

THE NAZARENE PREACHER

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FEBRUARY 1970

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A GROWING CHURCH

General Superintendent Jenkins

THE STEWARDSHIP OF CHRISTIAN SOCIAL CONCERN

Editorial

THE WESLEYAN MESSAGE TODAY

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—proclaiming Christian Holiness



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A Growing Church

General Superintendent Jenkins

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

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

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

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

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

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

(Continued on page 46)

Doing the Devil's Work on Church Pay

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

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

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

The Stewardship of Christian Social Concern

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

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

We Are Your Church

By Eleanor Cunningham*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Doctrinal stability does
not mean doctrinal stagnation

The Wesleyan Message Today

By Harvey J. S. Blaney*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Wise advice,
wisely taken

"... So Very Restless Within"

By Fletcher Spruce*

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

DEAR FLETCHER:

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

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

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

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

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

*Superintendent, Northeastern Indiana District.

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

In and for Him alone,
JOHN

* * * *

DEAR JOHN:

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

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

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

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

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

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

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

Prayerfully and cordially,
FLETCHER

* * * *

DEAR FLETCHER:

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

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

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

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

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

For His sake,
JOHN

A pastor discovers—

How to Teach Stewardship

By Paul Bassett*

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

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

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

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

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

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

*Pastor, Troy, Ohio.

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

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

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

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

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

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

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

Now after several years of this em-

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

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

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

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

The "Top Brass" Is Coming

By D. W. Hildie*

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

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

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

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

*Pastor, First Church, Fairbanks, Alaska.

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

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

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

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

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

(Continued on page 34)

The Mechanics of the Ministry

By Raymond C. Kratzer

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

Church Finances (Part I)

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

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

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

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

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

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

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

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

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

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

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

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

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

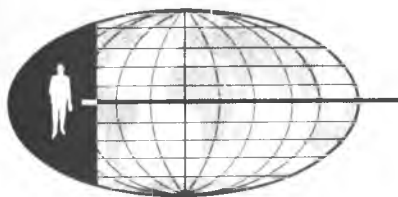
We must remember that we are Nazarene pastors, and as such we are on a team and are involved in the total work of the church—local, district, and general. When an appeal comes from general headquarters, the college, or some district department, it is the joyous obligation of the pastor to present it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

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

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

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

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



The **PASTOR'S** S U P P L E M E N T

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

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Department of WORLD MISSIONS

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February—March, 1970



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For additional information: Contact your District Superintendent or write to the Department of Home Missions, 5401 The Paseo, Kansas City, Mo. 64131.

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Prepare by preaching a sermon on PRAYER.

Prayer operates on definite laws set forth in His Word:

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

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

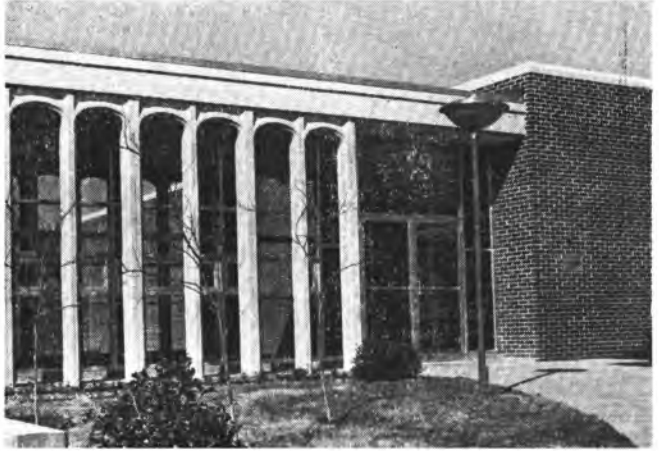


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DATE—February 8th

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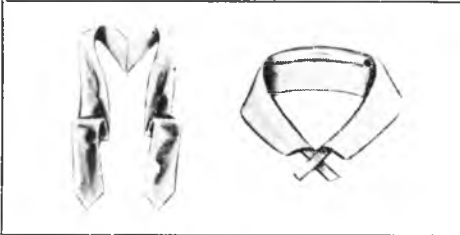
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Everyone has 24 hours in his day. Time is a sacred trust for which we are held accountable.

