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NAZARENE PREACHER

JANUARY 1969

KEEP THEM COMING

General Superintendent Young

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The Editor

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PRINCIPLES OF CHURCH GROWTH

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Sermon of the Month—

LIFE'S THREE ALTERNATIVES

Robert W. Helfrich

—proclaiming Christian Holiness



THE
NAZARENE
PREACHER

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Keep Them Coming

By General Superintendent Young

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

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

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

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

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

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

"Husbands, Love Your Wives"

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

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

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

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

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

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

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

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

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

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

(Concluded on page 46)

A Dozen Practical Points

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

Did Wesley abandon his insistence on the crisis?

John Wesley and the Sanctified Life

By Harry E. Jessop*

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

We contend with unequivocal em-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"AND BEST OF ALL IS—GOD
IS WITH US."

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

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

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

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

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

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

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

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

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

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

Wesley on Reading

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

—From a letter to John Trembuth, 1760

Sense must be
yoked with spirituality

Principles of Church Growth

By Paul R. Orjala*

INTRODUCTION: Need and Possibility of Church Growth

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

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

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

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

I. WHAT IS CHURCH GROWTH?

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

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

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

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

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

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

1. A *sick* church or district is one with a growth rate which is lower than that of the population in which it is situated. It is becoming a smaller and smaller minority. It is financially sick if its per capita giving increases by a smaller percentage than the per capita income of its congregation.

2. A *static* church or district is one which merely keeps pace in membership with the general population increase.

3. The *improving* church or district is one which is growing faster in membership than its community is growing in population.

4. The *healthy* church or district is the one which has growth commensurate with its opportunity.

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

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

II. THE CHURCH GROWTH SURVEY

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

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

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

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

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

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

up credibility before he can begin.

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

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

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

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

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

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

III. SPONTANEOUS CHURCH GROWTH

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

A climate of spontaneity is one in

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

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

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

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

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

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

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

(Concluded on page 46)

Practical Points

that make a difference

"His Optimism Speaks to Me!"

DEAR SON:

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

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

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

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

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

Love,
Dad

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

Nazarenes Are Law-abiding

By E. E. Zachary*

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

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

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

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

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

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

*Superintendent, Northern California District, Millbrae, Calif.

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

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

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

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

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

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

Prayer for My Pastors

Our Father in Heaven—

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

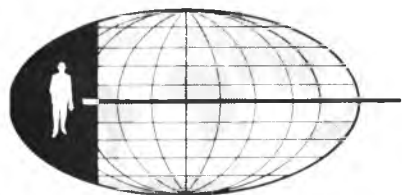
And as we preach for loyalty from our people, help us to give it to our church. Save us from the "dead-end street" of isolation. We must work with others in God-ordained unity. A reputation built at another's expense is just that, and help us to see it.

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

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

*In His name,
Amen.*

Wilson R. Lanpher
Superintendent, Kansas City District



The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee

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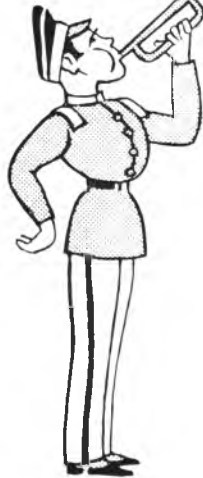
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STEWARDSHIP

ANNOUNCEMENT



1968 STEWARDSHIP ARTICLE WRITING CONTEST WINNERS

GRAND PRIZE—\$75.00

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1st PRIZE

Paul G. Bassett

Morris Chalfant

Bruce Chamberlain

Donald Heard

Lena M. Houdeshell

2nd PRIZE

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HOME MISSIONS



is "like the beating of the heart"

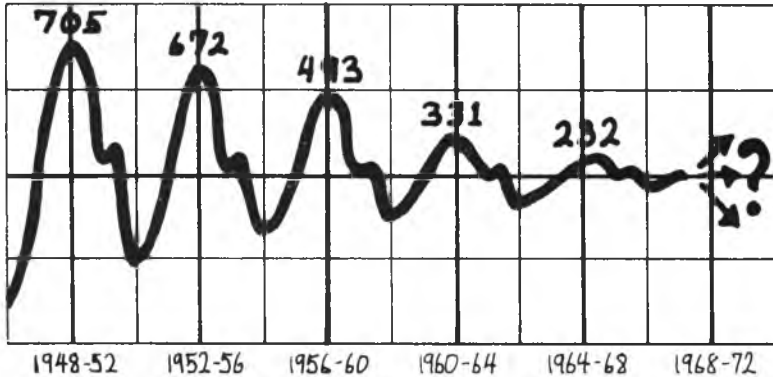
Our general superintendents said:

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

(From 1968 Quadrennial Address, Seventeenth General Assembly)

WHAT IS OUR RECORD?

