its fullness in the power of the Holy Spirit.

It usually is a church with an active program of calling in the homes of members and friends of the church.

It is a church whose pastor and leaders and members say in word and deed, "We care for you!"

Pastors should be encouraged by the fact that newspapers are more interested than ever in churches that are on the move for God and the Kingdom.

The emphasis now is upon movements that seek constructive change.

The demonstrators now seek revelation, not revolution.

The scripture with new relevance is Isaiah 52:7—"How beautiful . . . are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!"

If pastors will take the story of their victories for God—changed lives and expanding church programs—to their newspaper, church editors, they will find an active interest.

### Word on Display Advs

Often a community doesn't know what the church is doing. Display advertising is another good way to communicate.

Pastors who wish to run display ads in their newspapers, introducing the church and its program, may write for a series of ads and suggestions to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131. The ads may be adapted to the local situation or some may be used as written.

O. JOE OLSON

Nazarene Preacher

# Audio • Visuals / 1972

WORLD MISSIONS EMPHASIS



## Slides

ALABASTER: "Investment for Eternity"	
SST-7102 Slides and tape	\$3.50
SL-7102 Slides with typed script	\$3.00

CASA ROBLES: "Home for Retired Missionaries"	
SST-7101 Slides and tape	\$3.50
SL-7101 Slides and typed script	\$3.00

GENERAL MISSIONS: "A World to Reach"	
SST-7103 Slides with tape	\$3.50
SL-7103 Slides with typed script	\$3.00

THE PROSPECTIVE MISSIONARY	
SST-7106 Slides with tape	\$3.50
SL-7106 Slides with typed script	\$3.00

SPANISH DEPARTMENT: "The Story of the Spanish Department"	
SST-7105 Slides with tape	\$3.50
SL-7105 Slides with typed script	\$3.00

STUDENT MISSION CORPS: "Youth Involved in Missions"	
SST-7104 Slides with tape	\$3.50
SL-7104 Slides with typed script	\$3.00

**IMPORTANT INSTRUCTIONS:** Give name and order number of set desired and also a second choice. Print name, address, and date desired. PLEASE ORDER WELL IN ADVANCE—AT LEAST THREE WEEKS BEFORE SCHEDULED SHOWING. Return slides, filmstrips, and tape via special handling, fourth-class mail.

Rental fees listed are for one showing only. Please add one-half original rental for each additional showing of slides.

## Films

**A CUP OF WARM INK (FR-116).** The story of the Spanish Department's 25 years of growth in Latin America. This story is best understood by looking into lives changed by our "CUP OF WARM INK." This exciting film presents in a vivid way the people and the culture of Latin America and how the redemptive mission of the Church is being accomplished. Paul Mickelson, world-renowned composer and arranger, has written the original musical score for this film. Or a Freewill Offering basis—with a minimum of \$10.00.

**AMBASSADORS NOW (FR-115).** 28 minutes, color. Join the 1969 Ambassador Team in the thrilling travels that took these 12 college students to nine countries in Europe and Central America. Original music score, filmed on location. (1970) Freewill Offering.

**ASSIGNMENT AMBASSADORS (FR-107).** Take a thrill-packed trip to South America along with 16 young Nazarene Ambassadors as they present the gospel to the hungry South American people. (1966) Freewill Offering.

**FOUND (FR-112).** 30 min., color. Born in Germany, where he was converted at an early age, William Sedat came to America as a young man. Here he became interested in missionary work among Central American Indian tribes, scores of which had no written language. It has been to the Kekchi and Poconichi Indians that Dr. Sedat has given his life. Follow him along the narrow jungle trails and catch a glimpse of the people Bill and Betty Sedat have been called to serve. (1968) Freewill Offering.

**FROM DARKNESS TO LIGHT (FR-105).** 28 min., color and sound. A beautiful color film made with the cooperation of our missionaries all over the world. See our mission fields as the missionaries see them, and thrill to the work of the Lord being done. Shown on offering basis. Offering will be applied toward the General Budget or 10 percent giving of local church. Make check for offering payable to Norman Miller, General Treasurer.

**THE GENERAL (FR-106).** Color film that shows in a clever presentation with animated techniques how our General Budget came into being and how it is being used. (1969) Available on a Freewill Offering basis.

**THE SPREADING FLAME (FR-111).** 30 min., color. Contrasting with the religious rites of both ancient and modern Latin America, small groups here and there through Mexico and Central America have caught the dynamic of the gospel and the purpose of the Church of the Nazarene. The accounts of vision and sacrifice which have grown out of these Latin fields are deep with feeling and reassurance. (1968) Freewill Offering.

## PASTORS, ATTENTION!

Did you know that nearly 500 retired elders and widows of elders are now receiving benefits from the new "Basic" Pension? Including those on the monthly Ministerial Benevolence Roll, there are now over 1,000 ministers and widows of ministers who receive a check each month from the NMBF office.

Of course, these checks continue to be made possible only by each local church supporting the NMBF budget. It is especially important this assembly year, the first year of the new budget formula, for all churches to strive to pay the NMBF budget in full. With the new "Basic" Pension Program, virtually every minister will receive tangible benefit from the money received through this apportionment.

*There are also possible service-years penalties at retirement for those ministers whose churches fail to pay the NMBF budget in full without sufficient cause or reason year by year.*

If we can be of any further assistance to you in any way, as a part of the combined team, please do not hesitate to call on us.

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

Nazarene Preacher

## A Time to Join Hands



February 20 has been designated Race Relations Sunday throughout the Church of the Nazarene. Prepare now to make this a uniquely meaningful day for you and your church.

Help minority groups near you feel they are a part of the whole church through one or more of the following activities.

- 1) Exchange pulpits with the Nazarene pastor of another ethnic group.
- 2) Team up as a church for "prayer partners" with a church of different ethnic background.
- 3) Plan a Sunday afternoon interracial fellowship.
- 4) Have the music in your service reflect contributions from different ethnic backgrounds—spirituals, reformation hymns, gospel songs.
- 5) Plan a film on racial brotherhood for the mid-week service.
- 6) Include an article on brotherhood in your church newsletter.

For more information write: The Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

CHURCH SCHOOLS

**Pastor:**

*Be sure that whoever  
is going to head up your  
VBS has ordered your own  
Nazarene Introductory  
Packet. Now is the time.*

**M. Wienecke**



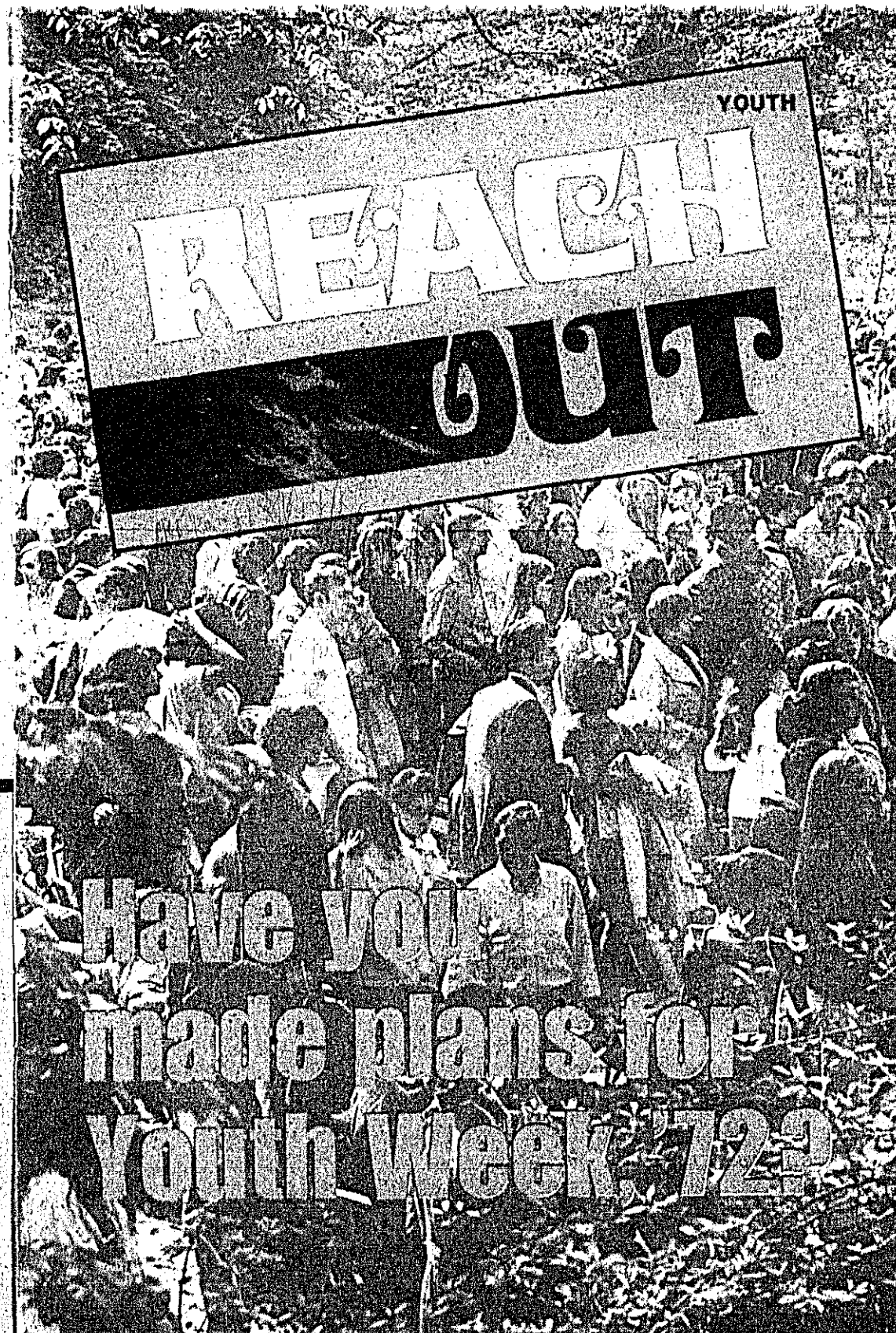
## **The NOW Look of Evangelism**

Another in a continuing series of Adult Elective Studies. Thirteen chapters that explore with penetrating insight the modes of successful twentieth-century evangelism.

This course may cause "the reserves" in your adult Sunday school classes and Young Adult Fellowship to volunteer for active duty.

Order now on your regular church literature order blank, or send a special order to:

Nazarene Publishing House  
P.O. Box 527  
Kansas City, Mo. 64141





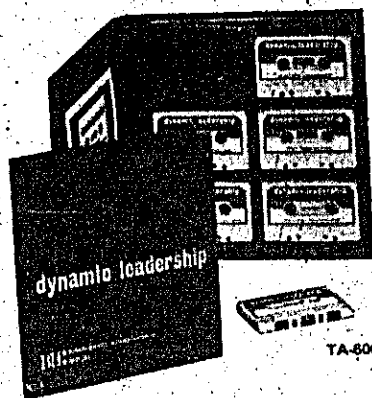
# Switch On Tune In



## Dynamic Leadership Cassette Series

For SS Superintendents and Pastors

Listen while driving, relaxing, or shaving. Hear up-to-date Sunday school ideas. Share these significant subjects with your Sunday school staff...



Sunday School Publicity Is for People...Sunday School Workers' Meetings: Why and How?...The Holy Spirit in Your Leadership...Records for Sunday School Success...Sunday School Training Is for the Birds...Conversations About Sunday School Literature...Morale: Climate for Sunday School Growth...Big Ten for Sunday School Administrators...Sunday School Visitation: Tale of Four Churches...Sunday School Ecology...How to Double Your Sunday School...Enlisting Sunday School Workers...

Features leaders in Sunday school work: Rev. Bill Sullivan, Dr. A. F. Harper, M. A. Lunn, Dr. Ponder Gililand, Dr. Leslie Parrott

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Over 180 minutes of inspirational listening professionally recorded on the finest (flip cartridge) cassette tapes.

An enjoyable and rewarding way to digest Sunday school information. Twelve programs on six cassettes with listening guides. Come in an attractive, hard-cover storage album.

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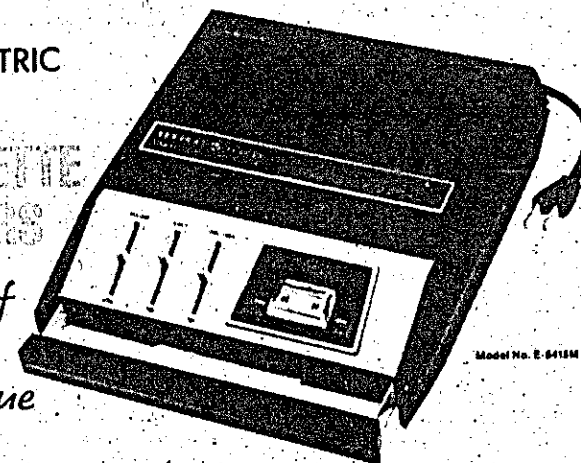
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GENERAL ELECTRIC

## PORTABLE CASSETTE TAPE RECORDERS

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For some time you have considered the purchase of a Cassette Tape Recorder. NOW with the DYNAMIC LEADERSHIP SERIES available and other exciting cassette programs planned for future release, the investment in a recorder can provide personal enjoyment as well as an effective learning tool!

**CONSERVE PRECIOUS MOMENTS**—Compact enough to take anywhere and use when activities (such as driving the car, preparing a meal) leave you free to listen.

**MAKE YOUR OWN TAPE**—Share the Sunday services with a shut-in, preserve the memories of some special event, relive those happy family times.

## AVAILABLE IN TWO STYLES

Model No. E-8400M

Slide-a-matic T-bar function control/Play/Record Fast Forward and Rewind on one easy-to-use control • Separate Record Lock Button prevents accidental erasure • Record level indicator light for easy check of proper record level • Plays in vertical or horizontal position • Rugged portability with high-impact polystyrene case, metal front • Fold-down carry handle • Remote-control dynamic microphone • Microphone pouch • Uses 4 "C" size batteries or AC converter (not included) • Jacks for AC Converter, Telephone Microphone • Cassette included • Black and Silver color • Dimensions: 8 1/2" high, 4 1/2" wide, 2 1/2" deep

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Complete with all-directional microphone and converter • Built-in Two-Way Power • Slide-a-matic T-bar function control/Play/Record Fast Forward, and Rewind • Built-in Automatic Level Control (ALC) • Double-action cassette eject • First position opens door, second position ejects cassette • New lever-type controls for Volume, Cassette eject, Record lock • Deep-textured cabinet • Slide-out carry handle • Microphone and line cord storage • Uses 4 "D" size batteries (not included) • Jacks for Telephone Microphone, Auxiliary Input (patch) • Black and Silver color • Dimensions: 8 1/2" wide, 2 1/2" high, 10" deep

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NPH Price 35.95



Model No. E-8400M

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A significant GIFT to present to your  
Pastor, SS Superintendent, Teacher

Order from your **NAZARENE PUBLISHING HOUSE**

Price slightly higher outside the continental United States

## COMMUNICATIONS COMMISSION (Radio)

### ALERT PASTORS Are Watching CABLE TV Developments

#### HERE IS A SHORT COURSE IN CABLE

There are about 2,500 operating cable systems in the U.S. There are another 2,200 systems approved but not built, and 1,400 applications pending before local governments. Pennsylvania, where cable began, has the most systems: 282. Connecticut is the only state with none, but has authorized their construction. Systems currently in operation reach about 5.3 million homes, perhaps 18 million viewers. The average system has 2,000 subscribers. The largest—in San Diego—has over 47,000. Some have fewer than 100. Most systems offer between 6 and 12 channels; the average for all is 10.4. Most new systems being constructed have 20 channels. The state-of-the-art maximum is about 48 forward channels. Monthly fees average about \$4.95. Installation fees range from nothing to over \$100; the average is \$20. Total cost of an average system is estimated between \$500,000 and \$1 million. The cost of laying cable ranges from \$4,000 per mile in rural areas to more than \$50,000 per mile in large cities. Over 400 systems have the capability of originating programs; and nearly 300 do so on a regularly scheduled basis—an average of 16 hours a week. Almost 800 have the capability of providing such automated originations as time and weather services and stock reports. Advertising is known to be carried by 53 systems which originate programs. Another 375 accept advertising with automated services. The average charge is \$15 per minute, \$88 per hour-long program. About 50% of the cable industry is owned by other communications interests. Broadcasters account for 36%, newspaper publishers for 8%, telephone companies for 6%. The CATV industry had total subscriber revenues estimated at \$300 million in 1970.

Get on the Cable in Your Community

—The TV Resource Library

Gives Access to a Variety of Material—

COMMUNICATIONS COMMISSION

RADIO AND TV OFFICE

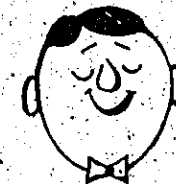
## STEWARDSHIP

Are the minds of your  
people as blank as this  
... when they hear the  
word STEWARDSHIP?

**THERE ARE AVAILABLE RESOURCES TO HELP  
FILL IN THE BLANKS!**

Stewardship Kits for both children  
and adults.

Plan ahead for Stewardship Month  
... FEBRUARY.



See pages 140-43 in the "Master  
Buying Guide" for complete list of  
stewardship material.

Emphasize Total Stewardship.

✓ Time      ✓ Talent  
✓ Resources      ✓ Energy

**STEWARDSHIP—ALL FOR HIM**



# EVANGELISM

# Make it easy...

for us to conserve our "Moving Nazarenes."

Fill out the card below and mail it in **TODAY!!**

PLEASE PRINT

Name \_\_\_\_\_ Moved to: \_\_\_\_\_

Address \_\_\_\_\_  
Street City State or Province Zip Code

Relationship with our church: ☐ Members ☐ SS ☐ Friends

Approximate Date of Move: \_\_\_\_\_

Additional Information \_\_\_\_\_

Name of Sender:

Mr.  
Mrs.  
Miss

Street \_\_\_\_\_

City, State or Province \_\_\_\_\_

District \_\_\_\_\_

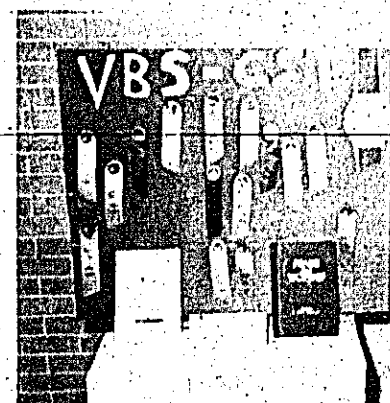
Name and Address of Pastor:

Pastor: \_\_\_\_\_

District: \_\_\_\_\_

# CHRISTIAN SERVICE TRAINING

# VBS + CST = Total Training



COMBINE VBS AND CST —IT WORKS!

## SUGGESTIONS:

1. Have a CST course or two for your adults if the VBS program is held during the day. It is both economical and practical.
2. Involve entire families in VBS if held in the evening. One church reported: "I believe the best program for our church with regard to mass CST would be to have it along with our regular VBS each year" (Rev. Carlos Sparks).

Write the CST office for class suggestions for specific age-groups above junior high.

## VACATION BIBLE SCHOOL FOR THE ENTIRE FAMILY IN 1972

## NAZARENE WORLD MISSIONARY SOCIETY

### DEAR PASTOR

Since quite a few districts have their "Other Sheep" campaigns before May, we thought it best to give you this information in January.

#### 1. WE ARE DEPENDING ON YOU!

Beginning in January, 1972, the "Other Sheep" expiration tapes will be sent to you, the pastor, instead of the LOCAL PRESIDENT, as formerly. On the outside of the envelope will be a stamp reading, "PLEASE RUSH THIS MATERIAL to the Local NWMS President or 'Other Sheep' Secretary." This change in procedure was necessary because of the many returned packets when sent to the local NWMS president. We are depending on you to see that the one who needs this material gets it as soon as possible.

Expiration tapes are sent only to the churches on the districts which will have a major (three-year) "Other Sheep" campaign in 1972.



#### 2. THE SUBSCRIPTION PRICE HAS GONE UP!

Beginning January 1, 1972, a three-year subscription to the "Other Sheep" will be \$2.00 when ordered through the church. "Interim" subscriptions will be 75c for one year and \$1.50 for two years.

#### 3. 1972 SCHEDULE—"OTHER SHEEP" CAMPAIGNS

##### Group 1

"Interim" one-year subscriptions—75c ea.

Canada Atlantic  
Canada Central  
Canada Pacific  
Canada West  
Central Ohio  
Dakota  
E. Kentucky  
E. Michigan  
Hawaii  
Idaho-Oregon  
Illinois  
Kansas City  
Kentucky  
Missouri  
New Mexico  
New York  
N.E. Oklahoma  
Northwest  
N.W. Oklahoma  
Rocky Mountain  
S. California  
S.E. Oklahoma  
S.W. Oklahoma  
Virginia  
Washington Pacific  
West Texas

##### Group 2

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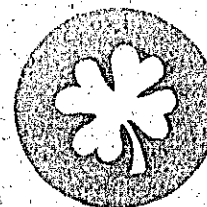
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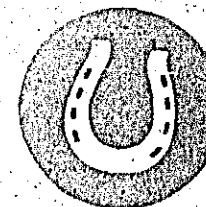
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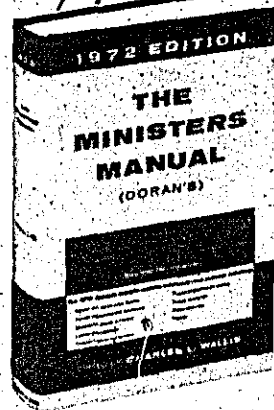
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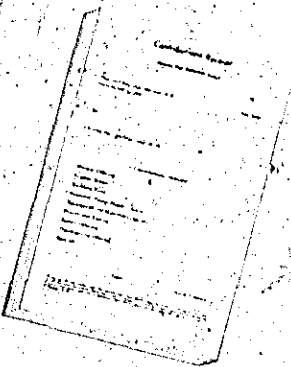
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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Pour Me, Lord!

A NEW YEAR LIES BEFORE US—unknown, untried. As I review the past year, it seems to have included more of the unusual "unknowns" than most years. There were many pleasant events we hadn't dreamed of—the marriage of our oldest daughter to a splendid young man, two weeks in the high Sequoia country where my husband served as park minister, a trip to Europe for our youngest daughter. The year also held several unexpected major illnesses among close friends and family, some tragic accidents, and several shocking deaths.