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of Time

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If you would like more information about the revision or addition of a codicil to your will, please write to:

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Church of the Nazarene
6401 The Paseo, Kansas City, Mo. 64131

Writing for Publication

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

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

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

Items for Newspapers

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

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

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

On Special Church Page

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

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

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

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

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

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

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

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

On Telling the Story

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

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

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

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

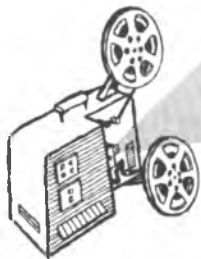
In Alcoholics Anonymous meetings one hears the expression that "every seat is occupied by a miracle." What is meant is that the power of God has radically changed lives of those former addicts now "clothed and in their right minds."

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

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

"A WORD TO THE WISE . . ."

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

The Queen Makes a Sacrifice

By Lee Marvin*

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

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

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

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

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

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

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

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

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

"Yes, Lord?"

*Pastor's wife, Trenton, Mo.

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

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

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

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

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

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

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

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

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

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

The "Top Brass" . . .

(Continued from page 14)

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

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

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

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

IN THE STUDY

With What Do You Identify the "Old Man"?

Article One of a series

By Ross E. Price*

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

¹Cf. Wesley's *Notes on the New Testament*, p. 377.

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

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

GLEANINGS from the Greek



By Ralph Earle*

I Tim. 2:11—3:2

"Subjection" or "Submission"?

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

"Usurp Authority"

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

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"Man" or "Husband"?

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

"In" or "Through"?

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

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

"Bishop"

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

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

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

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

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

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

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

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

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

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

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

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

SERMON

OF THE MONTH

Performance Is the Proof

By Richard Leffel*

SCRIPTURE: II Cor. 8:1-24

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

*Pastor, Decatur, Ill.

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

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

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

I. PERFORMANCE is the PROOF of our LIBERALITY.

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

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

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

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

II. PERFORMANCE is the PROOF of our LOYALTY.

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

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

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

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

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

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

*For, be it great or small, that is His test.
Do then the best you can, not for reward,*

Not for the praise of men, but for the Lord.

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

III. PERFORMANCE is the PROOF of our LOVE.

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

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

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

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

A topical stewardship sermon

What Is Your Life?

By Roger Williams*

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

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

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

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

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

*Pastor, Norman, Okla.

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

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

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

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

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

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

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

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

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

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



Absolute Salvation

By T. Crichton Mitchell*

TEXT: Heb. 7:24-26

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

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

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

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

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

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

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

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

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

II. *Jesus Christ is ABLE to save.*

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

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

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

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

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

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

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

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

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

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

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

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

"Vile, I to the fountain fly . . .

Wash me, Saviour . . . or I die." . . .

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

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

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

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

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

"He ever lives above
For me to intercede."

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

IF—IF we come unto God by Him!

A Corrective for Revival Recipes

TEXT: II Chron. 7:14

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

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

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

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

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

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

As if any age has been conducive to holiness!

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

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

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

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

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

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

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

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

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

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

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

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

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

V. *Begin with the right PROMISE.*

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

I will hear.

I will forgive.

I will heal.

The Lord's receptive ear;

My forgiven soul;

Our healed land.

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

T. CRICHTON MITCHELL

On Living up to Our Name

TEXT: Acts 11:26

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

February, 1970

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

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

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

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

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

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

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

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

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

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

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

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

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

We have a spiritual faith in a secular society.

We have a demanding faith in a smug society.

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

T. CRICHTON MITCHELL

Hymn of the month

Faith of Our Fathers

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

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

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

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

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



IDEAS THAT WORK

Lay Revival Boosting

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

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

BULLETIN



BARREL

NATIONAL ANTHEM?

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

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

The Nazarene Preacher

TOTAL STEWARDSHIP

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

—Fullerton, Calif.
JOHN PRICE, *pastor*

HOW MUCH OUGHT I TO GIVE?

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

—AUTHOR UNKNOWN

WHEN I GIVE?

WHEN I GIVE NOTHING:

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

WHEN I GIVE LESS THAN LAST YEAR:

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

WHEN I GIVE GRUDGINGLY AND OF NECESSITY:

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

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

I do less than that which was re-
quired of the poorest of the Jews.

WHEN I GIVE PROPORTIONATELY:

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

Perry, Mich. *Newsletter*
GOUTHEY JONES, *pastor*

I AM YOUR CHURCH

I am brick, stone, metal, mortar, and
lath.
I am sanctuary, pews, hymnals,
chancel, and lectern.
I am classroom, furniture, Bibles,
literature, and religious art.
I am boys and girls learning to
think, work, and play.
I am youth seeking inspiration and
guidance.
I am young couples planning to es-
tablish a Christian home.
I am repository of a man's spiritual
heritage.
I am the bearer of the evangel of
Christ.
I am the custodian of your deepest
hopes.
In me there are love and truth, in-
spiration, instruction, joy and
pleasure, help and strength.
In a chaotic and troubled world I
hold the answer to its greatest
need.
In me there is promise for tomor-
row.
In my fellowship you find peace.
Do not neglect me!