Total New Churches Organized Each Quadrennium



HELP STRENGTHEN THE HEARTBEAT!

Build Home Missions in the Home Base

Operation: LANDS

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

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

"THEY DO NOT WAIT"

premiered in the General Assembly Home Missions service

RENTAL: \$3.50 for mailing and cleaning **plus**

an offering for district or general Home Missions

Send name and address to whom the film should be sent,
name of your church,
and first and second choice for date wanted.

IT IS NOT TOO LATE



You can still reap benefits in the

DENOMINATION-WIDE

training emphasis in

FEBRUARY AND MARCH

Don't forget your juniors and young teens

Unit
10



or



Unit
11

would be a suitable text for this age-group

(Refer to the inside front cover of
your “Blue Book” for a complete description.)

Include all ages in this

DENOMINATION-WIDE EMPHASIS

Pass up this opportunity———never

YOU GAIN WHEN YOU TRAIN

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

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

Clip the reservation card
below and send it to:

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



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

1	DATE
2	
3	



ACCEPTANCE CARD

Name _____

Address _____

City _____

State _____ Zip _____

Church _____

District _____



NWMS Calendar—1969

January—

Revivals Worldwide—special prayer
Bible Reading

February—

Alabaster Offering
Prayer Chart

March—

Easter Offering—prepare for

April—

Study and Reading
New books will be announced in second-quarter
issue of "Council Tidings."

May—

"Other Sheep" (or month set for the campaign on
your district)

June—

Prayer and Fasting

July—

Spanish Broadcast
Offering goal—\$55,000

August—

National Workers and Bible Schools

September—

Membership Enlistment Month
Alabaster (second opening of the calendar year)

October—

Star Societies—checkup time

November—

Thanksgiving Offering

December—

Memorial Roll

The Challenge of 1969

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

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

New Emphasis Due

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

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

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

Press Folder Available

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

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

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

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

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

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

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

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

Concise Form Advocated

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

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

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

O. JOE OLSON



Youth Week 1969

Order Today!

**1969 YOUTH WEEK PACKET
ORDER BLANK**

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

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

Check or Money Order Enclosed \$ _____

Charge (30 days) to:

_____ Church _____ NYPS _____ Personal

Church Name _____

City _____

State _____ Zip _____

Ordered by _____

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

Name _____

Street _____

City _____

State _____ Zip _____

Nazarene Publishing House

Post Office Box 527, Kansas City, Mo. 64141

ALIVE

UNTO GOD... HIS WORD

The Packet Contains:

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

LOOKING BACK OVER 1968—



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

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

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

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

We Can Reach the World with Radio

NAZARENE COMMISSION ON COMMUNICATIONS

Mission Field Quotes

Visiting Pays

Abigail Hewson, Republic of South Africa

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

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

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

Up-to-date News from Happy Valley, Labrador

Norman Sheets, Labrador

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

Jamaica Needs Your Help


Ralph Cook, Jamaica

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

PASTOR

Here it is!

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

Honor School Program TEACHER'S QUARTERLY REPORT	
1. ADD	<p>My class average attendance has increased during this quarter. <input type="checkbox"/> Yes <input type="checkbox"/> No</p> <p>Average last quarter <input type="checkbox"/> <input type="checkbox"/></p> <p>Average this quarter <input type="checkbox"/> <input type="checkbox"/></p> <p>My class enrollment has increased. <input type="checkbox"/> <input type="checkbox"/></p> <p>Beginning of quarter <input type="checkbox"/> <input type="checkbox"/></p> <p>Present enrollment <input type="checkbox"/> <input type="checkbox"/></p>
2. DEVELOP	<p>I have received at least one credit in the Teacher Training Program this year. <input type="checkbox"/> <input type="checkbox"/></p>
3. VISIT	<p>I contacted absentees and prospects regularly and reported on a weekly basis this quarter. <input type="checkbox"/> <input type="checkbox"/></p>
4. APPOINT	<p>My class enrollment is above the recommended limit of the Honor School Program and should be divided. <input type="checkbox"/> <input type="checkbox"/></p>
5. NOTIFY	<p>I turned in a Teacher's Quarterly Report last quarter. <input type="checkbox"/> <input type="checkbox"/></p>
6. CONFER	<p>I attended a workers' meeting this quarter. <input type="checkbox"/> <input type="checkbox"/></p>
7. EVANGELISM	<p>I have made at least two efforts to win unsaved pupils or parents this year. <input type="checkbox"/> <input type="checkbox"/></p>
<p>The Church School Board can help me in my teaching ministry by:</p>	
<p>This report is for the quarter circled: <input type="radio"/> Fall <input type="radio"/> Winter <input type="radio"/> Spring <input type="radio"/> Summer</p>	
<p> SIGNED _____ Teacher _____</p>	