Who knows what lies ahead in this coming year? Uncertainties surely. But for the Christian there is one Certainty which makes all the uncertainties fit into place and "work together for good."

On the flyleaf of my Bible, among other significant quotes, is this one: "I choose the will of God before I know the will of God." This does not mean that His will does not "shake" me at times, or foster questions. But in spite of the shocks, the questions, the adjustments, I still say confidently, "Thy will be done."

When I was young and heard the story of Abraham offering his son Isaac, I pictured Abraham, upon hearing God's command, sort of clicking to attention, saluting, and glibly answering, "Yes-sir, Lord, first thing in the morning!" But as I grew in Christ, I came to think of him as saying incredulously, "Lord! Did I hear you correctly!" For Abraham loved Isaac, his son of promise, and it was no small thing to sacrifice his son and his hope. But one thing is certain, even though he was shocked and dismayed, when He understood this was God's command and will, he was obedient.

Today, while reading in Jeremiah 48, I noted this part of verse 11: "... he hath settled on his lees, and hath not been emptied from vessel to vessel. ... The Bible dictionary informed me that "lees" were the dregs of wine that fall to the bottom of the vessel in which it is refined. Our *Beacon Commentary* states that inferior wine when it sits too long undisturbed tends to take on the taste and scent of the lees and thus develops a bitter taste." Another author explained that pouring wine from vessel to vessel was one of the methods

used to produce rich, clear wine. It was allowed to stand a certain length of time in various vessels under circumstances of cold or heat or darkness, etc.

God is in the process of refining us and He alone knows what vessels we may be poured into this coming year. Some will be pleasant, attractive, comfortable. All of us delight in beautiful vessels—lovely vases, fancy bottles, graceful urns. Each of us would choose to be contained in a desirable vessel. Other vessels may not be pleasant, but if we say, "Thy will be done," we are really giving God permission to pour us. Do not be surprised if God pours you from a vessel in which you have been blessed for months. Maybe you are settling on your "lees."

Years ago I read a sermon along this line, and I have never forgotten some of the vessels described:

There is the vessel of *misunderstanding* which discolors the true wine. I have some dark green tumblers which look pretty with my dishes, but they do nothing for the beverage I pour into them. The clear amber of iced tea is lost, as is the sparkling red of punch. Even water looks discolored. The dark-colored glass fools one. To be misunderstood is disheartening. Often people misjudge us because of the color of the "glass" we are in. But to fuss and defend and stir about, trying to explain, only prevents the "dregs" from settling, which means we may be forced to stay in that vessel much longer. We must "be still, and know . . . and when the sediments of self-vindication have dropped to the bottom, God can pour us out—a clearer, purer product.

There is the old earthenware crock—the vessel of *darkness*—where you may be hidden away, forgotten, lonely. This is the long, dark trial. You cannot see out, and no one can see your despair. Rebellion and complaining will only keep your soul riled. Try to remember

the blessing and light of other days and trust for it to come again. You cannot be the fullest blessing to others in their heartbreaks unless you have spent some time yourself in the crock of darkness. "Commit thy way . . . trust . . ." and the unbelief and questioning will settle to the bottom, to be left behind when God pours you out.

Again you may be poured out into an extremely shallow vessel that allows *undue exposure*. No privacy, no form. You chafe under critical eyes and public judgment. Yield, rest, and let the dregs of self-preservation be precipitated.

An unusual vessel is the one of *irregular shape* that seems to distort all form—like my flower holder in the shape of a rocking horse. The water goes down into the legs, and even into the hollow rocker at the base. Any substance that was unyielding, unmelted, or "set" would have difficulty filling the odd crevices of the irregular vessel. Sometimes we may feel our wills are surrendered, but our souls stay rigid and unbroken in spirit. Even when we really want God's will, it is possible to "struggle" in His will.

Recently in preparing a molded salad, I let my gelatin mixture get too "set," and it just wouldn't pour into the small molds. It had to be heated again to liquefy it. We must also become pliable, so our Lord can pour us anywhere—and then we can be poured out again. How tragic if we became "set" in one of these vessels and further refinement becomes impossible (unless we are put back on the fire).

Real surrender to God is more than passive "resignation," more than just enduring. It is "acceptance with joy."

Yes, Lord, I am yours for 1972. My will is surrendered, my spirit broken and pliable—which really means I am giving You permission to pour me "from vessel to vessel" as You will.

# IN THE STUDY

SERMON OF THE MONTH—

## Christian Discipleship

By G. Thomas Wilson\*

TEXT: John 21:4-22

INTRODUCTION: "Lovest thou me?"

What a startling question! The group of disciples, sitting around the fire on the sandy shore of the Galilean sea, quickly looked up at the Speaker's face. However the Speaker's question was directed to just one. With expectation the group waited for an answer.

Oswald J. Smith very adequately describes the scene before us: "The early dawn was gently stealing over the hills far away in the distance, ushering in a new day and chasing away the darkness of the night. Save for the rambling of the waves along the shore, and the occasional cry of some lonely sea bird, no sound broke the quiet stillness of the early morn."

These humble fishermen had toiled with their nets all through the night and had not caught a single fish. Suddenly, as the sun broke over the hills, they noticed a Figure standing upon the shore. Through the foggy mist they strained to see who it was. Wait! One of the men recognized who the Stranger was and cried out: "It is the Lord."

Quick as a flash, Peter dove into the cold water and with quick, powerful strokes he soon reached the shore. The other disciples quickly drew their net in and rowed to shore. As they quietly approached they

heard the Master give the simple invitation: "Come and dine."

Without a word spoken they quietly ate their food. To be in the presence of the risen Christ made speech impossible. Finally Jesus pierced the silence with these words: "Lovest thou me?"

The question was directed to Peter. Yes, poor remorseful, blundering Peter—the one who had just previously denied Him! Now the test was given. A threefold confession of his devotion must be given for his threefold denial.

"Dost thou love Me?" With emotion Comes the answer of devotion:

"Lord, Thou knowest that I love Thee."

"Feed my sheep," He answers softly.

"Peter, Peter, dost thou love Me? More than these and all around thee?" "Lord, Thou knowest naught can sever, And that I am Thine forever."

Silence reigning, moments fleeting, Then the heart of love entreating: "Peter, dost thou love Me?" "Master!"

And the breath comes thicker, faster.

"Master! Master!" sobbing, sobbing— "Oh, Thou knowest!" throbbing, throbbing;

Pleads the great heart with emotion, Bound to Christ by love's devotion.

\*Program director, Department of World Missions, Kansas City.

Thus, the supreme test for Christian discipleship was set forth in this wonderful passage of Scripture. Journey with me into the Scripture and let us note the three essentials for true Christian discipleship.

#### I. Christian discipleship involves a Person to be loved.

Day by day and all down through the centuries, Jesus Christ has been binding men and women to himself. Not by force, not by fear, but by love. Jesus would never force men to love Him. He would draw, not compel; win, not drive. Men should choose Him of their own free will; they should be won by love. This type of relationship would be far closer, far stronger, and far more lasting than forced obedience could ever be. Love had brought Him to earth; love had caused Him to die the horrible death of the Cross for a lost race; and love would be the drawing force that would bring men and women to Him.

J. Sidlow Baxter, outstanding British preacher, says: "Everything is determined by the degree to which we really love our Lord Jesus. The first thing which makes a true Christian minister or missionary or evangelist or preacher or Sunday school teacher, or leader or Christian worker of any kind, is not learning, not eloquence, not wisdom, not organizing ability, not pleasing personality, not even a passion for souls, but a love-passion for Jesus himself. Nothing, nothing, *nothing*, can take the place of that! All else without that is like withered flowers."

This is the acid test for genuine discipleship. Multitudes attend the church and are active workers but have no vital love relationship with Jesus Christ. Paul wrote: "Though I give my body to be burned, and have not charity [love], it profiteth me nothing." It is significant that Jesus summarized the entire law in this declaration: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

In one of the larger cities of France where Mrs. Booth-Clibborn had been holding evangelistic meetings, she was one day visited by the wife of a very wealthy Frenchman. In her hand she held a small bottle marked, "Poison." In her heart was the calm determination to take her own life. Before committing the deed, however, she

made up her mind to see the only one in all France whom she felt she could trust, and look upon her face as she passed away. Let her own words tell the story.

"It was just the other day that I complained to my husband. Surprised and irritated, he replied:

"Why, whatever do you want? You have my billfold; you have my home; you eat at my table. All that wealth and position can give are yours, and yet you complain."

"I want your heart," I replied. "I want you to love me."

"Oh, no, you can't have that. That belongs to someone else. You may have everything else, but my heart, my love—that you cannot have."

We may offer to Jesus Christ everything but what He desires most. Love demands love. Nothing less can be sufficient.

#### II. Christian discipleship involves a life to be lived.

Jesus said to Peter, "If you love Me, then follow Me." There is in Switzerland a little village by the name of Zermott. If it were possible for you to look down on this settlement from an airplane, it would appear to have been caught in a colossal trap of rock and ice. The only approach to it is by a path which follows the banks of a river that rushes down the mountainside in all its fury. A few miles from the village there is one of the most imposing and unusual mountain peaks in all the Alps.

Standing like a divinely stationed sentinel, and rising almost 15,000 feet in the air, its almost perpendicular sides covered with ice and snow, it defied mountain climbers for hundreds of years. It is known as the Matterhorn.

After 11 years of persistent efforts, a group of English mountain climbers and three guides conquered the Matterhorn's treacherous and dangerous summit. Their victory was destined for tragedy, however, for as they started the even more dangerous return trip down, one of the climbers slipped on the icy rocks, knocked a guide from his position, and he in turn dragged his companions with him—since they were all tied together with a rope. Four of them hung for a brief time, heads downward, suspended between heaven and earth. The rope snapped and out they were hurled 4,000 feet through space to the rocky ice

below. The other three looked into one another's faces, pale as death. Slowly and even more carefully they began their descent.

At the foot of the Matterhorn there now stands a large statue of a guide, with the index finger pointing upward. At the base of the statue these words are recorded: "Follow me. I've been there. I know the way."

Jesus presented that very challenge to Peter. The same challenge was given to Andrew, Matthew, James, John, Philip, and all the others that make up the glorious company of the apostles. That same challenge is presented today.

Christianity is a life to be lived. It is more than an experience. It is a life that is vital, alive, fresh, and always new. It is a life of challenge, a life of adventure.

#### III. Christian discipleship involves a work to be done.

Jesus followed through with a command—"Feed my sheep." Service is the incentive or impelling force of love rather than that of duty. The follower of Jesus Christ serves his Master because he loves Him, and not because of any obligation he may wish to discharge.

What was it that drove David Brainerd to the savage Indians of the great howling wilderness? What was it that made him leave home at 24 years of age and dwell alone in the heart of the wild, trackless forest of the interior, that enabled him—though dying with consumption; weak and feeble from lack of food; in spite of long, tiring rides on horseback and dismal, comfortless nights in the open woods under pouring rain—to still press on month after month in order to tell his beloved Indians that God loved them? What was it? Duty? No. It was love! David Brainerd loved his Lord and he wanted to show it.

Jim Elliot, one of the five martyred missionaries in Ecuador, said this before going to the mission field: "He is no fool who gives what he cannot keep to gain what he cannot lose." Yes, there is a task to perform, something for you to do, and it involves self-giving to others.

We are in a battle that demands full-time service. We are out to capture souls from Satan to Christ. May we never forget—

*Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;*

*He has no tongue but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.*

—ANNIE JOHNSON FLINT

There is a wonderful story of a blind old man. In the little town where he lived, many children would come and gather around to ask questions and listen to his wise replies. He always had an answer for the boys and girls. One day a young boy tried to trick the old man. The boy caught a small sparrow and asked the wise, blind old man this question: "Is the bird dead or alive?" Now if the old man said, "Dead," then the boy could open his hand and let the bird fly to its freedom. If the man said, "Alive," then the boy could crush it in his hand. Realizing the situation, the old man gave his wise reply: "My son, it's in your hand; it's as you will."

Concerning the challenge to Christian discipleship, the choice is really ours whether we want to be nominal Christians or dynamic Christian disciples in love with the person of Christ, living the life and doing the work. The destiny of our discipleship is in our hands!

## The Greatest Grace of All

(Meditations on 1 Corinthians 13)

By H. K. Bedwell\*

### No. 8 Love—the Noble Grace

**L**OVE NEVER IS ENVOIOUS nor boils over with jealousy; is not boastful or vainglorious, does not display itself haughtily. It is not conceited—arrogant and inflated with

\*Missionary, Republic of South Africa.

pride; it is not rude (unmannerly), and does not act unbecomingly. Love [God's love in us] does not insist on its own rights or its own way; for it is not self-seeking; it is not touchy or fretful or resentful; it takes no account of evil done to it—pays no attention to a suffered wrong. It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail" (1 Cor. 13:4-6, *Amplified Bible*\*\*).

Here are three verses loaded with powerful and searching challenges to every true Christian. If the Church had this kind of love, nothing could stop the onward march of its progress. The impact on the world would be staggering. Inward division would disappear and outward witness would be irresistible. We have called love the "noble" grace because there is nothing petty or mean or despicable to be found in any of its actions. It lifts life until it rises above envy and falsehood and pride.

There are eight significant declarations about the behavior of love in these three verses, and each could be profitably considered separately, but each quality is so interlinked with the others and gives such balance to the whole, we propose to consider the whole section in this meditation.

#### I. LOVE'S NEGATIVES

There is nothing more positive than Christian love, but a consideration of the things which love will never stoop to do throws into relief the noble things it will do. First, let us list these negatives:

1. Love is not JEALOUS.
2. Love is not BOASTFUL.
3. Love is not PROUD.
4. Love is not RUDE.
5. Love is not SELF-SEEKING.
6. Love is not BAD-TEMPERED.
7. Love is not VINDICTIVE.
8. Love is not MEAN.

Undoubtedly the key to the kind of behavior here described is to be found in No. 5 on our list. Love is not self-seeking. Love does not insist on its own way. Jealousy, boasting, pride, rudeness, bad temper, vindictiveness, meanness are all forms of selfishness and self-assertion. When self is on the throne, all these evil traits are bound to appear. When love is on the throne, they make their exit.

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It should be noted that all the eight negatives relate to the spirit of man—all are sins of the spirit. The sins of the flesh do not enter into this picture. Jesus emphasized in His teaching that the sins of the spirit are to be condemned even more than the sins of the flesh. In the story of the woman taken in adultery, the devastating rebuke was given, not to the sinning woman, but to the self-righteous Pharisees. Jesus shattered their religious pride and stabbed their consciences until not one was left to face His searching eyes.

The so-called parable of the prodigal son is also an attack on the sins of the spirit. I say "so-called" because usually our whole attention is focused on the prodigal, and the attitude of the elder brother is treated as incidental. This is not so. The elder brother's part in the story is highly important. This parable should be called "the parable of the two sons." The prodigal illustrates the sins of the flesh, the elder brother the sins of the spirit. He was churlish, petty, bad-tempered, sulky, and selfish. His attitude ruined the welcome home and destroyed the pleasure of the father. In the end the prodigal is on the inside and the proud elder brother outside.

In the Church the sins of the flesh are usually punished by discipline, but it is not often that steps are taken against the sins of the spirit, and yet they often cause the most damage. Jealousy, pride, rudeness, bad temper, and vindictiveness can utterly ruin the influence of a church. These sins have broken many a pastor's heart and driven many earnest souls away from God and out of God's house.

What is true of the church is also true in the home. Many a marriage has been wrecked, not because the wife or husband has been guilty of adultery, but simply because jealousy, bad temper, and meanness have killed affection, and what could have been an earthly heaven has degenerated into a living hell.

#### II. LOVE'S POSITIVES

It would be a big mistake to think that Paul was dwelling on the negative side of love only. His purpose in listing these eight negatives is to throw into relief the positives of love. The strong implication is that, if love will not do that, then it will do this. We are fully justified in transposing

the negatives into positives. Then they will read like this:

1. Love is MAGNANIMOUS.
2. Love is MODEST.
3. Love is HUMBLE.
4. Love is COURTEOUS.
5. Love is UNSELFISH.
6. Love is GOOD-TEMPERED.
7. Love is FORGIVING.
8. Love is UPRIGHT.

The first four qualities are very closely linked, and the same is true of the second four. Jealousy, boasting, pride, and rudeness are offset by magnanimity, modesty, humility, and courtesy. Jealousy and boasting are the symptoms of an inferiority complex, whereas pride and rudeness indicate a superiority complex. Either of these two attitudes is to be condemned. If you are jealous, you are too small; if you are proud, you are too big.

Jealousy arises when someone is superior to ourselves and we resent it. King Saul is a pathetic example of this spirit. "Saul has slain his thousands, but David his tens of thousands," chanted the excited women. Saul turned green with envy. "Jealousy is as cruel as the grave," says the Scripture. We find the maddened Saul casting his spear to pin the object of his jealousy to the wall, and finally to hunt him "like a flea." But Saul's jealousy did not hurt David half as much as it hurt Saul. It was the beginning of his downfall as king. The poison turned in upon himself. David triumphed by being magnanimous. When Saul was in his power he generously stayed his hand. Such greatheartedness was the pathway to the throne.

Boasting is also a sign of littleness, of inferiority. We try to make people believe we are bigger than we really are in an effort to bolster our ego. If we really were big, we would not need to talk about it! If all our geese are swans, what will we do when we really do have swans? It has been truly said, "A lot of trouble has been caused in the world by the combination of a narrow mind and a big mouth."

Pride is an unjustified feeling of superiority to another, and this is often expressed in rudeness. Pride's trinity has been described as pride of race, pride of face, and pride of grace. Religious pride is pride in its worst form. Jesus rebuked this kind of pride in His parable of the Pharisee and the pub-

lican. With withering scorn Jesus said, "The Pharisee prayed thus with himself," Every sentence of his prayer began with "I." Even in his prayer he was rude to the publican. His estimate of himself was, "I thank God I am not like other men." What conceit! What colossal pride! Love is modest, humble, and courteous. Love will always act like a gentleman. Then one word of warning from Jerome: "Beware of the pride of humility."

Now we come to the second group of four—*unselfishness, good temper, forgiveness, and uprightness*; these are set over against self-seeking, bad temper, vindictiveness, and meanness. Love does not insist on its own rights, does not boil over, does not retaliate, does not gloat over evil. It always comes down on the side of right.

"Love speaketh not her own." That means the needs of others come first. It does not mean we do not stand up for what is right, but rather we surrender our own rights in the interests of others. Overweening love of self makes us unwilling to give up our own way. It is my opinion first—right or wrong! In this way lies division; God's way leads to peace. A man who falls in love with himself will have no rivals. Love for others wins.

Finally, *no bad temper, no vindictiveness, no meanness*. The KJV says, "Not easily provoked." "Easily" is not in the Greek text. Some say it was inserted by the translators in deference to King James, who had a bad temper. The word used conveys the idea of a "paroxysm"—losing control. The capacity for righteous anger is essential, but bad temper can never be excused. It is childish and dangerous. "Keepeth no score of wrongs"—in other words, a forgiving spirit. It does not brood over injuries or nurse a grudge. Further, it never gloats over the failure of others. Love is a champion of right. It has no mean streak in it. Is it true of you? Is it true of me? Love like this never fails.

*It is not by the holy heart that the work of God goes forward, but by Him who dwells within the holy heart. In Him, and not in what He has wrought within us, lies the secret of progress in the divine life.*

H. ORTON WILEY





and who demonstrates it by the following evidences:

1. Spirit of love for his brethren.
2. Spirit of cooperation
3. Spirit of devotion and sacrifice for the church
4. Spirit of vision which sees needs—and possibilities
5. Spirit of loyalty, dependability, regularity

R. S. T.

A prayer meeting meditation—

### The Making of a Man of God

"And he [Moses] went out from Pharaoh in a great anger" (Exod. 11:8).

This period in Moses' life marks a great change from the day the Lord spoke to Moses at the burning bush on Mount Horeb. Moses' training at his mother's knee, his education in Pharaoh's house until his fortieth year, his sheepherding on Midian's desert for another 40 years were disciplines that raised him with pride, cast him down with an inferiority complex, and leveled Moses off to where his hot temper was mellowed into a man of yieldedness to God's will.

God's call of Moses from his mother's womb included all God's disciplines to make Moses fit into His pattern for a servant of God. All it took was simple obedience, the hardest of all things to do.

Only God knows His plan for every life, whether it consists of three spans of 40 years each as for Moses; about 33 years for John the Baptist, or 950 years for Noah.

Moses' problem is ours. We think we know God's time. When the hands of time's clock arrive at our presumed hour, impatience moves us to go ahead, or fears hinder. Failure results. Failures are part of life's disciplines by which we learn to wait, to listen, to yield, and to obey the Lord's voice and not our impressions.

*Yea thro' life, death, thro' sorrow and thro' sinning  
He shall suffice me, for He hath suffered.*

*Christ is the End, for Christ was the Beginning;  
Christ the Beginning, for the End is Christ.*

*God, who at sundry times in manners many  
Spoke to the fathers and is speaking still,  
Eager to find if ever or if any  
Souls will obey and hearken to His will.*

—F. E. H. MYERS  
N. E. GUSTAFSON

### What Would You Like to Eat?

SCRIPTURE: 1 Cor. 2:9—3:3

TEXT: "...neither yet now are ye able" (1 Cor. 3:2).

INTRODUCTION: When my father would visit the hospital where a young mother and father had had a new child, he would congratulate them and compliment them. Then he would step up alongside of that father and comment: "Feed that boy some bear steak and plenty of potatoes and he will be out working for you in a few months."

This usually brought some laughter; but of course everyone knew that that baby could not eat everything he was offered. He had a special diet or formula to which he was restricted.

This is true with people today. Their spiritual diet is restricted. Paul tells us of three types of people and their menus.

I. *The natural man cannot partake of spiritual food* (2:14).

- A. Partakes of things of the world (12).
- B. Spiritual things are unpalatable to him.

II. *The carnal man can partake only of spiritual milk* (3:2).

- A. Limited spiritual diet.
- B. Carnal "man" is a baby (1).

III. *The spiritual man can partake of spiritual meat* (2:6, 9-12, 15).

- A. Holy Spirit is Dietician.
- B. Unlimited diet of food of God.