Perry, Mich. *Newsletter*
GOUTHEY JONES

STEWARDSHIP OF TIME

Too busy to read the Bible!
Too busy to wait and pray!
Too busy to speak out kindly
To someone by the way!

Too busy with care and struggles
To think of the life to come!
Too busy building mansions
To plan for the heavenly home!

Too busy for all that is holy
With tasks beneath the sky!
Too busy to serve the Master
But—not too busy to die!
Author unknown

*Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, "Don't you see?
They really cannot live with me."*

—Log of the Good Ship Grace

Lord, I Lied!

Almighty God, as I sit here tonight surrounded by newspapers, and watching TV, it just came to me that I had lied to Thee and to myself. I said I was too TIRED to go to prayer meeting. That was not true. I would have gone to a ball game, the P.T.A., or any place I wanted to go. Being "too tired" seemed to cover up my indifference. God, forgive me, for I have lied to Thee and to myself. I am not too TIRED . . . I am indifferent. Warm my cold heart, O God, for that is the real reason why I stayed at home.

From Fullerton, Calif.
JOHN PRICE, pastor

A Growing Church

(Continued from page 1)

It is always the results of the labors of many people that the church grows. Paul wrote the Corinthians, "I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6). Most of us labor where others have planted and still others have watered. The planting and watering, and even the harvest, go on in the church often all at the same time and through the extended labors of many.

Lastly, *it is always God who gives the increase*. The farmer must put his confidence in a power outside and beyond himself, if he is to till the soil, plant the seed, fertilize, and water the growing plant. And so must we in building Christ's kingdom. Our faith and trust must be in the Holy Spirit, for the Holy Spirit convicts the sinner's heart and draws him to repentance and unto himself.

Where God can find a preacher who will fully employ his God-given talents and lead his people in soul winning,

there He is pleased to bless the human efforts, and to give the increase.

The Stewardship of Christian Social Concern

(Continued from page 4)

twisted in the theater, or by violence on TV. Yet how is one person to make an impression? By uniting his voice with others. To this end endless societies, clubs, lodges, committees, and parties are born. Should only the Church be piously indifferent to this potential power in numbers?

But any organization—whether it be a religious denomination or a neighborhood mothers' club—is effective in promoting a particular idea or combatting a particular evil only as long as it speaks with a united voice, supported by a unified practice. The church must be able to say to the world: "We disapprove; our disapproval is convincingly voiced by the practice of 400,000 Nazarenes. We are not your dupes. You are not being fattened by our dollars."

If the Church of the Nazarene did not declare itself as a unit, thus permitting lone Mr. Nazarene to amplify his voice into a mighty chorus, then Mr. Nazarene would find the regenerate nature within him looking for some other channel for ethical expression—perhaps a church that *did* match in its discipline the ethical desires in his heart.

Pastors, of all people, should think clearly in these days, and not add to the moral rot of our nation, or undercut the church, by apologetic timidity. This is no time to beat a retreat, but to mobilize for attack. Participation—or even tolerance—of borderline things is not a question of being "adult" but of being *Christian*. Pastors who sabotage the church's position as declared in her rules are tools of the devil. And when they would compromise in the name of Christian liberty, under the guise of wanting members to be free to be "led by the Spirit," they bring into question their understanding both of Christian liberty and of the Spirit-led life.



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor

The Second Cross

By John M. Carter (Nashville: Broadman Press, 1969. 128 pp. Cloth, \$1.50.)

This college president (Campbellsville College, Kentucky) minces no words in stating his purpose—"To help many sincere Christians understand a truth on which they have turned their backs," namely, that the Church to be effective must be filled with the Spirit, as was the case with the New Testament Church. Carter pleads for that "higher level of spiritual power" which obtained in the Early Church. He insists that it makes no difference what name we attach to this experience—sanctification, baptism of the Holy Spirit, fellowship, spiritual renewal, or Spirit-filled life—the important thing is that the Church must genuinely possess it.

Employing the typology of the people of Israel, the author places men into three groups: (1) the unsaved, who are still in Egypt; (2) the Christian who is still living in the desert—without the infilling of the Spirit; (3) the Christian who is living in the Promised Land, having been filled with the Spirit. The death of Christ on the Cross provides the deliverance from the bondage of sin; the death of self makes possible the infilling of the Holy Spirit. This second death or "the second cross" constitutes the theme of this study.