*the Rain in Spain
Lies Mainly
on the Plain*

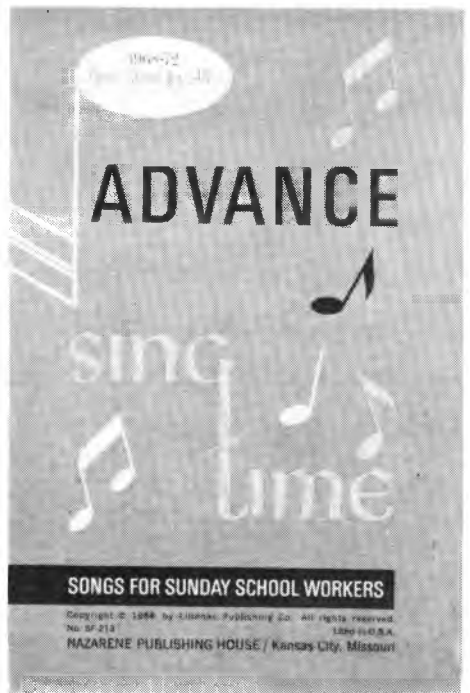
*The Quick
Brown Fox
Jumped Over
the Lazy
Dog*

and ordered
his new
UBS
introductory
packet
early

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

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

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





PLAN NOW!

CRUSADE

for

Evangelistic

CHILDREN and YOUTH

March, April, May, 1969

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

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

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

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

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





- A monthly series of questions and answers -

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

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

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

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

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

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

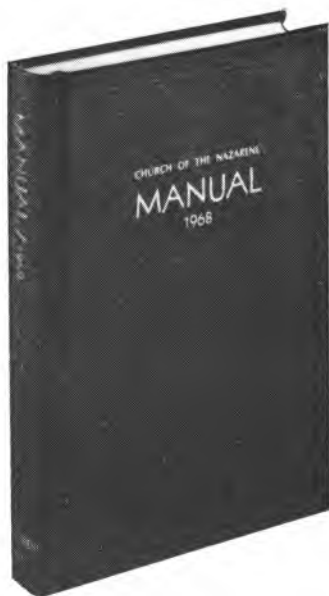
Q. Does the \$1,000 life insurance policy provided by the church reduce at the age of 65?

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

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

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

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



READY

1968 MANUAL

Church of the Nazarene

*... containing all the new legislation enacted
by the delegates to the 1968 General Assembly.*

- ★ Your official reference to the history, doctrine, ritual, and polity of the Church of the Nazarene
- ★ The only authoritative book for conducting and maintaining the work within the church
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

A Way Through

By Doris M. McDowell*

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

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

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

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

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

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

Sensitive now, and tender in my

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

Could it be He is saying this to others too?

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

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

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

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

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

*Evangelist, Santa Monica, Calif.

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

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 14 The Indwelling Christ

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

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

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

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

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

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

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

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

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

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

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

Gleanings from the Greek New Testament

By Ralph Earle*

I Thess. 5:12-28

“Know” or “Respect”?

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

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

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

“Warn” or “Admonish”?

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

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

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“Unruly” or “Disorderly”?

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

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

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

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

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

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

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

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

"Feebleminded" or "Fainthearted"?

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

"Wholly" or "Entirely"?

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

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

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

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

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

"Whole" or "Complete"?

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

¹*Lexicon*, p. 174.

²*Lexicon*, p. 311.

³*Lexicon*, p. 559.

⁴*Notes*, p. 79.

⁵*Thessalonians* (ICC), p. 71.

⁶*Op. cit.*, p. 305.

⁷*Op. cit.*, p. 546.

⁸Thayer, *op. cit.*, p. 83.

⁹*Thessalonians*, p. 152.

¹⁰*Ibid.*

¹¹*Ibid.*, p. 153.

¹²*Ibid.*

¹³*Ibid.*, p. 154.

¹⁴*Ibid.*

¹⁵*Op. cit.*, p. 119.

¹⁶*Op. cit.*, p. 443.

¹⁷*Op. cit.*, p. 567.