CONCLUSION: To know the deep things of God does not require a great intellect, but a holy heart possessed by the Holy Spirit. If you desire to know all that God wants you to know, enlarge your capacity for spiritual food. Receive the Holy Spirit into your life, so that He may give to you the full blessings of God.

You do not want to eat from a table sparsely supplied, but rather of the best quality in great abundance.

LYLE POINTER

For Family Altar Sunday—

### The Responsibility of Parents

TEXT: "I have lent [returned] him to the Lord" (1 Sam. 2:28).

INTRODUCTION: Sketch story.

The aim of all parents should be to so train their children that the dedication of their children will become meaningful—that they will be of use to God and the nation.

I. *ALL CHILDREN SHOULD BE TAUGHT THE FOUR R'S:*

- A. Respect for property
- B. Respect for human life
- C. Respect for authority
- D. Respect for God

II. *How It Is to Be Done*

- A. By example
- B. By prayer
- C. By environment
- D. By intelligent discipline

We must know more than the children. We must be stronger than they; not just in muscle, but in will and wisdom.

R. S. T.

Intercessory prayer is the highest form of Christian service.

—Oswald Smith

## IDEA SPARKS

By Asa H. Sparks\*

### Equipment and Facilities

1. *Need door signs for your church?* Here are three ideas: (1) For \$5.00 you can buy a Dymo label maker with tape. These inexpensive labels allow you to put complete information about each class on the door. The only drawback is the small size. (2) Employees in the department stores can often get their sign shops to donate cardboard signs with the personalized names of your classes on them. (3) Plastic stick-on letters from your stationers can be placed on cardboard and covered with clear plastic.

2. *Give your next homecoming a real homey atmosphere* with gingham paper tablecloths which come in either red and white or blue and white. They are available from Straubel Paper Co., Green Bay, Wis., at approximately \$6.00 per roll.

3. *Moving tables is often a problem* in our multiple-purpose rooms. One church solved this problem by building folding tabletops which they fastened to the walls. These were hooked to the walls when not in use; chains were used to hold them in position there. Folding legs provided adequate support when tables were unfolded.

4. *To get those Sunday school rooms painted* try a Western Roundup. Designate one Sunday as "Old Paint" Sunday. Ask everyone to bring in the old paint that he has left over from projects at home. One church that averaged 80 in Sunday school collected 30 gallons of paint this way.

5. *Most of our churches must use the auditorium sanctuary* for a Sunday school classroom. Tragically, the teacher of this class almost always relies on teaching, lecturing, or preaching. Encourage him to really teach by providing a mobile teaching center available from Foldcraft, Mendota.

\*Pastor, Gastonia, N.C.

Minn. This is a rolling cabinet with locking doors and three boards, chalk, bulletin and projection screen.

6. *Make it possible for the mothers* to check on their babies in the nursery without creating problems by a mirror pane in the window. This is a one-way glass available from Libby-Owens-Ford at approximately \$5.00 for a 9 x 12 pane.

7. In announcing your next building program be sure to look at the "Society of Sidewalk Superintendents" card available from Ministry of Ideas, P.O. Box 24666, Dallas, Tex. 75224.

## MOM

One Sunday night the congregation at First Church, Kansas City, was introduced to MOM and its significance. Each was given a little white button to wear bearing those three mysterious letters. In a forthright and challenging message on fasting and prayer, Pastor Wm. Ellwanger gave us the key. "Pray for MOM." Pray—regularly—all year—for *Missionaries—Others—Me!* The people were challenged to pray at least 15 minutes each day; to fast in some sacrificial way, to give joyously each week the price of a meal.

The special symbol MOM was the creation of Beverly Burgess, a First Church member and employee in the Department of Home Missions, International Headquarters. She and her husband, Bob, worked long hours hand-lettering the scores of little white buttons.

*When dedicating that new church here is a good—*

## Dedication Response

*Minister:* "Surely the Lord is in this place."

*Congregation:* "This is none other but the house of God, and this is the gate of heaven."

*Minister:* "Thus saith the Lord, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice."

*Congregation:* For now I have chosen and hallowed this house, "that my name may be there for ever; and mine eyes and mine heart shall be there perpetually."

*Minister:* "Now, my God, let I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place."

*Congregation:* "Now therefore arise, O Lord God, into thy resting place; thou, and the ark of thy strength: let thy . . . [ministers], O Lord God, be clothed with salvation; and let thy saints rejoice in goodness."

*Minister:* To the glory of God, our Father, by whose favor we have built this house; to the honor of Jesus Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, Source of light and life,

*Congregation:* We dedicate this house, the house of God.

*Minister:* For worship in prayer and song, for the ministry of God's Word, for the celebration of the holy sacraments; for the salvation of sinners, for instruction and spiritual guidance,

*Congregation:* We dedicate this house, the house of God.

*Minister:* For comfort to those who mourn, for strength to the weary, for a refuge from the oppressor,

*Congregation:* We dedicate this house, the house of God.

*Minister:* To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong that stoop to share the burden of their fellows; to the weak and defenseless; to the darkened mind, the tempted heart; to the weary and heavy-laden; to all human need

*Congregation:* We dedicate this house, the house of God.

*Minister:* For the proclamation of the truth which sets men free; for the work of evangelism, for Christian education, for the promotion of God's kingdom

*Congregation:* We dedicate this house, the house of God.

*Minister:* In the interests of our children, that they may come to know Thee early in life; and to their children, and to as many as the Lord our God shall call;

*Congregation:* We dedicate this house, the house of God.

*Minister:* As a tribute of love, a freewill offering of thanksgiving and praise from those who have tasted the cup of thy salvation,

*Congregation:* We dedicate this house, the house of God.

*Minister and Congregation:* Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. We, the people of this church and congregation, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Adapted by A. D. Foster.  
First Church, Council Bluffs, Ia.

BULLETIN



BARREL

*A new year lies before you  
Like a spotless tract of snow;  
Be careful how you tread it,  
For every mark will show.*

*A reputation once broken may possibly  
be repaired, but the world will always  
keep its eye on the spot where the crack  
was.*

## OPPORTUNITY

*Life is like a calendar;  
When a page is turned, it's gone.  
And no matter what you do next week,  
No yesterdays will dawn;  
And the opportunities you had  
But put off for a while  
Are like pages from that numbered pad—  
They are now on history's file.*

—Selected

*Faith is a living synthesis of obedience,  
trust, and hope.*

—William Greathouse

The only safe community is a saved community.

—Quoted by Pastor William Ellwanger

## TWELVE THINGS TO LEARN

The value of time  
The need for perseverance  
The pleasure of serving  
The dignity of simplicity  
The true worth of character  
The power of kindness  
The influence of example  
The obligation of duty  
The wisdom of economy  
The virtue of patience  
The nobility of labor  
The teachings of Him who said, "Learn of me."

—The Communicator, Kankakee, Ill.  
W. E. VARIAN, pastor

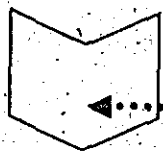
## DAYS AND YEARS

The beginning of a new year is a time of retrospection and resolution. The past year was lived a day at a time; so will this one be. There are two things in life that we cannot touch—yesterday and tomorrow. They can only be influenced by what we do today. The history of one's yesterdays can be altered by a statement of today's action. Tomorrow's record hinges on today's decisions. The most important day in a man's life is today.

Man thinks in terms of years, but God seems to prefer days. . . . Eternity is not made up of years but of days without a timepiece. Eternity is one big NOWday.

The thought that God would like to get us to see is this: How would you like to spend an eternity just like you are? Years make procrastinators out of us, but days bring us to our senses. How would you like to live one long forever-day just as you now are? Forget the fussing children, the frustrating problems, the fiery trials. We are all somewhat like unhatched chicks. There is a shell of temporal things between us and eternity. For a moment break that shell. Mentally push aside the earthly and step out into eternity—the real you. Forever as you now are? "Behold, now is the accepted time; behold, now is the day of salvation."

—BRADLEY HALTER  
Ed., *God's Missionary Standard*  
(Used with permission.)



# HERE AND THERE

## AMONG BOOKS

Conducted by the Editor

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

### The Incomparable Christ

By J. Oswald Sanders (Moody Press, 1971, 256 pp., cloth, \$4.95.)

The title sells this book, in the opinion of this reviewer, and the contents are true to the title. Thus one need not be a New Testament scholar to add depth to his "Christology" by a thoughtful reading of Author Sanders' revised and enlarged edition of his 1952 book, *Christ Incomparable*.

Since it does not purport to be a theological treatise, but is intended rather as a devotional (and doctrinal) treatment of the person and work of Christ in a form suitable to the average reader unversed in theology, it should be especially useful for study groups. Copious selections of Scripture references are included with each chapter, and for those who appreciate poetry, selections have been made to match the theme of each chapter.

For the preacher, there is also a rich store of preaching ideas and seeds for sermonic thought. This reviewer enjoyed the author's chapters on the sayings of Christ on the Cross, with the titles: "The Word of Forgiveness," "The Word of Assurance," "The Word of Devotion," "The Word of Dereliction," "The Word of Agony," "The Word of Triumph," and "The Word of Confidence."

JAMES MCGRAW

### Good-by, My Son

By Erwin Paul Rudolph (Zondervan Publishing House, 1971, 150 pp., cloth, \$3.95.)

Many people have given testimony to the miracle of divine healing as God intervened in the illness of a loved one, or in their own suffering. On the other hand, there are many people who have watched a

loved one suffer and eventually die, and have been tempted to question God's power, His wisdom, or His goodness. They may have wondered about their own faith, since God's answer has not come in the expected manner. This book tells a story that should help those in both categories, especially the latter. It tells of the growing faith and courage "Zeke" Rudolph, the author's son, realized as he fought for his life against impossible odds, and lost.

This book should strengthen the faith of those who have encountered such tests along the steep, uneven, and sometimes obscure trails of life. It should inspire courage also for those who minister to such needs, especially those who sometimes feel they might minister more effectively if they had ever experienced such tragedies in their own lives. It brought strength and understanding to this reviewer, who has "been there" with Author Rudolph.

JAMES MCGRAW

### The Thessalonian Epistles

By D. Edmond Hiebert (Moody Press, 1971, 383 pp., cloth, \$6.95.)

The subtitle of this book is "A Call to Readiness." This is a recognition of the fact that the main theme of the Thessalonian letters is the Second Coming and their main thrust is that we should be prepared for that event.

Dr. Hiebert is an ordained minister of the Mennonite Brethren church. For 30 years he has been teaching Greek and New Testament. At present he is at the Mennonite Brethren Biblical Seminary in Fresno, Calif.

The author's introduction to these Epistles is comprehensive and shows wide

reading in the field. The commentary on each Epistle is preceded by a very thorough analytical outline, which is followed closely in the exposition.

Each verse of these letters is discussed with great care and thoroughness. Greek words and phrases are frequently cited, in transliterated form. The best lexicons and commentaries are canvassed for exegetical help in making the meaning of each verse clear and connected. No one could work through this volume without gaining a close knowledge of the Thessalonian Epistles.

Of special interest to us is his treatment of key passages on holiness. He says that "sanctification" in 1 Thess. 4:3 denotes "the process of being made holy" (p. 165). He stresses, as Paul does, the aspect of "purity of life."

In commenting on 1 Thess. 5:23, Dr. Hiebert stresses the fact that sanctification is a divine work. Regarding the use of the aorist tense here for "sanctify," he says, "Some insist that the aorist here points to the crisis experience of entire sanctification, but it is generally accepted that the action is best viewed as constative, a process of sanctification occurring during the present life and viewed as consummated at the return of Christ" (p. 250).

Aside from this emphasis on process rather than crisis, there is little in this volume that could be criticized. It furnishes a scholarly, thorough exposition of these two early letters of Paul. All quotations are carefully documented. The book closes with an extensive bibliography.

RALPH EARLE

### The Heart of the Yale Lectures

By Batsel Barrett Baxter (Baker Book House, 1971, 332 pp., paper, \$3.95.)

Another in the series "Notable Books on Preaching" (some of which have been reviewed in these columns recently), presents a reprinting of one of the classic productions of 1947 (Macmillan) with an introduction by Ralph G. Turnbull.

The Yale lectures began in 1871, and on the one hundredth anniversary of that first series it seems significant that this volume should appear. Lectures up to 1944 are discussed by Author Baxter as they reveal personalities of notable preachers of the past, their delivery of the ser-

mon, their special approach to the art of preaching, and much more.

Dr. Turnbull, who edits the series, aptly points out the rewarding experience of this book as "a postgraduate course" in preaching.

Those who have the hardback edition will be pleased to know their friends and brothers can now add this good book to their own shelves, and better yet, to their reservoir of reading.

JAMES MCGRAW

### The Life of Mary Baker G. Eddy

By Georgine Milmine (Baker, 1971, 495 pp., cloth, \$5.95.)

The extended title of this book adds: *And the History of Christian Science*. The material was first published in serial form in *McClure's Magazine*, 1907-8. Because Mrs. Eddy was known to be quick to sue her detractors, great care was given to checking all the facts. The famous American novelist Willa Cather spent about a year and a half in New England in an intensive investigation, interviewing those who had known Mrs. Eddy personally. Many of the disclosures were not flattering, and Mrs. Eddy wrote a long and indignant reply to the first installments. Edwin Dakin comments: "Thereafter the evidence became so detailed and so unanswerable that even Mrs. Eddy gave up in despair and was thenceforth silent."

It is not necessary to enter here into the many details of Mrs. Eddy's earlier and later life. There seems to be ample evidence that she was subject to fits of hysteria throughout her long life. She was born in 1821 and died in 1910. In spite of her denial of the reality of sickness and death, she had failing health for some time and finally succumbed to pneumonia.

The book is written in a very fascinating style. If half of the description of Mary Baker Eddy is true, she was a difficult woman to get along with. She made many enemies, but somehow she managed to exercise an almost hypnotic power over her followers.

The original edition of this biography quickly disappeared and is almost nonexistent in public libraries. Baker Book House is to be commended for making it available again.

RALPH EARLE

# HANDBOOK OF HISTORICAL DOCUMENTS OF THE CHURCH OF THE NAZARENE

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- \_\_\_ 5. Have you won someone for Christ in the past year?
- \_\_\_ 6. Do you hold at least one place of active service in the church?
- \_\_\_ 7. Do you understand the church's budget?
- \_\_\_ 8. Do you tithe?
- \_\_\_ 9. Do you regularly practice the turning away of gossip?
- \_\_\_ 10. Can you name all the officers of the church?

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## Preachers' Exchange



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## CALENDAR DIGEST

### JANUARY—

- 2 Family Altar Sunday
- 2-9 Nazarene Family Week
- 30 Youth Week begins  
(Organize pass-along Conquest IMPACT project)

### FEBRUARY—

- NWMS Alabaster Month
- STEWARDSHIP MONTH
- 2 Denomination-wide CST study
- 13 Seminary Library Offering
- 16 Ash Wednesday—Lent begins
- 20 Brotherhood Week begins

### MARCH—

- 1 Denomination-wide CST study
- 3 World Day of Prayer
- 26 Palm Sunday
- 31 Good Friday



## AMONG OURSELVES

The terrible finality of time is awesome. Not one iota of 1971 can be altered. Not a second can be lived over. The film can be replayed in our memories but cannot be edited. Not a word or look can be expunged from the record. "What I have written I have written," Pilate said; and this is what we all must say, like it or not. But we are in the vise not only of the past but of the future. The new year bears down on us just as mercilessly as the old year dogs us. Except by death, we cannot dodge a single hour. We must put our mark of shame or honor on every one. In our own strength we cannot avoid the shame. So we look to Calvary. Only there can the tyranny of time be broken, and each hour become a scepter instead of a sentence. For in the Blood the past can be covered—not altered, but covered—and from the Blood we may receive power to make 1972 an epic of glory. If we face it in the name of Christ we need not fear it. . . . But even so, we shall be living within the framework of Gal. 6:7-8—"Whatever a man soweth. . . . The Cross offers a new dynamic for wise sowing, but does not annul the law. . . . Pastors who sow the 'Five P's' will have an honorable reaping in 1972. They are: Prayer, Planning, Promotion, Promptness, and Persistence. The rewards of Promptness, for instance, are illustrated at least eight times in the Supplement. Dean Wessels reminds us that "chickens come home to roost" even in their department (italics, p. 20). Another example: Marlow Salter, who has been selling books at camp meetings and assemblies for many years, says he has observed that the generous purchase of books is almost invariably followed by a good year on the district. He ought to know, for most of the time he is examining those district statistics in the office of the General Secretary. . . . So let's practice the "Five P's." A good event to practice on is the Seminary Offering (p. 17). Now pray, plan, promote, be persistent; then take it promptly and promptly mail it in. By and large, a denomination that sows generous support of its seminary will reap generous enrichment of its ministry.

Until next month,

BT



# Presenting the 1972 designs... Pastor's Remembrance Plan Public-Relations Program

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## Truth in Reporting

By General Superintendent Stowe

FEBRUARY IS THE "MONTH OF PRESIDENTS." Holidays commemorate the birthdays of both George Washington and Abraham Lincoln. These names have become synonymous with integrity and truthfulness. Though some have sought to brand it as apocryphal, the story of little George's confession of guilt for the felling of the cherry tree lives on. "I cannot tell a lie" characterized the entire life of this great patriot. And no description of Lincoln is more often employed than "Honest Abe."

What more appropriate time to discuss the ethics of record-keeping and reporting! In a church which is growth-oriented the spotlight is naturally focused on statistics. In our promotional zeal we must exercise caution that our reports of Sunday school attendance and church membership are scrupulously honest. Anything less is sub-holiness!

But what about our attitude toward records which we inherit? In a recent district assembly one pastor reported the removal of 135 members from the church roll in his first year of service in this charge. Undoubtedly his motives were pure and he was attempting to tell the truth. But was he? Another pastor on this district received 70 members by profession of faith. Another took in 65 new Nazarenes. The "major surgery" performed by the first man completely cancelled out the gains made by the other two. The net result of his reckless roll-cutting was a district membership total which indicated little or no growth, when in reality substantial progress had been made. Rather than being an act of honesty, his reporting contributed to an untruth.

Assembly reports are intended to cover the activities of the current year. Membership statistics reveal the number received, transferred, and deceased during that 12-month period. In a highly mobile society where nearly 40 million people relocate each year, it is only natural that across the period of several years the whereabouts of some members will become unknown. But this "deadwood" on a membership roll has not accumulated in just the previous year. Removing it all at once makes it appear that it had. *Is this honesty?* Real truth in reporting would have gradually phased out these "lost" members as they were replaced by new additions.

Then there is the matter of the aspersions which are cast upon the previous pastor by wholesale removal of members. Whether intentional or not, the implication is that one's predecessor had been remiss either in his additions to or subtractions from the membership roll. In reality neither may be true. He may have inherited a padded roll and during his tenure conscientiously worked to remedy the situation. Is it honorable for his successor to take any action which paints a false picture of the former pastor? *Is this truth in reporting?*

Brethren let's be honest to God—and to each other—when we report.

## The Stewardship of Loyalty

**N**O LEADER CAN SUCCEED without loyalty among his followers. No organization can last without the loyalty of its members to its aims and principles. No cause will prosper if there are none who are ready to die for it.

This is as true of a denomination—at either general, district, or local level—as any other body. It is easy for cheap camp-followers to scorn the “organization man” and sneer at those who follow the “party line.” But the truth is that unless the vast majority stick with organizational procedures, align themselves with organizational goals, and hew faithfully to the “party line,” no church can survive as a meaningful force in the life of the world.

Recently the press has reminded us of the statesmanship of Benjamin Franklin in endorsing a constitution which was not in all points to his personal liking. He said he would refrain from advertising his disagreements and dissatisfactions, and rather would push wholeheartedly for its acceptance as the bond of national unity. He was wise enough to know that unity on an imperfect document was far better than perpetual bickering in a vain quest for perfection.

An initial period of debate in the attempt to get the best constitution possible was in order. But the debate could not rage forever. Sooner or later tongues had to speak favorable words, signatures be affixed, and the system—imperfect as it might be—ratified. But even ratification was not enough. The constitution had to be implemented. It had to become the tool for the fashioning of a strong, united, and great nation. This took time. It would have been impossible had not the majority of this nation given the constitution, not just toleration, but a fierce loyalty which bordered on religious veneration.

Something of this kind of loyalty must bind us together as a church. We have our constitution too. For over 64 years it has served us well, and been the basis of a solid advance against the common enemy.

Yet our constitution is not faultless. To admit this, and to advocate change where change is needed, is not treason.

At least it need not be treason. Jeremiah was accused of treason because he advocated surrender to the Babylonians. But he was really the most loyal man in the nation, because his loyalty was not to the king primarily, but to God. Because he had the word of God, he knew wherein lay the best welfare of the people. He was loyal in the deepest, though not the most obvious, sense.

Likewise our most constructive loyalty is not that which is blindly sentimental or fiercely traditional, but that which is profoundly spiritual. It is first of all personal loyalty to Jesus Christ. The secondary loyalty to the denomination must grow out of the conviction that its basic fidelity is to Christ, and that its fundamental teachings and aims please Christ. Any desire for change must spring from this kind of loyalty to Christ and this sure conviction about the church. Otherwise agitation for change *could* be treasonable. Even perhaps unknown to its possessor, the real motivation could be a subtle drift toward worldliness in affection and a cooling of love for Jesus Christ.

If we are in doubt about the fundamental soundness of our doctrine and polity as a means of glorifying Christ, we really should be on the outside, not in. For the changes we would want, in that case, would not be minor, but so radical and major as to constitute a complete recasting. Such an aim has no legitimate place among us. We are a holiness church, conservative in theology, unabashedly Wesleyan-Arminian, evangelistic in spirit, missionary in structure, representative in polity, with declared ethical positions. We want to remain such. Any changes sought should aim at the strengthening of this essential character, not its undermining. We want to plug the holes, not redesign the ship.

If, on the other hand, desire for change in some particulars is prompted by a deep loyalty to Christ and holiness, the loyalty will discipline the desire. Loyalty will dictate the intelligent and conscientious effort to discern three things:

—First, the features that really need changing in distinction from those that are merely annoying;

—Second, whether the proposed changes would actually help us better fulfill our God-given mission, or instead have the net effect of accelerating a shameful surrender to the world, with the consequent tragic and irrecoverable loss of power;

—Finally, whether we are seeking change in the right way and in the right spirit. It is possible to create divisions far more destructive than the weakness we are trying to correct.