Seventeen sermonettes, somewhat disconnected, form the body of the volume. In fact there is no really logical relationship between the chapters. Each deals with some aspect of what it means to be men of "the second cross" experience. Chapter 2 is a brief catechism on the Spirit-filled life. Among the questions posed and answered are: (1) What is the difference between the work of the Holy Spirit in the believer

at salvation and a later experience in which he is filled by the Spirit? (2) Is it possible that a Christian might need even a third or fourth filling of the Spirit?

Carter addresses himself to the question of sanctification in Chapter 3, entitled "Sanctification." After presenting a resume of General William Booth's experience, he comments, "Here was a man who was sanctified, *completely set apart* [*italics mine*], whose supreme desire was to do the will of God." This is Carter's understanding of sanctification. "When one substitutes the words 'set apart' for the word 'sanctify' then many Scriptures heretofore meaningless and confusing reveal great truth." Included in the "classified" Scriptures are I Cor. 7:14; Heb. 13:12; II Thess. 2:13; as well as John 17:19.

Carter sees two phases of sanctification: (1) that by the blood of Christ which separates man from the lost and brings him into the congregation of the redeemed, and (2) that by the Spirit which separates man out of the congregation of the redeemed and calls him into special service. The second phase takes place when self is dethroned and the Spirit is enthroned in the heart.

His view of the Spirit-filled life is clearly Keswickian. When he writes against those who interpret "sanctification as sinless perfection" he demonstrates his lack of understanding of the Wesleyan view.

While we disagree with the author doctrinally, we share his heartfelt concern for the Church, that she possess the power of the Holy Spirit for God's service in these desperately needy times. Pastors will find here some helpful suggestions on Christian witness and service.

—WILLARD H. TAYLOR

Facing the Issues

By William J. Krutza and Phillip P. Di Cicco (Grand Rapids: Baker Book House, 1969. 119 pp. paper, \$1.25.)

In response to the persistent taunt hurled at the Church, "Speak to our times, speak about relevant issues, speak to the issues we face," Krutza and Di Cicco have prepared this resource book for the discussion of some of the nagging problems of our day. Thirteen current problems are covered—among which are the following: "Do Heart Transplants Pose Theological Problems?" "What if Scientists Create Life?" "Is It Ever Right to Break a Law?" "How Much Clothing Can We Take Off?" "Are Urban Centers Lost to the Gospel?"

In order to foster the richest reward from the experted dialogues, the authors have avoided giving answers to these perplexing questions. However, they have employed a threefold structure in presenting their material: (1) pertinent quotations from authorities, both Christian and non-Christian; (2) appropriate scriptures which bear upon the issue; (3) pivotal questions which will involve the participants. This third section is designed to provoke serious reaction and is entitled "What Do You Say?"

In the opinion of the reviewer, the authors have assembled valuable biblical and interpretive material and have sharply focused the questions for discussion. There are no easy solutions to these problems and the authors acknowledge this fact. Nevertheless, they offer helpful approaches to solutions.

Youth groups, perhaps young adults, will find here the substance for a number of instructional sessions. Some pastors might want to deal with some of these issues from the pulpit in an appropriate series on the social responsibilities of Christians. According to publicity available, a second series of questions have been published by the same writers.

WILLARD H. TAYLOR

The Practical Message of James

By Howard P. Colson (Nashville: Broadman Press, 1969. 90 pp., paper, \$1.50.)

The little book of James has come to a new level of appreciation in our time. Even this very day the reviewer received another monograph from Broadman Press on James (B. J. Chitwood, *A Faith That Works*, Nashville: Broadman Press, 1969, 128 pp., cloth, \$1.50).

We must agree with Colson, editorial secretary, Sunday School Board, Southern

Baptist Convention, that this letter is very timely because it deals with wealth, poverty, human relations, halfheartedness in religion, evil speech, and snobbishness. James speaks to extremely practical issues. Colson writes, "It echoes the moral thunderings of the prophet Amos and breathes the bracing spiritual atmosphere of Jesus' Sermon on the Mount."

These lessons, prepared and delivered at a Sunday school convention, view the Epistle as possibly having been composed by James the brother of Jesus and having appeared early in the life of the Church, sometime between A.D. 40 and 50.

Colson presents five lessons entitled: (1) Some Marks of Genuine Religion, (2) The Practical Meaning of Faith, (3) Tongue Control and True Wisdom, (4) Sins of Worldliness and Pride, (5) Social Justice and Christian Living.