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

—John R. Mott

Sermon of the Month

Life's Three Alternatives

By Robert W. Helfrich*

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

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

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

I. *Look backwards to the past.*

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

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

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

*Pastor, Ann Arbor, Mich.

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

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

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

II. Look to the future.

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

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

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

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

III. Accept the present and make something of it.

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

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

Christian Holiness

TEXT: II Thess. 2:13

INTRODUCTION:

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

I. THE INITIATIVE IN HOLINESS

A. Rooted in God's nature

1. Lev. 11:44-45

2. Lev. 19:2

B. Planned in God's eternal counsel

1. Eph. 1:4

2. I Thess. 4:3

C. Offered in God's providence

1. Made possible by the work of Christ

2. Made reality on the Day of Pentecost

II. THE PURPOSE OF HOLINESS

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

III. THE MEANS TO HOLINESS

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

RONALD HUNTER

Why Believe in the Doctrine of Sanctification?

TEXT: I Thess. 5:23

INTRODUCTION:

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

- I. A HOLY GOD DEMANDS A HOLY PEOPLE.
 - A. I Pet. 1:15, "Be ye holy in all manner of conversation [relationships]."
 - B. Matt. 5:20, "Except your righteousness shall exceed . . ."
 - C. Heb. 12:14, "Holiness, without which no man shall . . ."
- II. A HOLY GOD PROVIDES FOR A HOLY CHURCH.
 - A. Acts 2:4, The Jewish Pentecost
 - B. Acts 10:44, The Gentile Pentecost
- III. A HOLY GOD EXPECTS A HOLY WITNESS OF ALL BELIEVERS.
 - A. Col. 1:26-28, "Christ in you"—whom we preach
 - B. Acts 2:38-39, "Promise is to all"

CONCLUSION:

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

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

KUHRMAN K. COX

The Penitent's Prayer

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

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

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

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

I. THE CONFESSION

- A. *It was a confession of transgressions.* The Psalmist said, "I acknowledge my transgressions." (He 3). He did not blame someone else—he made a clean breast of his own sins.
- B. *This was a personal confession.* The penitent David prayed, "I acknowledge my transgressions." He did not say, *We* acknowledge, but, "I acknowledge my transgressions."
- C. *This was a confession of the haunting presence of guilt.* He said, "My sin is ever before me" (v. 3). Perhaps each night as David lay down to sleep, beside him on his pillow was the presence of his evil conscience, that followed him through his dreams and haunted him.

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

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

II. THE PETITION

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

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

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

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

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

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

III. THE PROMISE

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

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

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

IV. THE CONFIDENCE

A. *David believed wholeheartedly that God would hear his prayers.* He says, "A broken and a contrite heart, O God, thou wilt not despise" (v. 17). He had made his confession, acknowledged his depravity, and made his request. Now he was ready to believe in the faithfulness of God.

B. *Faith will function when all adjustments are made.* Unless we have swept the deck with a full confession and fully met all the conditions, it is impossible to believe. But when conditions are met, we can count on the faithfulness of God to pardon the sinner and sanctify the believer.

C. *David, like the prodigal son, returned unto the Lord and received full redemption.* And in this modern age men can make full confession, and receive full pardon, and the blessing of entire sanctification.

W. B. WALKER, *Evangelist*

Suggestions for Watch Night

Good Beginnings and Better Endings

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

I. Beginnings usually allure.

A. To finish is the task.

B. A task half done is a failure (Hos. 7:8).

II. Works that God finished.

A. Creation (Gen. 2:1)

B. Redemption on the Cross (John 19:30)

III. "Better is the end of a thing than the beginning."

A. Resolutions of the past year.

B. The finish is the test of strength.

C. Some hills we fail on:

1. The test of everyday life

2. Refusal of others to help

3. When all seems to go wrong

IV. "He that shall endure unto the end . . . shall be saved" (Matt. 24:13).

A. Endure: Support without breaking or yielding; put up with; remain in.

B. He who does not break up or yield, puts up with, and stays in to the end shall be SAVED.

V. In God we have the secret of good beginnings and successful endings (Rev. 22:13).

A. Begin with God.

B. Hold on with God.

C. End with God (Rev. 22:14).

—C. T. MOORE, *Evangelist*

The "Conclusion"

TEXT: Eccles. 12:13.