So there is a stewardship of loyalty as well as a stewardship of money. Loyalty must be invested wisely and prayerfully. Mishandling of loyalty is as serious as mishandling of money. Withholding our loyalty can be as disastrous to the church as withholding our tithes and offerings. As we believe in “storehouse tithing,” so let us practice “storehouse loyalty.” Let us be loyal even when not always in agreement. And when conscience compels us to speak out or vote no, or agitate for change, let it still be loyalty—a loyalty to Christ which is jealous for His honor and a loyalty to Blood-bought holiness which is zealous for its demonstration, its preservation, and its propagation. If this aim grips us, we will be Christlike in our spirit and legal and disciplined in our methods.

## Let's Begin with the Child

By Herbert L. Rogers\*

AS A PASTOR I AM CONCERNED with the awesome task of fulfilling the Great Commission to our generation. My mind staggers as I hear the statistics which relate to the current population explosion. There are 3½ billion people on this globe who need to hear the gospel. Over 200 million of them live in the United States of America. We are told that we have now entered an era when our population will begin to multiply in geometric proportions. Yet according to the *Yearbook of American Churches* only 54 percent of the persons in this nation claim affiliation with any church fellowship. Of that number, a much smaller percentage actively participate with any degree of regularity.

### Experience teaches

If the world hears the message of the gospel it will be through local churches who are penetrating their own communities for Christ. The kind of questions which continually occupy my attention are these: How can my church most effectively reach the greatest number of persons with the Word of God? Where and how should we begin? It is evident that the performance of the Church in recent generations has not proven adequate. We must look for new and more effective approaches.

When I began my ministry I thought that the most fruitful field for evangelism would be found among young married couples. I reasoned that along with these young adults come the chil-

dren of the future generations as well as the necessary finances to pay the church's bills today. Although we had some limited success in reaching the unconverted within this age-group, I was not long in discovering that young and older adults alike are preoccupied with material, worldly, and social interests, and few have much time for God and the church. The results were far from satisfying the demand for reaching the many.

Next I turned my attention to teenagers. Teens soon become adults and eventually the heads of families, so why not place the emphasis for outreach here? This group we found to be more responsive to the appeal of the gospel, and with a dynamic youth program we were able to reach a few more homes in the community than before. However, we were too often frustrated at the point of getting these teens established in the faith, due to detrimental habits and thought patterns which had already been accepted in their lives. Because of this, many were lost to the church during the transition from adolescence to adulthood.

It has been only within the past four or five years that I have begun to see the imperative need for beginning our evangelistic process with junior, primary, kindergarten—yes, even preschool—age-groups. H. Raymond Florence aptly states:

No program is complete which fails to take into account the tremendous part that the winning of children plays in the building of the church. Mistakes in this area of our

thinking could be very costly in terms of the making the gospel known to the world.<sup>1</sup>

I believe that if we intend to reach the masses of our generation for Christ we would do well to place a much greater emphasis upon the evangelizing of children. This I maintain is the key to penetrating our communities for Christ.

Now when I speak of the evangelization of children I refer to evangelism in its fullest sense. To convey what I mean by this I would quote Harold E. Garner, who defines evangelism in the following manner:

In its fullest sense evangelism means, first of all, a period of preparation—a proclamation of the gospel. Secondly, there is a point of decision when a person is born again. And in the third place, there is nurture—a product of which is growth in grace.<sup>2</sup>

Any effective program in the evangelization of children must take into consideration these three important phases.

### Why so neglected?

It is paradoxical that the most fruitful area of evangelism has been the most neglected. Historically our church has made an appeal to children through the Sunday school, but we have not placed a great deal of emphasis upon evangelizing children as individuals in their own right. We have too frequently thought of them as "door openers" to homes and parents. I have frequently bristled within to hear pastors reporting seekers at an altar, or members received on profession of faith, with the qualifying phrase: "And most of them were adults." The plain implication is that children just don't count as heavily as adults. Lionel B. Fletcher made the following declaration:

It is a great thing to have the testimony of a dozen men of 60 redeemed from a life of sin and shame, and rejoicing in the Savior's power, but it is a far, far greater thing to get a dozen boys of 12 into a real living touch with Christ. The testimony of the former is to the power of Christ to save the worst; the lives of the latter will witness

through the years to the power of the same Savior to keep from sin.<sup>3</sup>

Whereas the church has been slow in taking up the challenge of setting up definite programs and policies related to the winning of children, Communism has not. Lenin once wrote concerning the battle for world domination: "Youth will decide the issue of the entire struggle." Dr. James Roy Smith enlarges upon the reason for this statement as follows:

Communism knows that the adults in conquered lands are too set in their ways to be changed and that success of their expansion program is dependent upon the ability to mold the minds of the young people and win them to their cause.<sup>4</sup>

It is a known fact that as soon as Cuba was brought under Communist domination, special indoctrination classes were organized for preschool children. Thus within a period of 15 years they would have a complete generation of young people irrevocably committed to the teachings of Communism.<sup>5</sup>

### Reasons for greater attention

I am not proposing that we should ignore the adults and older youth in our program of evangelism, for this would be a violation of the Master's injunction to preach the gospel to "every creature." But it is my contention that we will make greater strides in reaching the world for Christ if we begin to emphasize evangelism of children. I believe this to be so for the following reasons:

1. *Children are the easiest group to interest and involve in the program of the church.*

They have not built up a resistance to the idea of attending church. Quite to the contrary, they have a curious interest in church and spiritual truths. On any given Saturday afternoon we can go into a designated community, take a half dozen adults and a dozen junior and primary children on our Sunday school bus for a canvass, and obtain anywhere from 10 to 20 children that will attend Sunday school the next morning. One Saturday we realized 34 new children for one and one-half hours' work. Several weeks ago one of my junior supervisors took two boys from her department.

\*Pastor, Rainbow Boulevard, Kansas City, Mo.

ment to visit their friends and give an invitation to attend Sunday school. With just a little effort and a couple of hours work she had 14 new visitors in her department that week. The only limitations for reaching boys and girls are finding sufficient space to house them and adequate personnel to work with them.

## 2. Children are in their most formative years of life.

Studies in the field of secular education are turning up some startling facts concerning the child's capacity. Dr. Benjamin Bloom of the University of Chicago made over 1,000 longitudinal studies in which the same individuals were repeatedly observed and measured from early childhood to adulthood over a period of 50 years. His conclusions were revealing:

*"Half the intellectual capacity of an adult has been developed by the age of four, and 80 percent by age eight. After that, regardless of schooling and environment, mental abilities can be altered only 20 percent. After 17, grade 12, intellectual or organizational thinking patterns grow at a slow pace."*

Senator Mark Hatfield speaks to the Church at this point when he says: "Children should be reached by the time they are four or five—for they are then entering the age of inquiry and are able to raise profound questions and truths."

Can the Church afford to ignore the cumulative evidence that is pointing toward the importance of the childhood years?

## 3. The Lord Jesus recognized the importance of reaching the children.

He chided His disciples for turning the children away. He made it clear that the kingdom of God belongs to those who are as trusting and humble as a little child. Then He took the children in His arms and blessed them (Mark 10:13-16). Dr. Clarence Benson outlines the important teaching of Jesus concerning children:

Instruction for all who trust as children do.

Honor to all who appreciate and receive children.

Woe for all who offend or hurt children.

Warning for all who despise children.

Blessings for all who love and win children.

If the Saviour so magnified child life and gave His parting command to feed His lambs as well as His sheep (John 21:15-17), what should be our attitude concerning

the importance of receiving and winning little children?

## 4. Ministering to children gives opportunity to gain entrance to many otherwise closed homes.

If we evangelize the child and bring him into a genuine experience with Christ, the parents will not fail to see the effect it brings. We have found this to be the case in many instances. Parents who were initially indifferent to spiritual values became interested in the church when they saw what it was doing for their child. The quickest way to a parent's heart is through his offspring. The church earns the right to deal with the adults in the sensitive realm of their spiritual need by becoming involved in the lives of their children. A follow-up program of personal evangelism in these homes is then much more effective.

## 5. The evangelization of children has been proven to me to be an effective method of penetrating the community through firsthand observation.

My church has ministered to the same community for the past 38 years. When I assumed the pastorate in 1964, plans were under way to relocate the church. Among other reasons offered, a key one was that the church had never made inroads into the immediate community. Although the church had shown seasons of substantial growth, most of it was realized through Christian families moving into the community. Nazarenes taking training in the area, and families from other evangelical backgrounds who found the church location convenient.

A strong bus program was initiated in 1966. Subsequent outreach endeavors began to bring about a gradual change. The community started to open to the church. It took patience and much work, but things began to happen. Now, several years later, we have seen the Sunday school enrollment nearly doubled. Of 33 members received on profession of faith in 1969, nineteen were children while eight were parents or relatives of the children reached through our follow-up program. I feel we have only begun to realize the full potential of this kind of approach.

Finally, I would say that if evangelism of children is to have lasting effects, our church must be structured

to give greater emphasis to the ministry to children. Dr. John Clifford comments: "Churches must arrange their whole worship and work, their teaching and preaching, their fellowship and ministry, to win and hold in allegiance to Jesus the child and the adolescent."

The pastor should provide a program with the child in mind. If he is unable or unwilling to organize and staff a departmentalized children's church

program, then he should plan to minister to them in the regular services by selecting songs which children know and appreciate, organize and use a children's choir, offer a sermonette for the young as a weekly feature, and even plan to use illustrations in his main message that would interest the child.

Let the pastor give priority to staffing the children's division of the church.

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## How to turn prayer into power

# Mobilizing Prayers for Evangelism

By Richard Young\*

## Part II. Our Thinking About Prayer

SOME CONSIDERATION must be given to our thinking about prayer, for our concepts contribute much to our success or failure in praying. The strongest prayer support for evangelism will be built upon healthy, valid concepts.

When I was a new Christian I had some ideas about prayer that severely limited the effectiveness of my praying and that produced much frustration for me. To me prayer was making a speech to God with such artful oratory and emotional intensity that He was finally persuaded to do things that He really hadn't planned to do. I viewed every prayer time as a time of wrestling with God until His power was made available to accomplish the things I wanted accomplished. It is no wonder

I experienced few answers to prayer and came close at times to doubting the value of praying.

Others with whom I have discussed this seem to have had the same or very similar problems. Consequently, some things need to be made crystal-clear in a continuing effort to mobilize prayers for evangelism. Jesus had much to say about prayer to His followers, instructing them in the ways of productive praying. His example at this point also is a guiding beacon for us.

In the first place, let us emphasize the fact that Jesus spoke of God primarily as Father and indicated that prayer is an intimate conversation with a loving and concerned Heavenly Father, rather than speechmaking to a distant, disinterested Deity. How much

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it has meant to me to have this realization dawn in my understanding! I come to Him much more confidently now, knowing that He is concerned about my burdens, interested in my petitions, and more desirous than I, to see men saved. Paul Rees tells a story that illustrates the difference this understanding can make. It is . . . of the little fellow who centuries ago, in Rome, broke through the ranks of soldiers and darted toward the chariot of the Emperor, who was returning from a trip abroad. Several of the guards tried to stop him, saying, "It is the emperor!" "Yes," said the lad, "your emperor, but my father!" And a moment later he was riding where he had a right to ride—in the triumphal car with his royal father." What we think of God will determine the attitude with which we come to Him.

Second, let us emphasize that Jesus indicated by precept and example that concern for discovering God's will should have a large place in our praying. Somehow we must avoid the attitude that says only, "Lord, give us what we want in our evangelistic efforts." We must more and more learn to pray, "Lord, what do You want me to do to reach John Smith with the gospel?" Our praying will be ineffective until we are submissive to God's will to the extent of personal involvement in evangelism. As Charlie Shedd has said, "The art of prayer is not learning how to switch God's goodness onto our little track. It is rather the art of turning our little engines onto the rails of the Lord whose road leads us by his route to his kingdom."

The story of Rees Howells, Welsh preacher, missionary, educator, and above all else intercessor, illustrates this time after time. As he interceded for the salvation of individuals, he was led to establish relationships, identify with needs, spend large amounts of time and money, and give of himself in all sorts of ways. There were few

instances when he was led by the Holy Spirit to do nothing more than hide away in the prayer closet. For Rees Howells, who literally prayed thousands into the Kingdom, intercession always included the earnest petition, "Lord, what do You want me to do to reach this person with the gospel?" Likewise, if we are going to mobilize effective prayer support for evangelism, it has to be on this basis.

A third thing needing emphasis today is Jesus' teaching that prayer must be permeated by a humble but stubborn dependence upon God. As we must avoid the danger of failing to do what God wants us to do to see His will accomplished, so we must avoid the danger of thinking that we can do what needs to be done ourselves. In Jesus' parable of the importunate widow, the most striking thing about the woman is the intensity with which she persistently presents her petition to the judge. She knows that she had only one hope of saving her home from those who threaten—she must have the help of this person who can speak the delivering word. She therefore stakes everything on receiving the judge's favor.

In one sense this kind of stubborn dependence upon God is the key to effective evangelism. We must use the best methods at our disposal, but we cannot depend upon our methods. We must involve the best people available, but we cannot depend upon our workmen. We must work to involve everyone, but we cannot depend upon our involvement. We must spend time praying, but we cannot depend even upon our prayers. We must steadfastly depend upon God to work in and through us to grip men's hearts with conviction, to bring them to repentance and faith or consecration and faith, and to give them assurance that His promise has been fulfilled in them.

A fourth idea about prayer based largely on Jesus' exemplary prayer

life is that intercession is not an option in Christian living. The responsibility to learn how to pray effectively for others rests upon the shoulders of every Christian.

God is a loving Heavenly Father who wants to give us good things more than the best earthly father. When we pray we must be open and submissive to God's will for us. It is our responsi-

bility to intercede for others. These and other healthy prayer concepts can become a part of the thinking of any congregation if we teach them, preach them, and live them ourselves before our fellow Christians. As people understand these things they will more and more become involved in the prayer support of evangelism.

*To be concluded*

Pastors not excluded

## The Fellowship of "Burning Hearts"

By J. Ray Shadowens\*

SEVINGTON WOOD'S superb biography, *The Burning Heart, John Wesley, The Evangelist*, inspired a possible name for a spiritual fraternity of Nazarene evangelists—"The Fellowship of Burning Hearts." The esprit de corps which binds these dedicated soul winners together must be fired with an occasional reassessment of their high purposes and common goals. This fresh study of Methodism's stellar revivalist-reformer could serve to strengthen their individual and collective commitment to this noble calling.

Before John Wesley was a religious reformer, he was an evangelist. Before he was a founder of Methodism, he was an evangelist. Before he was a biblical exegete, he was an evangelist. Before he was a social reformer, he was an evangelist. Before he was a prolific author, he was an evangelist. Before he was perhaps the eighteenth-century's

most traveled man, he was an evangelist. Before he was Christendom's most gifted innovator, he was an evangelist. Before he was the Church of England's best known and remembered ecclesiastic, he was an evangelist. Before he was a respected theologian, he was an evangelist.

Excerpts gleaned from Wood's scholarly life-and-work publication of this acknowledged leader of the eighteenth-century Evangelical Revival could provide a source of immeasurable blessing and challenge to this spiritual fraternity—"The Fellowship of Burning Hearts." It is with this in mind that the following random comments were collected:

"This very year [1738—Aldersgate Street experience] was to transform a despondent missionary reject into a burning evangelist" (p. 57).

"We come now to the climax both of Wesley's quest for spiritual reality, and his preparation at God's hands for his

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supreme work as an evangelist" (p. 59).

"For, without a doubt," declared Richard Pyke, "nothing that happened in the whole course of the century was the source of such a universal harvest of joy, power, and life as the change which transformed Wesley from a restless, intolerant, and poor-tempered clergyman, too sincere to be satisfied with anything short of truth, and too earnest to dismiss the fierce questionings that arose within him, into a radiant, confident, and supremely happy evangelist" (p. 60).

"This [extemporary prayer] marks a notable step in Wesley's preparation for his evangelistic work" (p. 63).

"There can be no question of the contrast between the ritualist of 1737 and the evangelist of 1739" (p. 68).

"It was the burning heart that made Wesley an evangelist" (p. 74).

"We are realizing afresh today that first and foremost John Wesley was an evangelist. If one word must be selected to describe his calling, this is it" (p. 75).

"Neither failure nor success would cause him to deviate even by a hair's breadth from his overall aim of evangelism. You have nothing to do but to save souls, was one of his rules for preachers" (p. 75).

"But, of course, the excessive rigorism of Georgia was now left far behind, and where the welfare of men and women lost in trespasses and sin was at stake, Wesley was ready to waive the regulations in the interest of evangelism" (p. 79).

"One Saturday afternoon, 17 February, 1739, the evangelist walked out to the village. He climbed a hill and spoke to a couple of hundred coalminers" (p. 91).

"We can see from the perspective of a later age that this [open-air preaching] was the determinative moment of his career as an evangelist" (p. 91).

"From this day forward, Wesley's was to be the ministry of an itinerant evangelist, operating mainly out of doors, though also in hired buildings, and only occasionally in churches in the latter years" (p. 98).

"The 'strange way' of an open-air evangelism was tolerable only because it was God's will for him" (p. 104).

"Although Wesley's critics were alarmed at what appeared to be an innovation (and to them a distasteful one at that), there

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## Practical Points

that make a difference

### The Affluent Need Christ Too!

Dear Son:

I do not understand why our pastor is afraid of the affluent in the community. He is very good with the poor. He spends hours among those who exist on welfare and has some success in drawing them to Sunday school and church. But he is uneasy with the "noble."

I hope that we have trained you to be "easy" in every stratum of society until you can work effectively in the mission and the same night eat with "kings." For you see, such is the nature of the Kingdom.

Wealthy people are afraid too! They are fearful that your approach is "to get to them" rather than to love them. And I suppose that there is ample evidence to believe that most people are after what they have. Paul always fought against that impression and told the Thessalonians, in 1 Thess. 2:8, "We were ready to share . . . also our own selves . . ."

People of every station in life will respond to "giving," and the rich as well as the poor need the forgiveness of Christ. When there is a need among them, step in with confidence and love. You may win by treading where others fear to tread.

Love,  
Dad

The Nazarene Preacher

The shepherd's severest test  
and most crucial task

## Conserving Revival Results

By Raymond C. Kratzer\*

IN SCANNING THE ENTIRE AREA of evangelism, it is difficult to assign any one facet as of prime importance because of the close interrelationships. For example, without the outreach formula there can be no growth. But if the territory gained is not conserved, the efforts expended will largely be negated. Likewise, unless the Holy Spirit continually infuses each part of the evangelism complex with His mysterious touch, the framework of the church will become weak and eventually collapse.

Mendell Taylor in *Exploring Evangelism* says: "The Holy Spirit is doing more beneath than can be seen on the surface." In other words, it is He that sets up the chain reaction that brings to fruition all of the sanctified imagination, all of the dedicated energy, and all of the cooperative efforts of the vineyard workers to harvest and secure the fruit of their labors. Let us never forget that God needs our efforts and we need His help. Together we should be able to accomplish the task of building His Church.

A growing organization must of necessity include both outreach and conservation. The former is more often characterized by romance and challenge, while conservation involves the dedication to details and the everyday culture of souls. Too often we begin our outreach efforts in a burst

of enthusiasm, with visions of miraculous results as we wave the wand of evangelism. But when all is said and done, more is said than done. Revivals, at times, are like the Chinese man's description of a toboggan ride. He said, "It's swish! Walk-a-back-a-mile!" When the excitement of revival is over, we always have the long climb of keeping our gains, thus conserving the efforts of outreach.

The great machines of our mechanized culture have opened up new frontiers of progress heretofore thought unattainable. However their continued progress is contingent upon careful attention being given to the maintenance of these vehicles of power and service. Neglect or abuse will decrease their usefulness, and in due season their premature decline will result in waste, frustration, and defeat.

In the work of evangelism we are not dealing with the material world, striving to open up new frontiers to satisfy the senses. We are handling eternal verities with immortal souls depending upon us to help them chart their pathway to the stars. Billy Graham in *World Aflame* says: "Mankind has been on an incredible journey taking him across every generation and through every conceivable experience in his search for God." We have the map and the message. It is one of reconciliation and direction. With this awesome responsibility we dare not do less than our best to maintain a

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holy zeal for our task, born of an awareness that we hold the clues to eternal life for our world of influence.

The question comes: How can we maintain our fervor as well as exploit our gains? A man who was an employee of a business establishment was asked by a friend how long he had worked for this particular company. He replied: "Ever since the day they threatened to fire me." All of us need to be fired—*fired with the Holy Ghost*.

Fletcher Spruce, in his book *Revive Us Again*, says, "If down through the years we could have kept all we have gained in revivals, the church would by now have prevailed against the gates of hell." Yes, and perhaps our Zion could now be counting its membership in the millions instead of the hundreds of thousands. The question, then, that we hope to answer is how to maintain our fervor and conserve our gains and thus find the growth that is surely possible in so great an enterprise as ours.

I would like to propose a three-pronged attack on this problem which involves not only ways and means to hold our gains, but likewise to keep the fire of holy zeal burning in our hearts.

### A Cruising Speed

The science of automotive engineering has discovered that the automobile can run more efficiently at certain speeds. If it is run too slowly for a long time, it will carbon up; and if run too rapidly for an extended period, it will be harmed by its overactivity. But at a certain speed, known as a "cruising speed," it will run smoothly and efficiently. At times it is helpful to "step on the gas" and "let her go" for a stretch to clear the channels; but for the long run, it should be operated at the cruising speed. In the work of the Lord we find a similar picture. Too much routine can clog the machinery. Occasionally we need to "step on the

gas," get a bit reckless by going all out for revival to clear the channels. But for the most part we need a cruising speed of directed activity, cooperating wholeheartedly with the plan of the Great Designer.

In encompassing the salvation of souls, we need to recognize the importance of a consistent nurturing of those we have won to the Lord, as well as to maintain a growing concern for others who still wait in the shadows, longing for someone to guide them to the pathway of light and truth.

### An Instrumented Check on Progress

It is simple to exclaim that our Zion is doing well—if we are ignorant of the facts of the case and blinded by the fog of our neglect of realistic measuring devices. I recall asking a young pastor one day how his church was coming along. He replied on this wise: "Oh, we're coming along great! Calvary was never nearer. We're doing fine!" And then, as an afterthought, he said: "Oh, yes, we just lost the Jones family, and the Watts family told me they were quitting our church, and of course we are having a bit of a struggle with our budgets. But on the whole, we are getting along great."