Solid exegetically, sane doctrinally, and specific ethically, this brief analysis of James should find its way to the shelves of many ministers who are satisfied with only Bible-centered preaching. This book offers numerous expositional and illustrative gems.

—WILLARD H. TAYLOR

CALENDAR DIGEST

FEBRUARY—

STEWARDSHIP MONTH

NWMS Alabaster and Prayer Chart

- 8 Seminary Sunday
- 11 Ash Wednesday, beginning of Lent
- 13 World Day of Prayer
- 15 Brotherhood Week begins

MARCH—

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

APRIL

NWMS Reading and Study

- 12 National Christian College Day
- 19 Cradle Roll Campaign



AMONG OURSELVES

As a pastor I sometimes cooperated with community programs on the World Day of Prayer. Generally there was more palaver than prayer, often by unbelieving pastors and bedecked ladies, who having primly read their printed prayers would have been embarrassed if a Nazarene had prayed as Elijah did—effectually and fervently. I would be slow to do it again, for I think there is a more fruitful way to spend our time. Two praying together who are agreed (p. 22) will accomplish more than a hundred who are not . . . The Paul who asked Timothy to bring “the books” (II Tim. 4:13), even though in prison, facing almost certain death, would boost the Seminary Library Offering. Of this I feel sure. I suspect, too, that he would remind us that all it takes to reach the goal (p. 23) is a painless 25c each from 200,000 Nazarenes. Maybe he would make an extra tent to cover 500 Nazarenes himself. Let’s be Pauline . . . “How much of the 24-hour day did God get this week?” (pp. 26-27). Why, all of it, of course!—if I am all His, all the time. A consecrated Christian is serving God in all that he does, even sleeping (some of us are especially devoted here). And so the old debate about the sacred vs. the secular pops up again. If all is God’s, then all is sacred; presto! the secular disappears. Sounds good, but the argument is phony. True, the secular should be consecrated, and thus hallowed, so that it is no longer *merely* secular. But the hallowing of the secular does not erase the distinction between the secular and the sacred. Even though my whole library is for God’s glory, my Bible is sacred in a way that the other books are not. I serve God seven days a week, but Sunday is still different. Sure, my money is all the Lord’s, but the tithe **IS THE LORD’S**. All 24 hours are His also, but I am far more apt to use them wisely if I especially devote some of them to private prayer and specific service . . . What gets your time gets you.

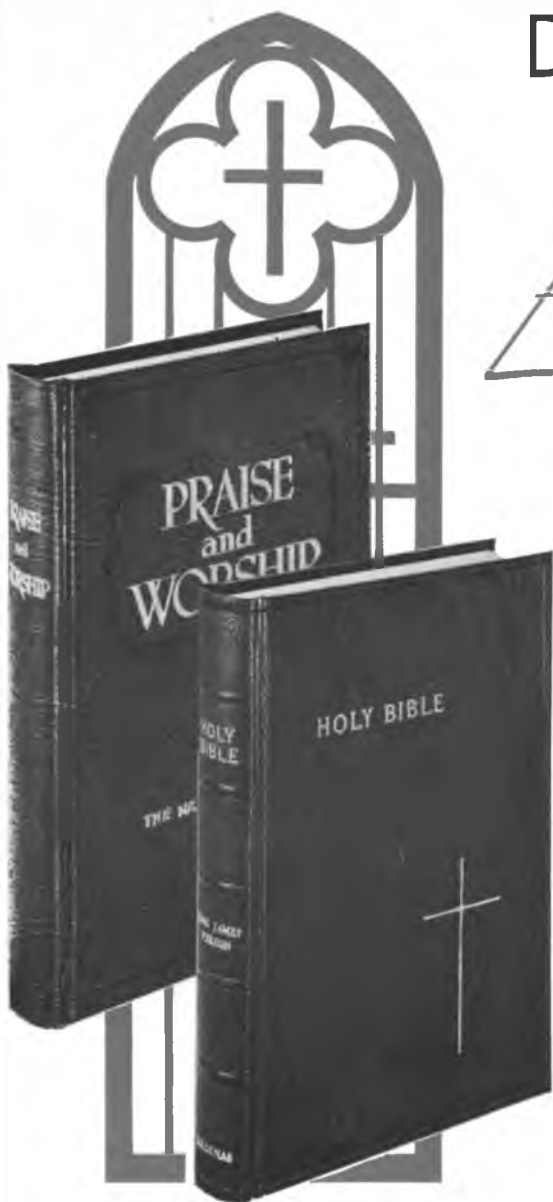
Until next month,

BT

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FOR

Easter



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