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

I. We are facing a new year.

A. As the years are added, our lives and our labors will come to an end.

B. We cannot change the past, but we can choose our future, whether it be good or evil.

II. Some words of wisdom by which we can live:

A. For rulers: Eat for strength; be sober (Eccles. 10:16-17).

B. To the slothful: Be industrious; save thy house (Eccles. 10:18).

C. To the laborer: Sow in the morning (Eccles. 11:6).

D. To the old: A man may live many years, but will not live forever (Eccles. 11:7-8).

E. To the young: Rejoice in your youth, but remember God will bring you to judgment (Eccles. 11:9-10).

III. Our whole duty for the coming year:

A. "Fear God, and keep his commandments" (Eccles. 12:13).

B. All else is vanity.

C. In the end, all will be brought to judgment (Eccles. 12:14).

C. T. MOORE, *Evangelist*

The Nazarene Preacher

Together with Christ

TEXT: Matt. 18:20

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

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

C. T. MOORE, Evangelist

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

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

Just as Thou wilt, Lord, this is my cry,

Just as Thou wilt, to live or to die.

I am Thy servant, Thou knowest best;

Just as Thou wilt, Lord, labor or rest.



Jesus Saves

(No. 329, Praise and Worship Hymnal)

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

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



IDEAS THAT WORK

This appeared in the Kankakee First Church Bulletin

FIVE SPIRITUAL DISCIPLINES

For Four Weeks

There are 168 hours in a week.

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

—Adapted from John Wesley's "Spiritual Disciplines"

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

Name _____

Address _____

Phone _____

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

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

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

JACK H. LEE
Kankakee, Ill.

A "Year's End" Inventory Sheet

Do I love God more?

Am I reading my Bible more or less?

What would a count of souls I have won reveal?

Have I consistently given God His tithe from my earnings?

How have I managed the remaining 90 percent—as my own or as a steward of God?

Have I let minor aches and pains keep me from church which would not have kept me from my work?

Have I harbored feelings or attitudes which make it hard for me to face certain fellow Christians?

LET'S ALL CHECK UP!

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



A HAPPY NEW YEAR

New mercies, new blessings, new light on the way;

New courage, new hope, and new strength for each day;

New notes of thanksgiving, new chords of delight,

New praise in the morning, new songs in the night;

New wine in thy chalice, new altars to raise,

New fruits for thy Master, new garments for praise;

New gifts from His treasures, new smiles from His face,

New streams from the fountain of infinite grace;

New stars for thy crown, and new tokens of love,

New gleams of the glory that waits thee above;

New light of His countenance, full and unpriced—

All this be the joy of thy new life in Christ.

—FRANCIS RIDLEY HAVERGAL

I RESOLVE

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

DON RICHARDSON
From Danville, Ill., Messenger

From Valentine, Neb., Newsletter

D. L. Runyon, Pastor

The Nazarene Preacher

RECIPE FOR A HAPPY NEW YEAR

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

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

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

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

—MANUEL BARONE

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

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

* * *

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



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

* * * *

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

* * * *

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

* * * *

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

* * *

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

CALENDAR DIGEST

JANUARY

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

FEBRUARY

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

MARCH—

- 30 Palm Sunday



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

Remember, there is no improvement without change.

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

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

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

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

"Husbands, Love Your Wives"

(Continued from page 4)

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

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

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



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

It Is Toward Evening

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

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

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

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

WILLARD H. TAYLOR

One Hundred Questions About God

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

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

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

This outstanding Evangelical (whose special ministry is that of "Apostle to the Intellectuals") has touched upon all of the main theological problems which trouble college youth as they seek a reconciliation between the Bible and science, reason and revelation. But one does not have to even have a high school education to grasp the great truths presented so simply and convincingly. Yet any minister will enrich his preaching by the reading of this book. It embodies a sound evangelical presentation of theology, cosmology, Christology, inspiration, and pneumatology. By this we mean to say: its doctrine of God and the Trinity is sound, its view of the person of Christ is correct (it emphasizes not only the Deity of Christ, but also the Personality of the Holy Spirit—cf. *Nazarene Manual*, par. 583), its position on creation is wholesome and defensible, its theory of the inspiration reverent as it charts a middle course between bibliolatry and humanism.

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

I hope it receives a wide reading among all Nazarenes.

ROSS E. PRICE

Acts: An Inductive Study

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

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

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

*Professor of biblical theology, Nazarene Theological Seminary.

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

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

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

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

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

RALPH EARLE

Christianity and the World of Thought

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

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

All of the writers are of the conservative

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

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

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

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

WILLARD H. TAYLOR

G. B. WILLIAMSON SAYS—

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

"Helps from Kansas City are peripheral; the secret of our effective promotion is in our dedication."

"A pastor's third arm"

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

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

Until next month,

B7

READERS TODAY...



LEADERS *Tomorrow*

SUBSCRIBE NOW!