True revival is not apparent, nor is evangelism in working order unless the instrument panel shows progress in terms of additions by profession of faith, budgets being paid, and growth and development of the organism of the church.

Our statistics, in some instances, give a rather cursory view of the situation along the way. Blind spots have developed in the eyes of some of our pastors and church board members as to where our losses are overshadowing our gains. It is no indication of intelligence if we attempt to fill a bucket that has holes in it without first paying attention to the leaks. In due season the incentive to keep pouring in will be dulled, unless we attempt

to conserve our efforts more adequately.

In our mobile population the larger the church, the more difficult it is to keep up with its members. But it can be done, and it must be done. Often in the change of pastors, the incoming man will look over the roll of members and discover a large group of persons "lost" to the church. No one seems to know where they have gone, and worse yet, many times no one seems to care very much. Consequently, when assembly time comes, the new pastor decides it is best "to clean the rolls," so that the burden of losses will not rest on his shoulders in the future. The church board is easily convinced to carry through, and suddenly a whole group of members are erased from our responsibility. Or are they?

It should be a passion with each pastor to keep an active church roll in which every member can be accounted for. When addresses are lost, these names should be published, so that the entire congregation can help to locate these persons. If they have moved to a distant city, the program of "Moving Nazarenes" should be invoked through the Department of Evangelism. The pastor in yonder city should be contacted and made aware of the displaced member. Likewise, that member should be kept on the mailing list of his home church until he joins the church in his new location.

In cases where new converts fall by the way and backslide, extra efforts should be made to love them back into the fold. I recall one brother who fell from the way and finally was reclaimed. He said concerning the men of the church: "They just wouldn't let me go."

New converts need much care. If we took the same care of our babies after they were born as we do of our new converts, our population would soon be greatly diminished. Too often we knock ourselves out to encompass

the salvation of a soul, only to let him starve to death by neglect. Sunday school teachers, missionary presidents, NYPS presidents, and other Christian workers should strive to involve new converts in every facet of church life. A pastor's training class is invaluable in guiding new converts toward church membership as well as in training them in Christian experience, in churchmanship, in service responsibility, and in Christian challenge.

### Continuous Renewal

With goals that are rather invisible, and rewards that are not thought of in terms of material gain, we need constantly to have the sense of God's presence and His power in our efforts. He must be enthroned within the heart of the believer, if God's work has the "go power" it needs. One of the greatest needs of our Zion today is the baptism with the Holy Spirit in sanctifying power on the part of our people. The purifying and the empowerment of His presence will do more to increase our numbers and solidify our organization than any other one thing.

Mendell Taylor puts it very aptly when he says: "The creative power of the Holy Spirit cannot be contained in man-made molds. Organizational machinery can never be a substitute for His presence and power" (*Exploring Evangelism*, p. 594).

When He lives at the center of our being because we are consciously committed to Him and His work, there will be that continual flow of energy, like a great artesian well thrusting us forward, alerting us to our task, and making all of our efforts seem worthwhile. When we find ourselves lacking in zeal, perhaps we need to "tarry until" we are again endued with power from on high. Then as we use the tools of sanctified imagination, proven methods, and evangelistically oriented programs, the "exceeding abundant" will be the result.

# ADMINISTRATION

## How Can I Get Those Who Attend Sunday School into the Other Services of the Church?

By Lyle K. Potter\*

THIS IS A QUESTION pastors are continually asking. For years as a pastor and Sunday school evangelist I have used many plans. May I suggest the following:

1. Ask for and expect 100 percent cooperation of all the Sunday school workers. Unless teachers and supervisors cooperate with and attend the other services of the church, their example will make it most difficult to get class members to do so.

2. Have a combined Sunday school and worship service once a quarter. Send home mimeographed notices to the parents the previous Sunday, so it will be understood that Sunday school will not be over until 11:30 on that special day. The pastor is to bring a 15-minute message geared to interest all ages.

3. Have primary, junior, and youth choirs. The youth (teen) choir is to sing every Sunday evening. The children from each department are to sing a song or two once a month on Sunday evening. They will sing songs they have practiced in their Sunday school departments. Sunday morning they will take home notices saying that they are expected to sing on Sunday evening. This will go a long way to tie the Sunday school into the Sunday evening services.

4. Use teens and young adults as ushers in the Sunday services. Alternate by using the teens one Sunday and the young adults the next. Have a training session with them, so they will know how to usher. This will

make a very healthy change, for in some churches those who are supposed to be ushers make no pretense at all of ushering, but are only "offering takers."

5. Once every three months have a "Sunday school night" on Sunday morning. Have the classes sit in reserved sections. Challenge the teachers to help arrange transportation and have all their class members present. Take a quick count to see which classes have the highest percentage present. Perhaps offer small awards. Have a "Sunday school night" (on a week-night) during each revival.

6. Every other Sunday, during the opening part of the morning worship service, let the pastor bring a six-minute message to the children. During this six-minute period have the primaries and juniors all come forward and sit in the first two rows.

7. Tie the Youth Department (or junior high and high school classes, where there is no separate Youth Department) into the Teen Fellowship, which meets every Sunday evening. Tie all members of the junior and primary classes into Junior Fellowship. Their parents will have to bring them, and this will swell the attendance of the Young Adult Fellowship. It is then a simple matter to keep them for the Sunday evening service.

8. Have a special reserved "teen section" or "teen corral" in the main auditorium (at least halfway down) during the morning and evening services. Usher all junior high and senior high young people to this section.

9. Involve as many Sunday school mem-

bers as possible in the other services: solos, duets, trios, instrumental offertory numbers, scripture reading, giving of announcements, orchestra, greeters, parking attendant, etc.

10. Have the Caravan program on Wednesday evening during prayer meeting. Tie all those in Sunday school, ages seven through eleven, into Caravan. Their

parents will bring them and this will bring entire families into the midweek prayer service.

May I emphasize again that, if this endeavor to tie the Sunday school members into the other services is a success, *the teaching staff must lead the way* through example, announcement, and by helping to furnish transportation.

The other side of a debatable point

## The Meaning of "Old Man"

By J. Kenneth Grider\*

ON THE CONTINENT, much of the theologizing that is done is accomplished in the open debates which scholars hold with each other via the printed page. Inasmuch as readers of the *Nazarene Preacher* have been treated for a year or so to brief articles by my friend Dr. Ross Price, in which the "old man" as used by Paul is said to refer to original sin; and inasmuch as the editor (my friend and respected colleague) in a recent issue has spoken of the theological significance of the Price articles, I offer here an opposing view which I have taught with general acceptance for nearly 20 years at Nazarene Theological Seminary, in our Breakfast Club in Kansas City, in area N.H.A. seminars, and at national meetings of the N.H.A. and the Wesleyan Theological Society. The phrase "old man," used three times by the Apostle Paul (and only by Paul), seems to me to be, not a synonym of original sin, as Dr. Ross Price suggests, but instead a reference to the pre-regenerate life.

### The Rom. 6:6 instance

Take first the Rom. 6:6 instance of the phrase "old man." Knowing this, that

\*Professor of theology, Nazarene Theological Seminary, Kansas City, Mo.

our old man is crucified with *him*, that the body of sin might be destroyed.

1. The interpretation which I suggest permits a *hina* to be a *hina*—to be what a *hina* usually is, that is. The Greek word *hina* almost always means "in order that" (the exceptions being its occurrence in Matt. 10:25; John 4:34; 6:29; 1 John 4:17; 5:3; etc.), and is therefore often called "the *hina* of purpose." What is referred to, following this word, in a Greek passage, is different from what is referred to just before the appearance of the word. The same is so, of course, with the English translation "in order that." The gracious God does not do something for us in order that He might do the same thing for us. But if the "old man" is original sin, and if "the body of sin" is original sin, then Rom. 6:6 states that our original sin is crucified in order that our original sin might be destroyed. If, however, our "old man" refers to the old, unregenerate life, as different from the new life in Christ, i.e., the new birth, the "newness of life" mentioned at the end of Rom. 6:4, then Paul is saying that we are regenerated in order that we might be sanctified wholly.

2. The interpretation I am offering also saves us from having to add a word or a

\*Sunday school evangelist, Dept. of Church schools, Kansas City, Mo.

thought to what Paul says, on both sides of the *hina*. Since Paul cannot be saying that we are sanctified wholly in order to be sanctified wholly, most Wesleyans have thought of Paul as saying that we have been sanctified wholly provisionally through Christ's death in order to be sanctified wholly experientially. We must all add a clarification where Paul simply says "is crucified with." But for my interpretation one does not need to add "provisionally" before the *hina* and something like "experientially" to the later clause. To me, Paul is saying that our unregenerate self is crucified as surely as Christ on the Cross was crucified; and that God brings about this death to the former life in order that the state of original sin might also be destroyed.

3. Also—and here I am borrowing an idea from my colleague Dr. Willard Taylor—if "our old man" refers to original sin, or the "body" or state of sin, why did Paul not use a pronoun the second time around? Why did he not say that our old man is crucified, provisionally if you please, in order that it might be destroyed in actuality when we as believers trust God for such?

4. This view strengthens the passage as a holiness text, since it sees both works of grace mentioned in one verse—and such passages tend to be stronger supports for entire sanctification teaching than separated passages are wherein each of the two works of grace is taught in a disjointed way.

5. Let me suggest, too, that the interpretation I am offering fits the context. Paul has told of the racial detriment from Adam in what we have marked as the latter verses of Romans 5. As he begins what we have divided off into chapter 6, he asks a debater's question: "Shall we continue in sin?"—that is, original sin, due to Adam's representing us badly. The word for "sin" is a noun, and it is in the singular, so the state of sin is referred to and not acts of sin. Paul says that, since we have died to this sin, of course we are not to continue living under its sway (v. 2). Then Paul begins to recount what has happened at least to many of his readers. In vv. 4 and 5 he talks about regeneration; and in v. 6 he speaks of both regeneration and entire sanctification. He says in v. 4, "Therefore we are buried with him by baptism into

death," so that we could be raised to "walk in newness of life." After Christ died, He was buried; and after our former unregenerate life dies, or is crucified, we receive water baptism to symbolize such death—even as Christ received burial to signify His full death. This gets us "planted" (v. 5) in Christ. Then in v. 6 Paul says that God crucifies our former manner of life, regenerating us, in order to go ahead and destroy the state of original sin.

This means that I see the figure of crucifixion to typify the first work of grace in Rom. 6:6, while many Wesleyans think of it only as a figure typical of what happens to original sin at one's entire sanctification. There is no question but that Paul also uses crucifixion as a figure of the second work of grace; for in Gal. 5:24 we read, "And they that are Christ's have crucified the flesh . . . ." Here the word "flesh" is a synonym of original sin. The figure of crucifixion typifies instantaneousness, and can therefore be used of either of the two works of grace.

#### The Eph. 4:19-25 instance

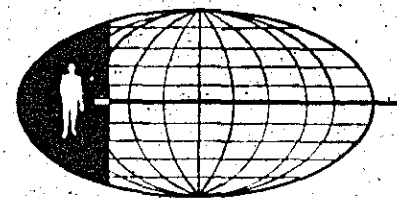
Now let us look at Eph. 4:19-25. Referring to the Gentiles, who had "given themselves over unto lasciviousness" (4:19), Paul says, "But ye did not so learn Christ; if so be that ye have . . ." (4:20-21). Paul goes on, not exhorting them to the new birth nor to entire sanctification, as a careful exegesis of the aorist infinitive will show, but simply recounting what had happened to them. They had "heard" Christ call to them, had been "taught by him" the "truth" that "ye put off concerning the former conversation the old man . . . and that ye put on the new man" (4:21-24).

Here the old man that they had put off is not original sin, but the unregenerate life.

1. For one thing, if the old man were original sin, they would be getting rid of original sin before being redeemed from acts of sin, for this getting rid of the old man is the first special act of grace given them, according to Paul's description.

2. Also, this old man, or "old self" (NASB) is equated with, or connected integrally with, their "former manner of living" (NASB). That manner of living had

(Continued on page 46)



The

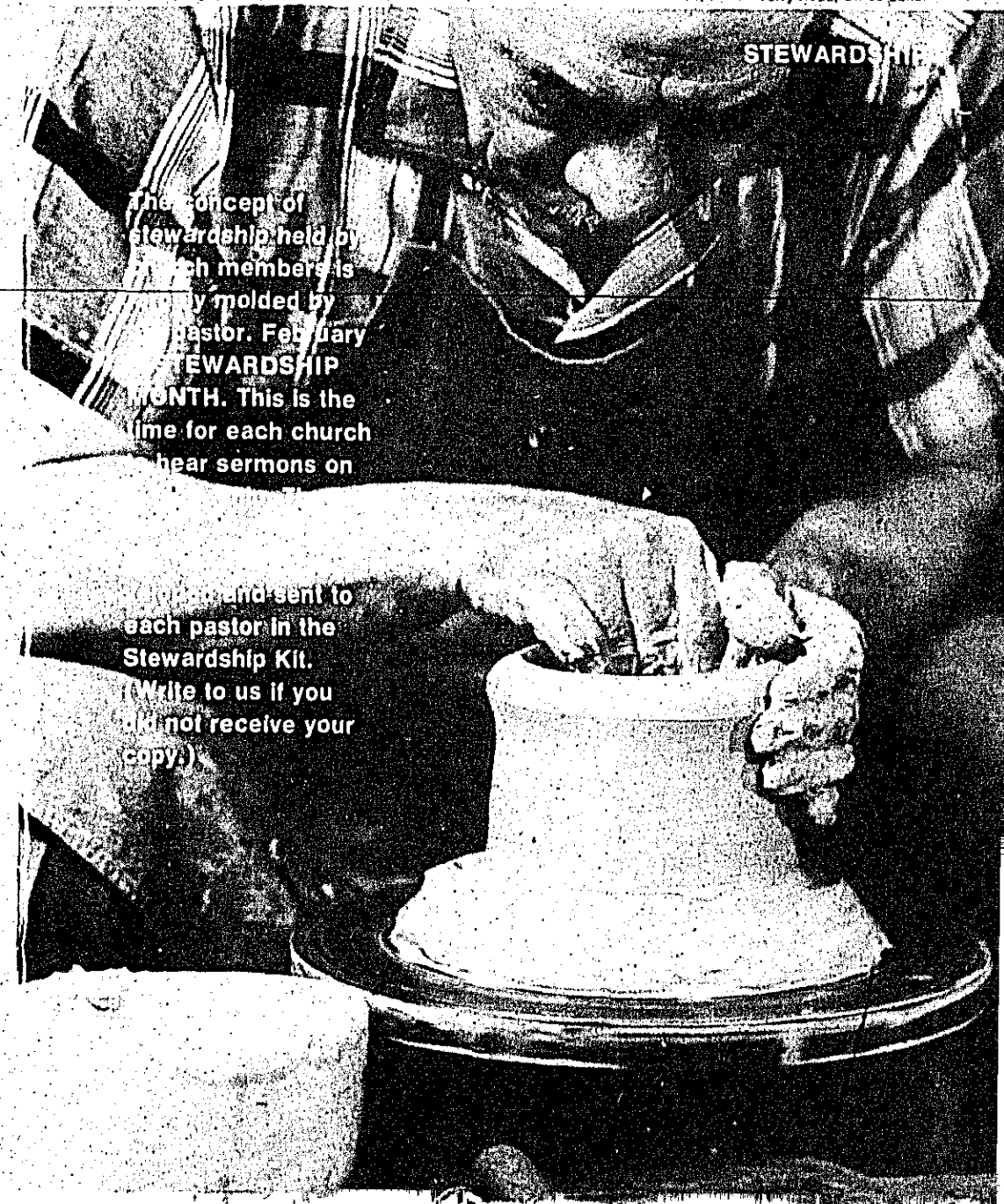
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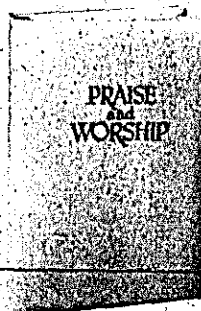
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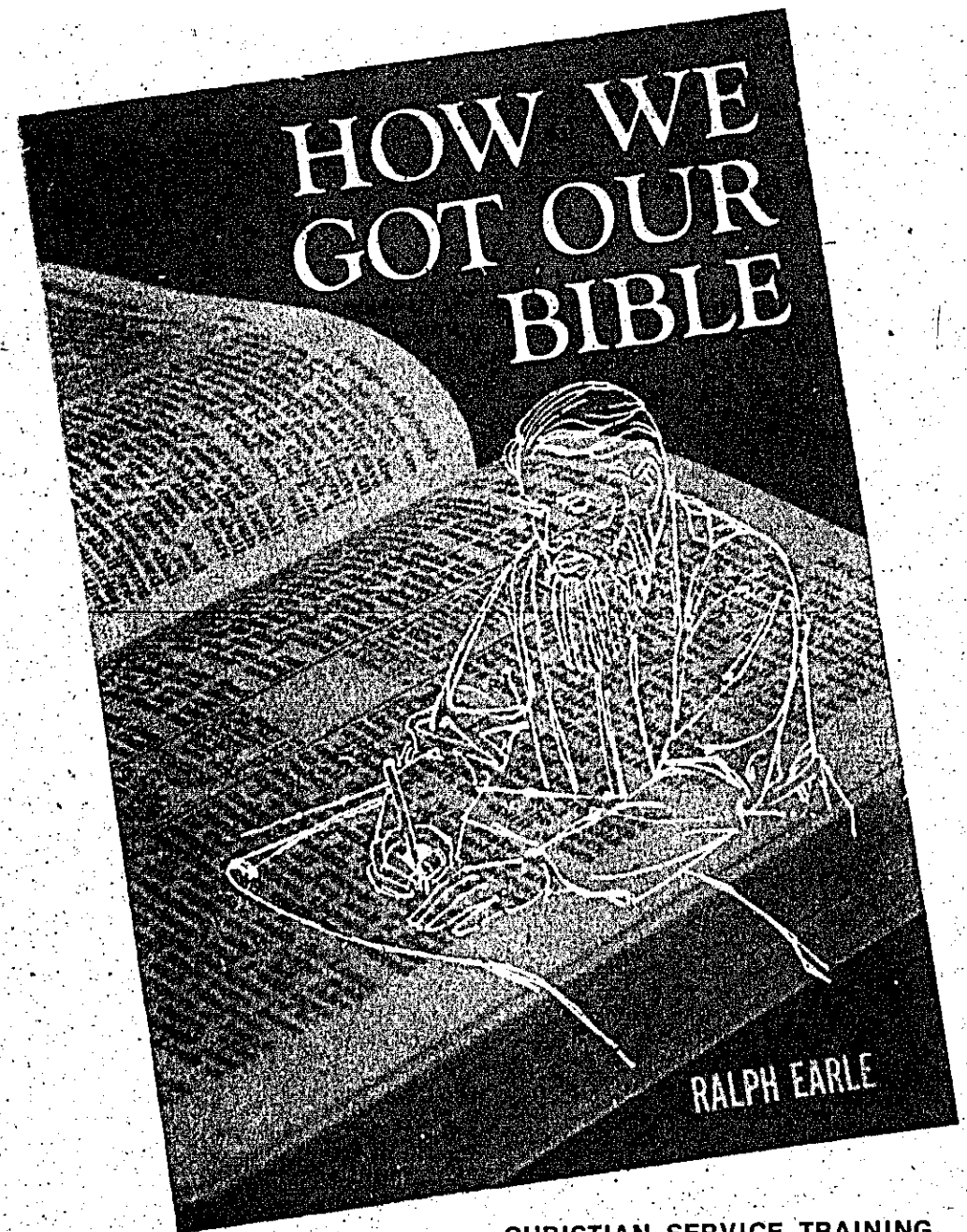
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## NAZARENE WORLD MISSIONARY SOCIETY

In the December, 1971, issue of the *Nazarene Pastor*, Mrs. Chaney, General NWMS Council member responsible for the promotion of Memorial Certificates, expressed thanks to you for your splendid cooperation in placing names on the Memorial Roll.

Memorial Roll money is put into the Medical Aid and Retirement Fund, which provides hospitalization and medical aid for all missionaries as well as pensions for retired missionaries. The allocations for the calendar year 1971 totaled \$96,000 for medical aid and \$36,000 for pensions. From this we see that Memorial Certificates play a very vital roll in our missionary program. The report for the assembly year 1970-71 is now (October 20) complete. We give it here with THANKS to you for your part.

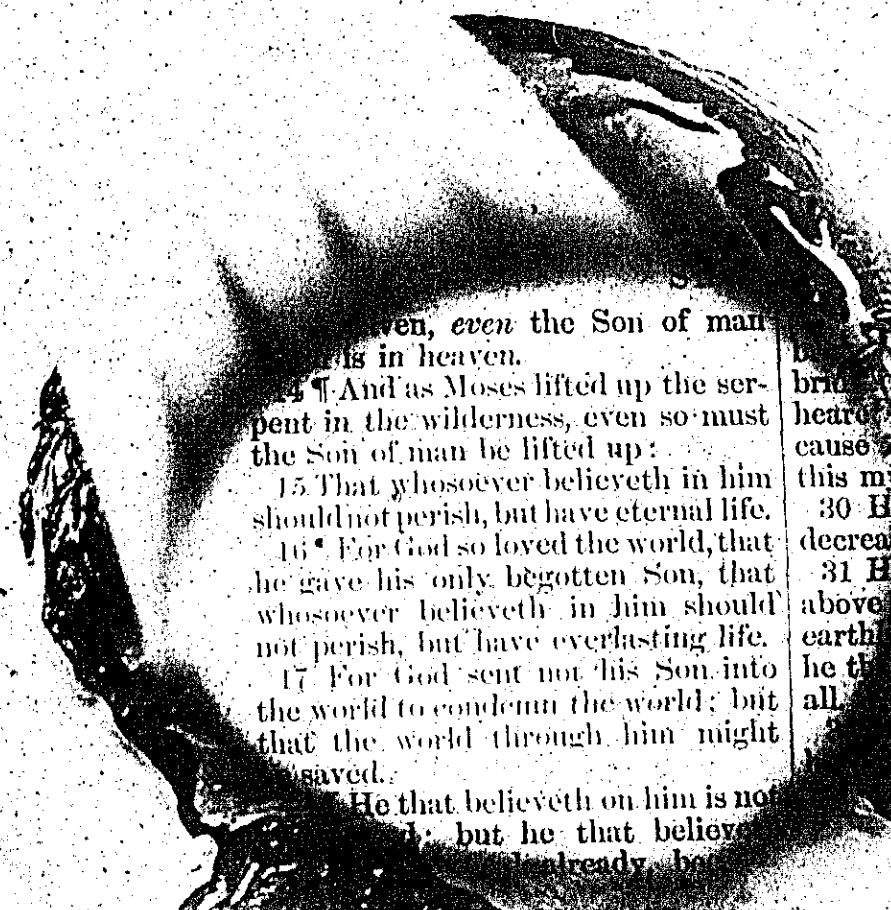
### MEMORIAL CERTIFICATE REPORT

Assembly Year 1970-71

DISTRICTS	No. of Soc.	Goal Reached	NO. Exceeded by	DISTRICTS	No. of Soc.	Goal Reached	NO. Exceeded by		
*Akron	104	52	119	67	*Nevada-Utah	19	9	9	
*Alabama	97	48	64	16	*New England	64	32	34	2
*Alaska	12	6	12	6	*New Mexico	43	21	29	8
*Arizona	38	19	41	22	*New York	39	19	29	10
Australia	19	9	7		*North Arkansas	53	26	43	17
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British Isles South	57	28	1		*N.E. Indiana	101	50	122	72
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Canada Central	38	19	17		*Northern California	63	31	24	
*Canada Pacific	16	8	9	1	*Northwest	74	37	76	39
Canada West	51	25	18		*N.W. Illinois	74	37	39	2
*Central California	57	28	45	17	*N.W. Indiana	57	28	52	24
*Central Ohio	129	64	96	32	*N.W. Ohio	65	32	70	38
*Chicago Central	68	34	49	15	*N.W. Oklahoma	62	31	63	32
*Colorado	75	37	52	15	*Oregon Pacific	71	35	52	17
*Dakota	47	23	23		*Philadelphia	60	30	53	23
*Dallas	56	28	32	4	*Pittsburgh	90	45	81	36
East Tennessee	74	37	29		*Rocky Mountain	37	18	29	11
*Eastern Kentucky	52	26	29	3	*Sacramento	49	24	22	
*Eastern Michigan	75	37	59	22	*San Antonio	48	24	24	
*Florida	114	57	115	58	*South Arkansas	48	24	36	12
*Georgia	72	36	65	29	*South Carolina	54	27	56	29
Hawaii	11	5			*Southern California	87	43	80	37
*Houston	47	23	30	7	*S.E. Oklahoma	46	23	37	14
*Idaho-Oregon	50	25	41	16	*S.W. Indiana	100	50	79	29
*Illinois	106	53	61	8	*S.W. Ohio	79	39	76	37
*Indianapolis	83	41	127	86	*S.W. Oklahoma	55	27	51	24
*Iowa	79	39	72	33	*Tennessee	79	39	63	24
Joplin	61	30	28		*Upstate New York	52	26	26	
Kansas	78	39	31		*Virginia	49	24	34	10
*Kansas City	58	29	45	16	*Washington	60	30	63	33
*Kentucky	69	34	55	21	*Washington Pacific	65	32	25	
*Los Angeles	77	38	63	25	*West Texas	92	46	67	21
*Louisiana	49	24	46	22	*West Virginia	100	50	107	57
*Maine	54	27	40	13	*Wisconsin	39	19	22	3
*Michigan	111	55	80	25					
*Minnesota	34	17	30	13					
*Mississippi	52	26	29	3					
*Missouri	81	40	61	21					
*Nebraska	36	18	24	6					

Highest Number of Certificates—Indianapolis, with 127, tripled their goal.  
 \*Districts that reached or exceeded their goal.  
 \*\*Districts with one or more certificates for each society.

## HOME MISSIONS



...even, even the Son of man  
 ...in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not, he is already condemned.

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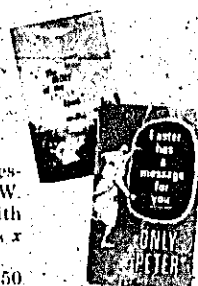
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## How George Did It

**G**EORGE M. GALLOWAY, pastor of Oaklawn Church of the Nazarene in Chicago, is perhaps best known in the church for his part in handling church news during denominational events.

For 20 years he has been a member of the Nazarene press staff on major events. He was in charge of the press desk on the assembly floor at five General Assemblies starting in 1952, and he will handle the same job at the Eighteenth General Assembly in Miami Beach, Fla., next June.

### Active in Community

In more than 40 years as a pastor, George Galloway has been active and ingenious in keeping the Church of the Nazarene before his community.

The success he attained at Kankakee, Ill.; Anchorage, Alaska; Springfield, Ohio; and elsewhere qualifies him as an expert on pastoral press relations.

Following are some insights from his practical experience.

### Appraisal of Newspapers

As pastors we must use all means to get the attention of people, and in most areas the newspaper is an important factor in this endeavor. The smaller the town, usually the more important is the newspaper. Many read it cover to cover.

If we can get the church and its pastor into the news, it will focus attention on the church and help to bring folks to services.

"In one city where I pastored, our church was in the news so much the editor made me the subject of an editorial. Interest was stirred until we had the largest Sunday night crowds on the district.

New members were received until it became difficult to teach them all what the Church of the Nazarene stood for historically and doctrinally. We had a net gain of 46 members that year, or one-sixth of the district gain.

"In another church, I submitted a series of articles on the seven sayings of Jesus on the Cross. The editor used them during Holy Week.

"But good press relations don't just happen. The pastor must take the initiative, get acquainted at the newspaper office, ask questions, find out what type of news the church editor wants and his deadlines.

### Stress on Friendliness

"It's not a bad idea to get acquainted with the city editor and also the publisher, if the opportunity offers. On one occasion, in connection with a city-wide revival, I sat with the city editor and publisher while they devised ways to get around their *own* rules in order to give us wider publicity for the religious event.

"Remember that newspaper executives and workers are professionals with an assignment to fulfill, but also remember they are persons. Make friends of them.

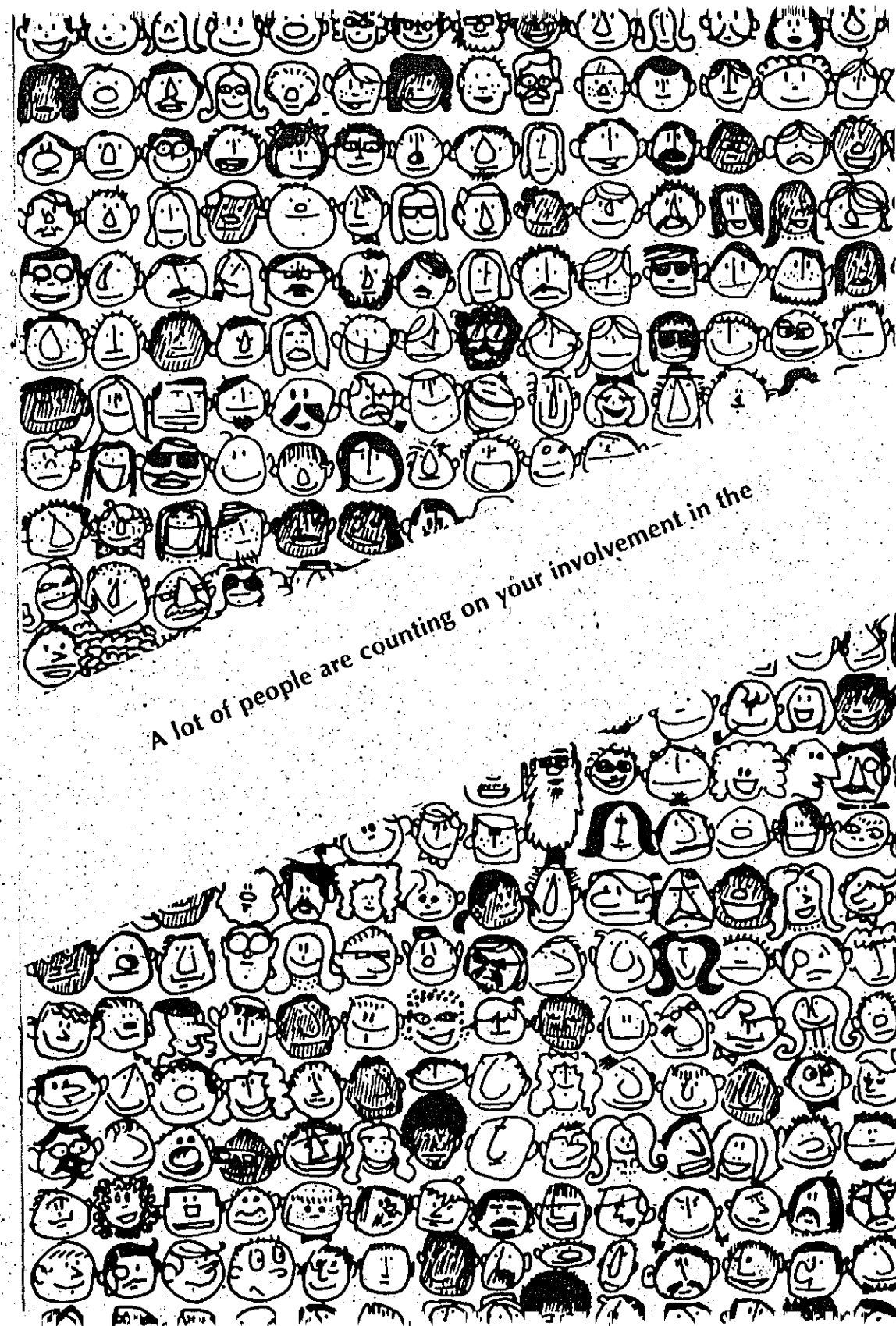
"Don't try to tell them how to do their job. Find out what they want and do it their way. Don't make demands. Don't hawl them out for a mistake in a story.

"And be grateful. Don't let any consideration shown for the church and the gospel be taken for granted. Keep your gratitude alive and express it.

"Every time your church name and program get into print, you are reaching people."

O. Joe Olson

Nazarene Preacher



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Circumstances among people constantly change, and many of these can alter your will. However, do not make changes in the will yourself, because they may invalidate the entire document unless they are witnessed in exactly the same manner as the original. Some of the most common occurrences which should prompt you to review your will are:

- **MOVING** to another state. You may need advice regarding any statutes which may affect your will in your new location.
- **BIRTH** of children: "After born" children, as they are called, may invalidate a will in some states, though in many cases most of the will remains intact and such children have greater or lesser rights than others of your family.
- **DEATH** of one of your beneficiaries should prompt you to review your will.
- **DISPOSAL** of property earmarked for distribution in your will.
- **CHANGE** in the status of your executor. If your executor dies, moves away (to another state), develops a serious illness, or if you should move to another state, you should name another executor.
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## PENSIONS AND BENEVOLENCE

*This article appeared recently in a district bulletin.*

I studied the budget-paying record of a certain pastor some years ago—and his record was perfect—not one year, in all his ministry, in any church he pastored, did he pay his NMBF budget in full! He had a perfect record of nonparticipation. I also was present when this pastor asked for the district assembly to vote him retirement relations—and monthly NMBF assistance from the Benevolence fund! And we voted it through—and that retired pastor and his wife are still living and still drawing the maximum monthly benefit from a fund to which he refused to contribute—or encourage the churches he pastored to contribute. He was against budgets when it came to paying out to others—but he was in favor of budgets when it came to paying in for self.

But while I mention one such case as this, I can also point to the records of literally thousands of Nazarene pastors (and the churches they have pastored) who have had a perfect record of 100 percent participation in paying every budget in full every year. With them it is a matter of conscience—of convictions—of fair play—of carrying their end of the stick—of responsible attention to the needs of others.

A few weeks ago a man in his forties told me that he was headed for retirement very soon, and that his pension would be beyond \$600 per month. He was not an executive, but one of the boys, as he put it. And I was glad for him.

And here is good news! Nazarene ministers now have a pension! It amounts to \$2.00 per month for every year of service, with a minimum of 20 years and a maximum of 40 years. (Nothing was said about eight-hour days.) It means that if a preacher gives 40 years of service as a Nazarene minister, he will receive \$80.00 per month at the end of the line. It is not much, but it is \$80.00 per month more than it has ever been before! And it is a true pension—and not a dole or welfare or emergency fund based on hardship cases. And it will grow—if everywhere our pastors and churches come through with their annual NMBF budgets in full each year. *Pastors not paying NMBF budgets in full may face penalties at pension time.* Thank God for the privilege of paying budgets!

With the new "Basic" Pension program, *virtually every minister* will receive tangible benefit from the money received through the NMBF budget. Therefore it is very important for every church to pay the budget in full. Pastors whose churches do not pay the NMBF budgets in full may face service-year penalties at retirement.

Nazarene Preacher

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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Are There Any Rewards?

By Mary McLaughlin\*

**N**URSE, NURSE!" A shrill cry shattered the silence of the hospital room and interrupted my thoughts.

"Nurse, nurse," the persistent call came again from the bed next to mine.

I had not noticed my roommate when I was wheeled up from the emergency room. She was asleep then, but she certainly was awake now—a frail, grey-haired woman.

Just what I need, I thought wryly.

"Nurse, O nurse!" she wailed again.

"Why don't you ring your bell?" I ventured.

"I can't find my bell," was the reply.

"I'll ring for you," I said.

The nurse was brusque. "Bessie," she said sternly, "you must not bother your roommate. She's a very sick girl."

I am? I thought back to the pain, the trip to the doctor's office, then the emergency room. Now it was "overnight for observation." I thought of my husband and two babies at home, special reading classes to teach tomorrow morning, and my many duties as a pastor's wife. Then there was the basket of ironing in the middle of the TV-room floor, dumped by a three-year-old and still there, symbolic somehow of the what's-the-use-of-trying attitude characteristic of my last few months. Frustration overwhelmed me.

"Oh, dear, I need the nurse," Bessie wailed again.

"Can't you find your bell now? Move your hand up a little . . . a little more there."

"Oh, thank you, thank you!" Bessie cried gratefully.

"You just have to ignore Bessie," the nurse explained. "She's a little mixed-up."

\*Pastor's wife, Scottsdale, Pa.

No wonder. I found out later that she had just had a hip operation that morning. Anyway, I liked helping her.

But my own problems faced me again when the nurse wheeled in an I.V. unit. *Maybe I'm going to die*, I thought desperately. "Lord, please help me," I prayed. After more prayer and a sleeping pill, sleep came.

My stay stretched from "overnight" to days of tests, and I had plenty of time for thought. I had a lot of things to think about and pray about too.

"Lord, is there a reason for this? Am I supposed to learn some things?"

During one of his visits, the doctor gave me some valuable insight:

"You know, Mary, there are many pressures on a pastor's wife. People don't understand. They just expect more and more. And when there is something wrong, these stresses can make it worse. . . . I almost became a minister," he finished thoughtfully.

I was beginning to get the picture. How many times already, in this our first pastorate, had I felt inadequate for the job? *He's so right*, I thought. *Were there any rewards—any compensations?*

I was to find out in the next few days. Bessie began to improve and was in good condition. I encouraged her in trying to walk again. She asked about my family and our church, and she remembered every detail. She was so grateful for any help given her and for the prayers of my husband each visit.

A beautiful plant arrived from school and flowers from the church. It was good to be remembered.

Every morning I was wheeled to X-ray for tests. The overhead lights flashed by as we passed the Interfaith Chapel, the nurses' unit, the lab.

"Mrs. McLaughlin," the nurse began, "we've been wondering . . . that man who was in to see you this morning—is he your husband or your minister?"

"He's my husband *and* my minister," I replied, suddenly very grateful for this double benefit.

I was gratified by the visits of my "family." Not relatives, who lived far away; not the church family, because of the flu ban on visitors; but other ministers in the area who dropped by while making their hospital calls. I wondered how many other patients had eight ministers call on them! I realized then that I was a part of a special group, called of God not only to serve and sacrifice, but also to experience the joy of close fellowship.

"What are you reading?" Bessie asked. "The Bible," I replied. "Would you like for me to read some out loud?"

"Oh, yes, please do."

So I read Psalms 86—"In the day of my trouble I will call upon thee; for thou wilt answer me . . . Have mercy upon me; give strength unto thy servant."

"You know, you've helped me so much!" she exclaimed.

"I've been helped myself," I thought. "I'm trusting You, Lord, for the strength for my many duties. I'll try to do just one job at a time (and stop doing them all mentally first, wearing myself out before I even begin)."

"We're going to let your wife go home today," the doctor told my husband. "Don't let her do much this weekend. Treat her like a queen for a while."

"I sure will," my husband answered.

"Honey," he said on the way home, "I never realized how much I appreciate you and the work you do for me and the children. I'm going to try to help you more."

An unexpected answer to prayer!

Sunday came, and I enjoyed being in my place again. After the service one of our dear teen-agers made her way over to where I was seated.

"Mrs. McLaughlin, it sure is good to have you back," she said warmly, extending her hand.

"Thanks, Martha, it's good to be back."

It was good to be home again, to see my children, to go to church. Besides, I had a basket of ironing to do.

### "Burning Hearts"

(Continued from page 10)

were in fact ample and honourable precedents for itinerant evangelism" (p. 107).

"He seems to have anticipated this [opposition], and accepted it as an inevitable accompaniment of effective evangelism" (p. 167).

"The ministry of an evangelist must ultimately be judged in terms of his converts . . . Assessed by such a yardstick, John Wesley emerges as a highly successful missionary" (p. 177).

"One of the pioneers of follow-up evangelism was John Wesley, though, of course, the term would not have been used by him" (p. 186).

"The first axiom of effective evangelism, according to Professor James S. Stewart of Edinburgh, is that the evangelist must be sure of his message. Any haziness or hesitation there is fatal. John Wesley emerges from an examination on this count with firstclass honours" (p. 209).

"It was a feature of Wesley's preaching that, like the wise evangelist God had made him, he never submitted a diagnosis without at the same time prescribing the necessary treatment" (p. 236).

"Here is the heart of Wesley's gospel and the final clue to his effectiveness. No evangelism will succeed which does not set the Cross in the centre" (p. 236).

"In Wesley's eyes, the work of evangelism and urging of holiness went hand in hand. Where the latter was neglected, the former would inevitably suffer" (p. 261).

"As an evangelist, he confined himself to the bold outline of prophecy, rather than wrestling with the details of debatable interpretation" (p. 275).

"To Wesley, every sinner was under the sentence of hellfire until he turned to Christ. It was this uncomfortable conviction which added exceptional urgency to his evangelistic task" (p. 279).

"But the God who raised up Wesley and his colleagues can call out a task-force in our time too" (p. 286).

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The Nazarene Preacher

# IN THE STUDY

## When Preaching Holiness

By Delbert R. Rose\*

- I. *Root it in the nature of God as revealed in the Bible:*
  - A. Old Testament—Lev. 19:1-2
  - B. New Testament—1 Pet. 1:15-16
- II. *Relate it to the nature of man as originally created by God:*
  - A. Old Testament—Gen. 1:26-27; Psalms 8
  - B. New Testament—Eph. 4:24; Col. 3:10
- III. *Root it to the great objective of God's redemptive plan—as that central idea is presented in the Bible:*
  - A. Divinely chosen for holiness:
    1. Eph. 1:3-4
    2. II Thess. 2:13-14
  - B. Divinely called to holiness:
    1. I Thess. 4:7-8
    2. I Pet. 1:15-16
  - C. Deepest provision of Calvary—holiness:
    1. Eph. 5:25-27
    2. Col. 1:21-23
    3. Heb. 13:12
    4. I John 1:7
    5. Titus 2:11-14
  - D. Divine mission and ministry of the Holy Spirit: *to make men holy.*
    1. II Thess. 2:13-14
    2. Acts 15:8-9
    3. I Pet. 1:2, 22
- E. Declaration of the highest instrumental use of the Scriptures:
  1. II Tim. 3:16-17
  2. John 17:17
  3. I Pet. 1:22
- F. Definite office work of the Christian ministry:
  1. Eph. 4:11-16
  2. Col. 1:24-29 (exemplary minister)
- G. Desirable for all believers:
  1. Rom. 12:1-2
  2. II Cor. 13:9
  3. Col. 3:12-14
  4. I Thess. 3:10; 12-13
  5. Col. 4:12
- IV. *Relate it to what precedes and to what follows the crisis:*
  - A. Holiness begins:
    1. In repentance—holiness of attitude—II Cor. 7:9-11
    2. In regeneration—holiness of life—Titus 3:5
      - a. The single standard for both converted and entirely sanctified—II Pet. 3:11
      - b. Victory over sinning—I John 3:9
  - B. Perfected within believer's heart:
    1. In entire sanctification—holiness of heart or nature—II Cor. 7:1; Heb. 12:6-16; 10:10, 14; I Thess. 5:2
    2. In regeneration we have "victory over sin" but in en-

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February, 1972

fire sanctification we have "freedom from sin"—Rom. 6:11, 18, 22.

C. Progression in holiness forever:  
1. Growth in grace and knowledge—here and hereafter—continuous—II Pet. 3:18.

D. Balance the emphasis upon both the processes and the crises in salvation:

1. Do not preach one grace or crisis *down* in order to preach the other one *up*.
2. Do not preach a double standard of conduct in life—one for the converted, another for the entirely sanctified—Matt. 22:36-40; Jas. 1:25; 2:8-12.

#### V. Relate it to salvation and service:

A. *The Salvation Blessing*: Entire sanctification is an essential part of a perfect whole. It is as much God's will for believers to be entirely sanctified as for sinners to be freely justified.

1. Acts 11:13-18; 15:8-9
2. I Thess. 4:3; John 14:15-17; 16:13-15

B. *The Service Benefits*: An added empowerment in witnessing and working for the Lord, greater endurance for or under opposition and suffering, fuller compassion for men. Acts 1:8; 4:31-35; 5:32; 6:3; 9:31; 13:50-52; 16:25; I Pet. 1:2; 5:10.

#### VI. Relate it to carnality on the one hand and to humanity on the other:

A. Entire sanctification—destroys the works of the flesh, or inward sin, i.e., carnality; Rom. 6:6; Gal. 5:16-24; Rom. 7:20-8:4.

B. Entire sanctification—delivers the human self from an inward bondage, bringing life abundant, liberty, and fullness of love.

1. I John 1:7; 4:17-18
2. I Thess. 5:23

a. *Carnality*—has death element in it. At enmity or hostility with the nature

and will of God—Rom. 8:7-8; I Cor. 3:1-3.

b. *Humanity*—is infirm, weak, faulty, but not sinful in and of itself; only suffering under consequences or scars of sin. I Thess. 5:23-24; I Cor. 6:14-15; 19-20; II Cor. 11:30; 12:5; 7; 9-10; Rom. 6:11-14; 19; 22.

#### VII. Relate it to temptation and probation:

A. Temptation continues:

1. Inner fortification—Eph. 3:16-17; I Cor. 10:13
2. Inner edification—Rom. 5:2-5; Jas. 1:3-5

B. Probation remains:

1. Tests continue. I Pet. 1:3-9; 1:12-16.
2. Maturing of character goes on. Jas. 1:12; I Pet. 1:4-8.

#### VIII. Relate it to the human approach on the one hand and the divine response on the other:

A. *Process*:

1. Obedience to Christ—John 8:31-32; 14:15-17; Acts 5:29-32; Heb. 4:1; 5:9
2. Conviction of need or of lack—I Thess. 3:10-13
3. Consecration of one's all—Rom. 12:1-2 ("Yield yourselves . . . your members"—Rom. 6:12, 16, 19.)
4. Faith—one proper condition—"as you are," and "now"—Acts 15:8-9.

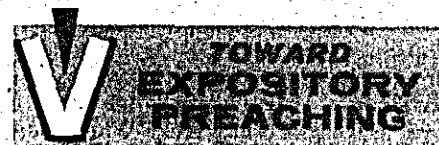
B. *Crisis*:

1. Cleansing—I Cor. 7:1a
2. Infilling—Acts 15:8-9; Acts 2:4

*If Jesus Christ be God and died for me, then no sacrifice that He can ask of me will be too great for me to make for Him.*  
—C. T. Studd

*Our Christian response is to invest more in our dreams—less in our fears.*

The Nazarene Preacher



## The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell\*

### No. 9 Love—the Four-dimensional Grace

In my younger days I often joined in discussions on the possibility of the existence of a fourth dimension. Paul had no difficulty about this. Twice he gives "love" four dimensions. In his greatest prayer recorded in Eph. 3:14-21, he declares that the "love of Christ" has (1) *length*; (2) *breadth*; (3) *height*; (4) *depth*. The length has no limit, the breadth no horizon, the height no ceiling, the depth no floor. We shall explore these dimensions throughout all eternity and never ever exhaust the riches and the glory of the love of Christ.

In his lyric on Christian love, Paul again parades the fourth dimension. Love, he declares, (1) *beareth all things*, (2) *believeth all things*, (3) *hopeth all things*, (4) *endureth all things*. Here again love—this love in the heart of a Christian, derived from God himself—knows no limit. It bears up at all times; there is no limit to its faith, no end to its hopes; and it holds on to the end. The "all things" (one word in Greek) admits no exceptions; the thought is one of unqualified completeness. Every contingency and emergency is accounted for, and love emerges triumphant. It never fails!

We stand in the center of the arena with these four powerful floodlights of the "all

things" pinpointing us and giving us no place to hide with our lame excuses for failure in the time of testing. If we do fail, it is because love does not reign in our hearts. If we really love, life has lost all its terrors, for love "beareth . . . believeth . . . hopeth . . . endureth all things." Let the searchlight play upon us as we meditate on Paul's four dimensions.

#### I. LOVE—THE UNBREAKABLE GRACE—*beareth all things*

Williams renders this, "Love bears up under anything." *The New English Bible* puts it, "There is nothing love cannot face"; and Phillips translates it, "Love knows no limit to its endurance." The word "beareth" has two meanings. It can mean resistance to strain. The thought behind it is of a weight placed upon us, under which we do not collapse. Metals are tested under severe pressure to determine the "breaking strain." There is a point at which the tested metal will crack and crumble. Paul says love has no breaking strain—it "beareth all things."

Recently on an ocean voyage, in our cabin was a card giving the regulations for the safety of passengers. For my comfort it stated that the ship had been built to stand a much greater strain than any known storm could put upon it. The builders affirmed that it could take all that the elements could throw at it and more! Paul affirms that love is like that. It "beareth all things." There is much in life that can weigh us down—responsibilities, adversities, trials, temptations, sorrow, bereavement, pain, weakness, loneliness, and disappointment. We need not bend or break under the stress of any of these things. Love puts steel into our souls to take the strain without collapse.

The other meaning of "beareth" is to "protect" or "cover." In Proverbs we read, "Love covers a multitude of sins." This does not mean that love excuses sin, but rather it forgives and forgets. We seek to hide the infirmities, the idiosyncrasies, the faults and foibles of those we love. We learn to notice their good points and commend them to others. The failings of others are not exaggerated or exposed unnecessarily, and we make allowances for and defend our weaker brothers and sisters. On a wall in the living room of a friend's house hangs

\*Missionary, Republic of South Africa.

a motto with the words, "Our friends are safe with us." Love beareth all things.

II. LOVE—THE USSUSPICIOUS GRACE: "believeth all things"

Immediately, we must dismiss the thought that love is gullible and credulous. Love does not believe everything without discrimination or reason. Anyone who reads the letters of Paul will know that he cannot mean this. He is most careful to emphasize that we must have a sound basis for faith. Every doctrine must be tested by the Spirit and the Word. We must learn to discern truth and error, sincerity and hypocrisy. We are to "try the spirits." Love is not stupid or easily duped. It is wide-awake. When Paul declares, "Love believeth all things," he is stressing the fact that love possesses an unquenchable faith. It will face up to every situation in life with confidence, not in self, but in God. Turning to the NEB again we find it says this love knows "no limit to its faith"; and Phillips has it, love knows "no end to its trust." Love's faith will be tried but remain true.

Confidence in and loyalty to our fellow believers will bring out the best in them. It is amazing the response aroused in others by our open expression of faith in them. Suspicion begets suspicion, and distrust breeds distrust. Good relations are based upon mutual trust, and progress in God's work requires cooperative confidence. We shall be let down sometimes, but we shall lose nothing by having exercised faith; and even those who fail may be restored by our continued confidence in their restoration.

III. LOVE—THE OPTIMISTIC GRACE: "hopeth all things"

Faith has to do with the present; hope with the future. Hope is really faith in the future tense. It is defined as "happy anticipation of good." Hope finds a place in the "big three" at the end of this chapter and is repeatedly mentioned in Scripture. In Rom. 15:13 we read of the "God of hope." He is the Author of hope, the "optimistic God." Despondent pessimism cuts the nerve of endeavor. To succeed we must have the grace of hope. In Hebrews, hope is depicted as an anchor of the soul, an anchor that cannot slip or break away.

It is love that kindles hope and keeps it

alive. Of the saintly and scholarly Henry Drummond it was said, "He is always hopeful of the most hopeless." Perhaps the old saying, "Where there is life there is hope," should be changed to, "Where there is love there is hope."

The converse of hope is despair. The two dejected disciples on the road to Emmaus said, "We had hoped . . . . Hope in the past tense is dead, for hope is confidence in the future. Jesus rekindled that dead hope when He broke bread in their home. Their feet flew back to Jerusalem upon the wings of a resurrected hope. Jesus was alive and the future was thus secure. Love "hopeth all things."

IV. LOVE—THE TENACIOUS GRACE: "endureth all things"

Here the word "endureth" has to do with bearing up under sorrow and stress. The Christian life can be very tough at times. The heat of the battle often scorches the soul. We need tenacity to emerge victorious. The fight is on, and we are in the thick of it.

In the "Battle of Britain" when the English people stood alone and almost unarmed facing Hitler's military might, that great leader Winston Churchill challenged the nation in those memorable words, "I have nothing to offer you but blood, toil, tears, and sweat." Then his indomitable spirit stiffened the fainthearted. "Don't let us speak of darker days; rather let us speak of sterner days. These are not dark days; they are great days, the greatest days our country has ever lived; and we must all thank God that we have been allowed, each according to our stations, to play a part in making these days memorable in the history of our race." We all know how Britain rose to the occasion and their darkest hour became, in Churchill's great phrase, their "finest hour."

A Greater than Churchill faced a still darker hour alone. For our sakes He endured the cross, despising the shame. It was love that made Him drink that bitter cup and die that cruel death. Love is the dynamic that makes it possible to endure "all things." It is love that makes it possible to answer Paul's challenge, "Having done all, to stand." Love supplies grit as well as grace. It has bulldog tenacity. It will never give up.

## GLEANINGS

from the Greek



By Ralph Earle\*

### I Cor. 2:1-16

#### "Enticing" or "Persuasive"?

The adjective *peithos* (v. 4) occurs only here in the New Testament. Not only that, but it has not been found anywhere else in Greek literature. It is formed from the verb *peitho*, which means "persuade." So it clearly means "Persuasive," with none of the negative overtones that "enticing" suggests. The word *Peitho* was the name of a Greek goddess, "Persuasion." Some of the Early Church fathers (Origen, Eusebius) thought that Paul here intended a reference to this goddess. The apostle was not using mere human persuasiveness nor superstitious manipulation.

#### "Demonstration" or "Proof"?

The Greek word *apodeixis* is found only here in the New Testament. It first meant a "display" or "showing off." Then it came to be used for "demonstration," in the sense of conclusive proof. All scholars agree that this is its meaning here.

Findlay says that *apodeixis* was "the technical term for a proof drawn from facts or documents, as opposed to theoretical reasoning; in common use with the Stoics in this sense" (EGT, 41, 776). Godet writes: "The word *apodeixis* indicates a clearness which is produced in the hearer's mind, as by the sudden lifting of a veil; a conviction mastering him with the sovereign force of moral evidence" (*First Corinthians*, 1, 129). Such conviction comes only from "the Spirit" who works on our hearts in "power." Elias comments: "The power of which he speaks was not so much that of working miracles in the ordinary sense of the word; as of touching the heart. He is referring to that conviction of sin, righteousness and judgment (John xvi.8), which the Spirit of God produces in the spirit of man, and of the power to produce a change

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

of heart and life which is the leading characteristic of the Gospel" (*First Corinthians*, p. 43).

Robertson and Plummer make this helpful observation: "St. Paul is not dealing with scientific certainty; but he claims that the certitude of religious truth to the believer in the Gospel is as complete and as 'objective'—equal in degree, though different in kind—as the certitude of scientific truth to the scientific mind" (ICC, p. 33). Those who experience the reality of Christ's presence within and the illumination of His Spirit can surely say a hearty "Amen" to this.

In relation to the preaching of Paul in the context here, "demonstration of Spirit and power" means "a proof by the Spirit and power of God, operating in me, and stirring in the minds of my hearers the most holy emotions and thus persuading them" (Thayer).

In view of the popular use of the word "demonstration" in our country right now, it would seem that "proof" would be a better translation here. It is also clearer and simpler. Then, too, "demonstration" in religious circles means something outward, whereas the "proof" of the Spirit's power here is an inward conviction of one's sin and of the truth of the gospel.

#### "Perfect" or "Mature"?

The adjective *teleios* (v. 6) is translated "perfect" (KJV) 17 out of the 19 times it occurs in the New Testament. In I Cor. 14:20 it is rendered "man," and in Heb. 5:14 as "of full age."

It comes from *telos*, "end." So it really means "having reached its end, finished, mature, complete, perfect" (Abbott-Smith). In Heb. 5:14 it refers to persons who are physically full-grown. In our passage here, and in I Cor. 14:20, it is used for those who are "spiritually mature." That is probably the best translation here (cf. Phillips).

The objection to the word "perfect" is that it is often misunderstood. Some people say we should use it because "it's in the Bible." But that is begging the question. It is in the King James Version. But whether or not it is a proper translation of *teleios* is a highly debatable question. It is a term that has been much abused. People professing to be "perfect" sometimes assume

that therefore everything they do is perfect. Such an assumption can be disastrous in its consequences. We are all faulty and will be as long as we live on earth. What is called "Christian perfection" needs careful definition.

It is often said that we can receive purity in a moment, but that it takes time to reach maturity. There is much truth in this, of course. But it might also be affirmed that every Spirit-filled Christian is in a real sense "spiritually mature," because he is under the guidance of the Holy Spirit. In any case, this idea fits the present passage very well.

### "Spiritual Things with Spiritual"

The Greek says: *pneumaticoís pneumatica* (v. 13). The word for "spirit" is *pneuma* and so the adjective *pneumaticos* simply means "spiritual."

The second form here, *pneumatica*, is clearly neuter (both are plural). But the first word is in the creative case, which has the same form for both the masculine and the neuter. This makes for ambiguity and confusion. For *pneumaticoís* may be translated "with" (or "to")—"spiritual things" or "spiritual people."

The King James Version takes it as neuter and says "spiritual things." Weymouth also assumes the neuter, but gives a more meaningful rendering: "Adapting spiritual words to spiritual truths." The *Twentieth Century New Testament* similarly has: "And so we explain spiritual things in spiritual words." That is the way Moffatt takes it: "We interpret what is spiritual in spiritual language." Goodspeed is basically the same: "Giving spiritual truth a spiritual form."

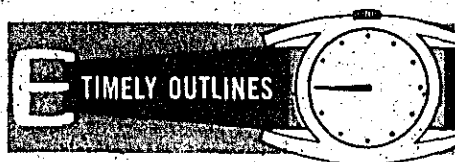
But many recent versions take *pneumaticoís* as masculine. The Revised Standard Version has: "Interpreting spiritual truths to those who possess the Spirit" (cf. NEB). More simply, Phillips puts it this way: "Explaining spiritual things to those who are spiritual." This was the way it was handled in the earliest English Bible, that of Wycliff (1382). Perhaps this is best.

### "Natural" or "Unspiritual"?

The Greek word is *psychicos* (v. 14), from which we get "psychical." It is here, as in Jude 19, placed in contrast to *pneumaticos*, "spiritual." In Jas. 3:15 it is equivalent to

*epigeitos*, "earthly." In both these places the King James Version translates it "sensual." These are the only two places in the New Testament where *psychicos* is used outside I Corinthians. Besides our present passage it occurs three times in chapter 15 (vv. 44, 46). There it refers to the "natural body" which is buried in the grave, in contrast to the "spiritual body" we shall receive in the resurrection.

How should *psychicos* be translated here? Lias thinks that "natural" is "fairly satisfactory," and then adds: "But the term 'worldly,' as used by the divines, seems most nearly to approach to the precise meaning of the Apostle" (*First Corinthians*, p. 47). Findlay says that the term "describes to the Corinthians the unregenerate nature at its best" (EGT, II, 783). Robertson and Plummer say: "The *psychicos* is the 'unrenewed' man, the 'natural' man (AV, RV), as distinct from the man who is actuated by the Spirit" (ICC, p. 49). Perhaps the best translation is "the unspiritual man" (Arndt & Gingrich, RSV; Phillips, NEB).



1972 STEWARDSHIP MONTH theme is "Basics for Battle."

### Basics for Battle

TEXT: I Tim. 1:16-20 (Phillips): "Those prophecies . . . which sent you out to battle for the right armed only with your faith and a clear conscience. Some, alas, have laid these simple weapons contemptuously aside."

INTRODUCTION: Satan, evil, and right are in a continuing battle for the souls of men. Stewardship is a part of the Christian's arsenal of weapons. We must underscore "faith" and "clear conscience" as the basics for battle.

#### I. FAITH

- A. Faith that God will make my nine-tenths go farther than my ten-tenths.

- B. Faith that God will bless my tithe, and the amount is incidental.
- C. Faith that my brother needs and will follow my example.
- D. Faith that obedience and answered prayer are complementary.
- E. Faith that, in the long run, tithing is a privilege and a duty, and that ultimately God will make defeating factors minister to my good and to His glory.
- F. Faith that my tithe is being administered wisely.

#### II. CLEAR CONSCIENCE

- A. Spiritual obedience and tithing are related: "If our heart condemn us not, then have we confidence toward God." "Bring ye all the tithes. I will pour out a blessing."
- B. How can I have a clear conscience if I do not reach the standard of giving under Mosaic law, and so lay a basis for "love giving"?
- C. How can I have a private system of giving which, if followed by everyone, would bankrupt the church?
- D. How can I sincerely pray for God to supply my needs without a high concept of stewardship? "Seek ye first the kingdom of God."

STEWARDSHIP COMMITTEE

- B. Pernicious pride (Luke 16:1-13)
- C. Perdition! (Luke 16:19-31)

#### III. POWER OF FAITH (Jas. 2:5), "Rich in faith"

- A. Prognosis of God (Jas. 2:5)—"Hath not God chosen the poor?"
- B. Possession of "the poor" saints—"rich in faith"
- C. Power of stewardship (I Cor. 4:2)—"that a man be . . . faithful"

#### IV. POSSESSIONS OF STEWARDSHIP (Col. 3:23-24)

- A. Program for saint's wealth (Matt. 6:20)—"in heaven"
- B. Protection of saint's wealth (Matt. 6:20)—"do not steal"
- C. Pull of sanctified wealth (Matt. 6:21)—"where . . . treasure is"

#### V. PRACTICE OF STEWARDSHIP (Col. 3:23-24)

- A. Possessions entrusted
- B. Plans for investments (at least the tithe, wills, insurance, annuities)
- C. Prayer for guidance

LAWRENCE B. HICKS

### Christ's Mission Our Opportunity

Scripture: Luke 8:1-4, RSV

"He went on"—and still does! Even from the Cross He proclaimed the gospel (Luke 24:43), and upon His resurrection the activity of proclamation continued (Luke 24:44-47). Since the Ascension, He is present in His Spirit and preaches through His Church (Luke 24:48-49). The mission is not ours, but His; and being His, it creates for us in our cities and villages the same opportunities it created for those who heard Him "in the days of his flesh." Those opportunities and privileges—and responsibilities, for responsibility is always equal to opportunity—are suggested in the text and illustrated in the context.

#### 1. The opportunity of hearing the Word of Christ

"He went on . . . preaching and bringing the good news of the kingdom of God."

### I Choose to Be Poor— Blessing of Poverty

TEXT: Jas. 2:5, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

#### I. PICTURE OF POVERTY (Phil. 2:5-8)

- A. Possessions of Jesus (Heb. 1:2)—"appointed heir of all things"
- B. Program of Jesus for His wealth (II Cor. 8:9)—"he became poor"
- C. Purpose of Jesus in this program (II Cor. 8:9)—"that ye . . . rich"

#### II. PERIL OF WEALTH (I Tim. 6:9-10)

- A. Parable of rich ruler (Mark 10:17-22)—"great possessions"



And those who traveled with Him, and those to whom He was sent, had the high privilege of hearing His message of *salvation*. He preached the holiest, happiest word that man can hear—that God's kingdom had come, a Person and a power were given to this evil world adequate for its *renewal and cleansing*. God had broken into man's vicious circle of sin and death with redeeming grace and saving power.

The tremendous importance of hearing His word, or receiving it in obedient faith, is immediately shown in the context—the parable of the soils (vv. 4-15), and the identification of obedient hearers as the true family of Christ (vv. 19-21).

To us this privilege comes repeatedly, to hear the word of Christ, to receive the good news of the kingdom of God. And the privilege *measures our obligation and defines our future*. What is at stake is nothing less than inclusion within or exclusion from His eternal family circle! No wonder "he called out, 'He who has ears to hear, let him hear'" (v. 8).

## II. The opportunity of *knowing the power of Christ*

"And the twelve were with him, and also some women who had been healed of evil spirits and infirmities."

The word of Christ is an effectual word, conquering evil forces and liberating enslaved minds and hearts for the service of God. These who, accompanied with Him *knew* His power—they experienced it in their own God-touched and God-transfigured lives. Not even the combined strength and wit of "seven demons" could match the saving power of Jesus Christ.

How vividly that power is portrayed in the context! He calms the raging sea (vv. 22-25), evicts a legion of demons from the tormented Gerasene (vv. 26-39), heals a woman with an incurable and degrading "flow of blood" (vv. 43-48), and raises from the dead the daughter of Jairus (vv. 49-56).

That power is still exerted today for the salvation of needy men who put their trust in Jesus Christ! Again, opportunity measures responsibility. The people of Gerasa, the crowds who thronged Jesus, the mourners at Jairus' house—those all failed to receive the benefits of His gracious power because of their unbelief!

## III. The opportunity of *sharing the mission of Christ*

"And the twelve were with him, and also some women who had been healed, and many others, who provided for them out of their means."

The Twelve shared the preaching task; the women, named and unnamed, gave moral and financial support to the mission. And thus all of them had a share in forwarding the ministry of the Saviour.

Again, in the context we see this truth amplified. Those who receive the word in good soil, who "hold it fast in an honest and good heart," also "bring forth fruit with patience" (v. 15). The Gerasene, upon being freed from demonic forces, is told to "declare how much God has done for you" (v. 39). The healed woman "declared in the presence of all the people why she had touched him, and how she had been immediately healed" (v. 47). The Twelve are "sent . . . out to preach the kingdom of God and to heal," having received from Christ "power and authority over all demons" (9:1-2). And those to whom they go will afford them their material support (vv. 3-4).

This is how Christ's mission goes on today. This is how people can still hear His word and know His power—by the going and preaching, the paying and giving, the witnessing of all His people!

CONCLUSION: Christ has reached our city on His mission. He is present now in His Spirit and speaks His word. You may be one of His family, one of His witnesses, one of His supporters as you hear and obey His call.

W. E. McCUMBER

## Jesus Christ, D.D.

Scripture Lesson: Luke 8:26-39

Text: Verse 36

D.D. Not doctor of divinity, though He was that, teaching as none before or since has done (Matt. 7:28-29; John 7:46). The D.D. is a title conferred upon Him by the history of His life as a tribute to His power—*Dispossessor of Demons*. The aptness of the title is graphically shown in the incident from which the text is taken.

## I. The Ancient Story Retold

A. Demons drove the man out of his mind, away from his home. He tortured himself and terrified others. He preferred death to life, dwelling among tombs.

B. Then the Gadarene met the Nazarene. The sickest man met the greatest Physician. With a word of power Christ evicted the demons, healed the man. No man could tame him; but Jesus transformed him.

C. Demons got permission to enter swine. Rather than live like people the pigs stampeded into a lake and drowned. Surprised towns-men found the Gadarene sane, clothed, and in fellowship with Jesus Christ! And to their everlasting discredit these men who preferred money to men, who valued swine above souls, begged Jesus to leave. And He departed but left the healed man as His witness.

## II. The Central Truth Accented

A. Jesus Christ is Lord over all the evil forces that would destroy men's bodies, minds, spirits, homes, jobs, and futures! His work as D.D. will go on until His people inherit the better country whose landscape is unmarred by asylums, prisons, hospitals, and cemeteries. His victory over demonic powers is destined for completion.

B. If we submit to Him, that lordship will begin our salvation here and now and carry it on until it is complete at the last day. If you want victory over all that would destroy your life, trust yourself to this Christ.

Jesus Christ, D.D. Not an ivory-tower professor aloof from the cares and woes of people! Rather, He got into the arena of life, exposed himself to the damning and blighting forces of evil that threaten human existence with utter loss of meaning and finally went to the Cross in combat with the powers of darkness. The Resurrection proclaims Him triumphant over His foes! In Him we are saved, given significance, kept from defeat by demonic forces, and prom-

ised eternal life and glory! Jesus Christ, D.D.—Demon Dispossessor! Trust your life daily and utterly to Him!

W. E. McCUMBER

## I Like This About Joshua

(Josh. 24:15)

- I. He didn't beat about the bush—settled on priorities.
- II. He didn't wait to see what the crowd was going to do.
- III. He didn't make his decision on the basis of the short term.
- IV. He realized faith is a deeply personal thing.
- V. He had a deep appreciation for the past without worshipping it.
- VI. He recognized that worshipping God excluded all other objects of worship.
- VII. He knew that if he were to help others he must stand up and be counted himself.

Ross R. Gamms

## IDEA SPARKS

By Asa H. Sparks\*

## Administration

1. Although many churches have a newsletter, it is still out of the reach of most. Your Sunday bulletin can be a substitute for a newsletter if you make sure that all the church announcements and information are included, even if it means cutting down the printed order of service. Mail this bulletin each week to every absentee.

\*Pastor, Gastonia, N.C.

2. *We all like to see our names in print.* The next time you take members into the church, have a special insert for your Sunday bulletin or newsletter. If possible, include a picture of the new members, a short biography, and a story of how they were won to Christ.

3. *For a variety try a Sunday evening contest* instead of Sunday school. A good Sunday night drive will pull Sunday morning along.

4. *Many times you will want to get information back to the church.* This can be done with the information reply card which is free under certain conditions. The post office department requires that you pay postage approximately double when card is received. It does save the cost of mailing out pre-stamped cards that may never be returned.

5. *Pastor's milestones* can help build permanence to your ministry. This is an annual event recognizing your anniversary either as pastor or pastor of that church.

6. *Dialog at the door:* "Preacher, I've been out for two Sundays straight and you haven't even missed me."

"Sister Miff, this isn't true, for here is the attendance check made by our ushers showing you were there Sunday a week ago, and I'm here this week because you were absent last Sunday."

You will be able to do a much better follow-up on your church constituency if you have an attendance sheet for the head usher to check each Sunday morning.

7. *Get your whole church to work by having a periodic talent and interest survey.* Forms are available from NPH. You will be surprised to know what people are willing to do, even in a day of desperation for workers.

8. *Announce each month the names of all persons who have been present at every service.* It can be developed as a low-key contest to see who can achieve the greatest longevity record.

9. *Keep the light of evangelism burning.* This is a lighted cross (or candle) which you keep on so long as visitors are present either at every service or every Sunday.

10. *Going on vacation this year?* Yes, and so are most of your members. To

remind them not to take a vacation from God, ask them to send a postcard back to the church from the towns where they worshipped. Place the postal cards on the church bulletin board through the summer.

11. *To keep up with where the departments of your church are going,* prepare a chart for 12 months of the year showing their status for each month. For example, the NWMS progress report might include readers, offering, and attendance; members to date; Prayer and Fasting members; *Other Sheep*; subscriptions; and chapters completed in the study book.



### Tips and Tithes

Now it came to pass on a day at noon that the pastor was guest of a certain rich man. And the lunch was enjoyed at a popular restaurant. And the waiters were very efficient. . . . But as we arose to depart I observed that the host laid some coins under the edge of his plate. . . . The waiter, who stood nearby smiled happily, which being interpreted meant the tip was satisfactory. . . . But as I meditated on the coins that became tips throughout our nation, I began to think of "Tips and Tithes." For the proverbial tip should be at least a tithe; lest the waiter or waitress turn against you. And as I continued to think on these things, it came unto me that few people who go to church treat their God as well as they honor their waiter. . . . Verily, doth man fear the waiter more than he feareth God? And doth he love God less than he loveth the waiter? Truly, a man and his money are past understanding.

Remove stewardship teachings from the New Testament, and you leave the gospel in rags and tatters.

### "Bits and Pieces"

STEWARDSHIP TEACHING—by Jesus

**PRIORITY**—"Seek ye first the kingdom of God" (Matt. 6:33).

**INVESTMENT**—"Lay up for yourselves treasures in heaven" (Matt. 6:20).

**RESPONSIBILITY**—"Unto whom much is given, of him shall much be required" (Luke 12:48).

**ACCOUNTING**—"Render to God the things that are God's" (Mark 12:17).

**RECOMPENSE**—"Give, and it shall be given unto you" (Luke 6:38).

### Love

*Love is always slow to belittle—quick to appreciate.*

*Slow to suspect—quick to trust.*

*Slow to offend—quick to defend.*

*Slow to expose—quick to shield.*

*Slow to reprimand—quick to forbear.*

*Slow to demand—quick to give.*

*Slow to provoke—quick to conciliate.*

*Slow to hinder—quick to help.*

*Slow to resent—quick to forgive.*

—Selected

The person who lives in fear of giving away too much often finds the much which he has kept for self is too little to live upon.

The test of stewardship is not what our money is doing for us, but what our money is doing to us.

**CHEERFULNESS IN GIVING.** The cheerfulness with which we give to advance God's kingdom is a good measure of the spiritual life within us. If we dislike to give, it is a danger signal flashing its signal across the path of life. It should send us to our knees in renewed searching for that which is most significant, most worthwhile, and most closely attuned to God's plan for our highest fulfillment and greatest satisfaction.

—Christian Economies

### Let's Begin with the Child

(Continued from page 7)

with the best in trained personnel. Let him also see that the necessary tools are provided to do the best possible job. Let the pastor give his own personal interest and time to evangelizing children.

It is estimated that there are 40 million unevangelized children in America.<sup>10</sup> Let's begin to reach those who are in our neighborhoods with the gospel and make a big place for them in our churches. It has been said, only by winning the young can the Kingdom be won; only by saving the children can the church itself be saved.

<sup>10</sup> Christ Commanded: Forbid Them Not, *Child Evangelism*, March, 1969.

<sup>11</sup> "What Is Evangelism?" *Teach*, Vol. 6, Spring, 1965.

<sup>12</sup> D. P. Thompson, ed., *Winning the Children for Christ* (New York: George H. Doran Co., 1925). Intro.

<sup>13</sup> James Roy Smith, *God Still Speaks in the Space Age* (Kansas City: Beacon Hill Press of Kansas City, 1967).

<sup>14</sup> p. 58.

<sup>15</sup> Florence, *op. cit.*, p. 8.

<sup>16</sup> Bernice E. Cory, "The Pastor and His Interest in Preschoolers," *Christian Education Monographs*, Pastor's Series No. 8 (Scripture Press Publications).

<sup>17</sup> Florence, *op. cit.*, p. 31.

<sup>18</sup> Cory, *op. cit.*

<sup>19</sup> Thomas, *op. cit.*, Intro.

<sup>20</sup> Florence, *op. cit.*, p. 33.

**APPLICATION OF STEWARDSHIP:** "I will place no value on anything that I have or possess except in relation to the Kingdom of Christ. If anything that I have will advance that Kingdom it shall be given or kept, as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity."

—David Livingstone

**DEFINITION OF STEWARDSHIP:** Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind.

—United Stewardship Council

## The Meaning of "Old Man"

(Continued from page 16)

been "corrupt according to the deceitful lusts." The word "deceitful" reminds one of Rom. 7:11, where indwelling sin, or original sin, is said to be deceptive. But in the case of the Ephesians and other churches being written to, this deceitful original sin had worked itself out into, had already corrupted, their "manner of living." The old man, then, is the unregenerate life, which is characterized by both original sin and acts of sin.

3. Furthermore, this old man is contrasted with the "new man," and surely it is understood generally that the new man is the man of the new birth. If so, the old man is the man, or self, that existed before the new birth and was characterized by sin. For Paul there is the outer man of the body, and the inner man of the heart; and there is the old, unregenerate man and the new, regenerate man.

4. Moreover, putting on the "new man" has to do with "putting away lying" (4:25), and lying is an act of sin which is put away at regeneration and not at entire sanctification.

5. The word "holiness" appears in Eph. 4:24 in many translations, and has probably inclined some to connect the putting off of the old man with entire sanctification. But the word holiness or sanctification is often used in Scripture without reference to entire sanctification. It is used of almost any part of the process of redemption. Actually, the word is not the usual one for holiness, but the rare word *hosiôtēti*, from *hē hosiôtēs*, meaning "piety, sacred observance of all duties towards God, holiness" (Harper's Lexicon).

### The Col. 3:9 instance

Something should also be said of the Colossians instance of the phrase "old man" (3:9). Let it be noted especially here that both carnal affections and acts of sin are connected with the "old man," which again suggests that the phrase refers to the unregenerate life, instead of simply to original sin. Paul speaks of putting off carnal affections such as "anger, wrath, malice" (3:8), and also of sin acts such as "filthy communication out of your mouth" (3:8). Then he says, "Lie not one to an-

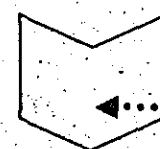
other, seeing that ye have put off the old man with his deeds" (3:9). If "old man" here were a reference to original sin, Paul would be saying, "You can tell lies all you please while you are regenerate, but not after you are cleansed of original sin. Therefore, since original sin has now been put off, in a second work of grace, quit your lying to one another." On the basis that "old man" refers to the unregenerate life, Paul is saying, "You people now have new hearts. You are newborn, and are not what you used to be. Old things have passed away, and all things are new. Live therefore as regenerate persons, and lie not one to another, seeing that you have put off the old life with its sinful deeds."

Just these matters in conclusion. The interpretation of "old man" which I have suggested is close to the literal sense, for the old self, or the old life, or the "former" self, as lexicons allow for *ho palaios*, are closer to the literal "old man" of the Greek than "original sin" and its cognate expressions are. And Wesley, who, without special exegetical care, called the "old man" original sin and thereby headed up a long tradition in this regard, himself called for the literal sense in Scripture interpretation whenever such is possible.

Some people think that just about any interpretation that is different from commonly received ones tends to undermine entire sanctification teaching, and that kind of opposition has been offered against the interpretation I have herein given. In this case the opposite is true, it seems to me. Entire sanctification teaching is strengthened in several ways: (1) Both works are thereby taught in one verse in Rom. 6:6, and such passages tend to be stronger supports for the doctrine, as I said earlier, than when one work of grace is taught in one passage and the second work of grace is taught in a separated one; and, (2) This teaching does not undermine regeneration, as the other interpretation of Col. 3:9 tends to do, since acts of sin (i.e., lying) are accomplished by this "old man" which are inconsistent with regeneration.

For the interpretation I have herein suggested I ask at least what Arminius once asked for his view that anyone may be saved: that it be allowed to stand, in the Church, along with the interpretation which it opposes.

The Nazarene Preacher



## HERE AND THERE AMONG BOOKS



Conducted by the Editor

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

### C. S. Lewis: Speaker and Teacher

Edited by Carolyn Keefe (Zondervan Publishing House, 1971. 144 pp., cloth, \$3.95.)

C. S. Lewis is a man whose works must be read with thankfulness and with discretion. The great man had some weak links, theologically—and that reminds us he was human after all.

That's what this book is about—C. S. Lewis, the human being. It's a collection of essays on various aspects of his professional life. He was a superb scholar in English literature, a radio "personality" of the first magnitude in the 1940's, an engaging conversationalist, and a mediocre tutor. Above all, he was self-consciously Christian, and it cost him much in status to be one. (He was passed over for a professorial at Oxford in spite of his obvious qualification. He later gained a chair at Cambridge.)

Collections of essays are nearly always uneven in quality and lack the kind of unity that brings biography alive. This collection is no exception. A monograph is needed. But, in the meantime, the book does give us some insight into the life of a towering intellect reached by grace (remember *Surprised by Joy*?) and set to widespread and effective witnessing.

PAUL MERITT BASSETT

### The Wilderness Journey

By Charles H. Stevens (Moody Press, 1971. 270 pp., \$4.95.)

The author, a Baptist pastor in North Carolina and a former president of Piedmont Bible College, offers an interesting approach to the Old Testament as "a microfilm of New Testament truth." He discusses in detail some aspects of the Old Testament typology and then follows the Israelites through their wilderness journey. His contemporary applications from dramatic Old

Testament events make this book useful as a catalyst for sermon ideas.

JAMES MCGRAW

### Anecdotes and Illustrations

By Wilbur E. Nelson (Baker Book House, 1971. 162 pp., paper, \$1.95.)

The speaker for the "Morning Chapel Hour" broadcast shares some of his sermon illustrations. Like other books of illustrations, there are limitations, as for example, nothing on the particular subjects one needs at the moment. (Often true!) Like other books of sermon illustrations, this one has an index, so that one need take but little time to determine whether or not he has something here that he can use. Unlike some of the others, this collection of illustrations has many that are contemporary along with the older and dated ones.

JAMES MCGRAW

### Philippians: Triumph in Christ

By John F. Walvoord (Moody Press, 1971. Notes and biblio., 127 pp., paper, 95¢.)

It is a wonder how a prisoner could write a letter about triumph. But Paul did exactly that in his Epistle to the Philippians.

Dr. Walvoord, president of Dallas Theological Seminary and editor of *Bibliotheca Sacra*, has written his analysis of Philippians as an integral part of the *Everyman's Bible Commentary*. Although the treatise reflects the author's Calvinistic persuasion, it would be beneficial reading for the discriminating Wesleyan-Arminian student. Dr. Walvoord writes, with a refreshing style, a careful exegesis of the Greek. He presents triumph as the Epistle's theme, titling the four chapters as "Triumph in Suffering," "in Service," "in Christ," "in Anxiety."

The author delves into the principles of Christian living as exemplified by the personality and writings of Paul. In essence,

the book's emphasis shows that the Christian can consistently experience peace in Christ.

JACK STEPP

### The Untapped Generation

By David and Don Wilkerson (Zondervan, 1971, 256 pp., paper, \$1.95.)

This book is a practical guide for understanding, recognizing, and counseling of drug users and abusers, rebels, homosexuals, runaways, alcoholics, hippies, prostitutes, unwed mothers, and the premarital generation. Its methodology does not merely seek to reform the abuser. The authors give guidelines to churches on how to enact the divine imperative of evangelizing youth and helping them to feel a part of the institutional church.

Leaders of the teen centers, coffeehouses, Bible clubs, children's schools, and the preaching and counseling ministries will find the book quite useful in communicating to the youth generation.

JACK STEPP

### Design for Discipleship

By J. Dwight Pentecost (Zondervan, 1971, 130 pp., cloth, \$3.95.)

In this book, the author has built a biblical doctrine of discipleship, showing that first one must have a true experience of salvation with Christ before he can become a true disciple. The author expresses the danger that, too often, many people may equate discipline with salvation. Dr. Pentecost then shows in a simple but profound way that Christ makes certain requirements upon His disciples so that they may live the disciplined Christian life.

In all, the *Design for Discipleship* is a contemporary biblical discussion of the meaning and purpose of discipleship in His kingdom. It provides both sermon material for the minister and help for any Christian.

JACK STEPP

### The Cycle of Victorious Living

By Earl G. Lee (Beacon Hill Press of Kansas City, 1971, 55 pp., paper, \$1.00.)

Pastor Earl G. Lee of Pasadena First Church penned this spiritually delightful book based on Psalms 37. His inspiration resulted in the discovery of a cycle for victorious living which outlines new levels of development in the Christian life. These

levels are commitment, trust, delight, and rest. Fret or worry is dispelled by involvement in this Christian style of life.

Author Lee's book is a help for any struggling Christian who wants to know how to find God's will for his life. No reader will be disappointed in this simple and straightforward presentation of the dynamic, Spirit-filled life in Christ.

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## Preachers' Exchange



WANTED—To buy: Set of *Pulpit Commentary* in good condition. State price, inc. freight. Rev. James Bartz, First Church of the Nazarene, Second Ave. West at Fourth St., Kalispell, Mont. 59901.

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

## CALENDAR DIGEST

### FEBRUARY—

- NWMS Alabaster Month
- STEWARDSHIP MONTH
- 2 Denomination-wide CST study
- 13 Seminary Library Offering
- 16 Ash Wednesday—Lent begins
- 20 Brotherhood Week begins

### MARCH—

- 1 Denomination-wide CST study
- 3 World Day of Prayer
- 26 Palm Sunday
- 31 Good Friday

### APRIL—

- EASTER OFFERING FOR WORLD EVANGELISM
- 2 Easter Sunday
- 23 Nazarene College Day

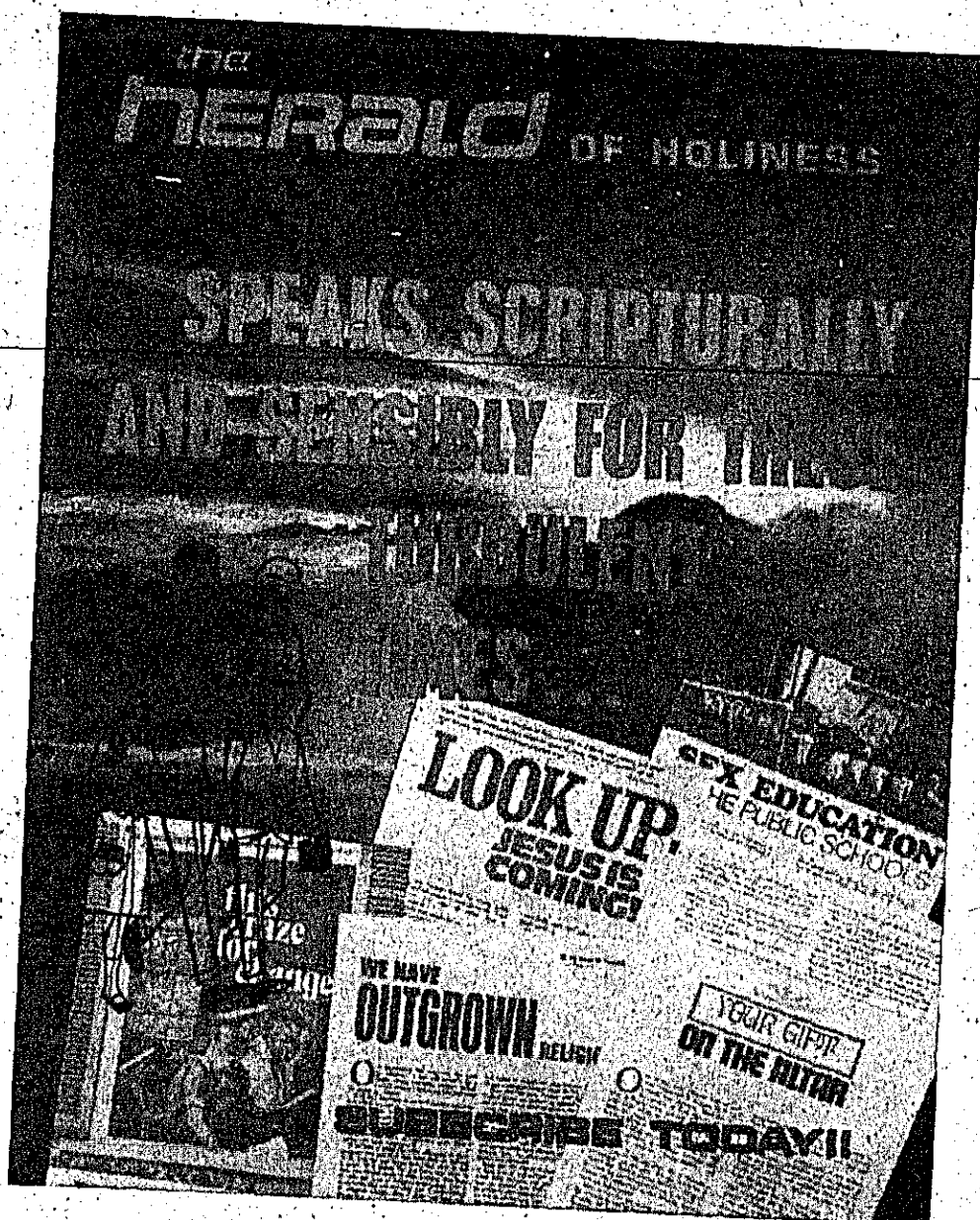


## AMONG QUESTIONS

There was a look of hurt and weariness in the eyes which drilled into the young prospective pastor. "Will you stay?" the board member quizzed. A good question, since the discouraged and well-nigh beaten little flock had had 16 pastors in as many years, and the last had pulled out in three months. Then the layman asked, "What do they teach you fellows in school—that the first small pastorate is only a convenient stopover to the bigger church?" The young Canadian and his wife, just out of CNC, stayed nine years. When they moved they left behind one of the strongest churches on the district. His philosophy: "When God calls me to a place, I feel He does not call me to change from it, but to change it." Reminds me of Daniel Steele's wry comment: "The Holy Spirit doesn't dwell in stepping-stone preachers." Could there be a mightier force for good than "the fellowship of burning hearts"? (p. 9) . . . The forthcoming titles in *ETC.* are mouth-watering, even for Grandpa. Some who "lose" their "life for a summer," may find it for a lifetime (p. 29) . . . Speaking of evangelists, none are more quotable than Clayton Bailey. Here's one: "It's not at the point of our achievements that we first fail, but at the point of our attachments." Again: "My prayer is, Lord, never let me feel at home with a weakness." May I make that my prayer, too, Clayton?

Until next month.

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