

1-1-1971

# Preacher's Magazine Volume 46 Number 01

Richard S. Taylor (Editor)  
*Olivet Nazarene University*

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## Recommended Citation

Taylor, Richard S. (Editor), "Preacher's Magazine Volume 46 Number 01" (1971). *Preacher's Magazine*. 474.  
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# NAZARENE PREACHER

JANUARY 1971

**"THE GOOD WAY"**

*G. B. Williamson*

**THE HOLINESS MOVEMENT IN '71**

*The Editor*

**WINNING YOUNG ADULTS**

*Melvin McCullough*

**MINISTERIAL RESOLUTIONS**

*W. B. Walker*

**THE OPEN-ALTAR SERVICE**

*C. William Ellwanger*

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*Raymond C. Kratzer*

**THE WISE USE OF THE PRESS**

*O. Joe Olson*

**WHY SIT AND DIE!**

*Mrs. B. Edgar Johnson*

*proclaiming Christian Holiness*



THE  
**NAZARENE**  
**PREACHER**

RICHARD S. TAYLOR  
Editor

*Contributing Editors*

Samuel Young  
V. H. Lewis  
George Coulter  
Edward Lawlor  
Eugene L. Stowe  
Orville W. Jenkins

General Superintendents  
Church of the Nazarene



**JANUARY, 1971**

**Volume 46**

**Number 1**

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# "The Good Way"

G. B. Williamson\*

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

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

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

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

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

\*General superintendent emeritus

## The Holiness Movement in '71

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

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

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

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

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

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

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

## **New Year's Prayer for Preachers**

**By Wilson R. Lanpher\***

**Our Father in Heaven:**

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

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

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

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

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

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

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

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

In Thy name,  
Amen.

\*Superintendent, Kansas City District.

## Winning Young Adults

By Melvin McCullough\*

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

### Their strategic importance

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

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

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

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

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

This generation of young adults has

\*Pastor, Shawnee Mission, Kans.

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

### The young adult of today

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

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

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

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

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

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

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

### A workable strategy

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



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

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

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

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

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

The Church must be a powerhouse

## Practical Points

*that make a difference*

### Eyeball to Eyeball

Dear Son:

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

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

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

That is my pastor and I love him for it!

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

Love,  
*David*

The Nazarene Preacher

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

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

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

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

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

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

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**Intercessory prayer is the highest form of Christian service.**

**—Oswald Smith**

## Ministerial Resolutions

By W. B. Walker\*

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

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

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

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

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

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

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

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

\*Evangelist, Bethany, Okla.

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

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

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

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

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

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

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

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

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

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

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

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## The Open-Altar Service

By C. William Ellwanger\*

**A**LTHOUGH THE IDEA was not original, an open-altar service was planned for the first Sunday night of the new year. This service was designed to encourage Christians as families to come to their church altar for a time of prayer commitment.

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

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

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

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

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

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

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

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

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

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

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

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

\*Pastor, First Church, Kansas City, Mo.

## The Mechanics of the Ministry

By Raymond C. Kratzer\*

### Part XII. Church Membership

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

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

should be recorded as a record for vital statistics.

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

1. Prepare membership certificates for all candidates.

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

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

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

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

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

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

\*Superintendent, Northwest District.

Membership Committee, who welcomes them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Some notes on good press relations—by a professional

## The Wise Use of the Press

By O. Joe Olson\*

### We compete for a hearing

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

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

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

### Small newspapers mighty

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

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

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

### Pastor is the key

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

\*Director, Nazarene Information Service, Kansas City.



pastor is Mr. Nazarene to the newspaper editor.

## Newspapers want church news

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

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

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

## Know your newspaper

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

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

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

## Know your editor

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

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

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

## What is church news?

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

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

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

## Some things to guard against

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

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

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

Do not accuse him of favoritism or bias.

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

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

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

that you are spending money for advertising in the newspaper.

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

### A summary of arguments

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

The Church of the Nazarene has an

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

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

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

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

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## A Searching Word from Cuba

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

### TO OUR DEAR BRETHERN IN THE MINISTRY:

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

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

*worth equivalent to the worker of the world.*

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

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

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

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

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

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

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

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

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

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

Be assured of my prayers for you and Christian love,

HILDO MOREJÓN

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## Torch of Truth

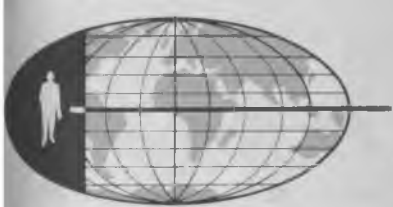
Blessed are ye who bear a torch that lights the path men trod.  
Ye shall inherit eternal life, for ye are the sons of God.

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

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

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

—Jack M. Scharn



# The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

Dr. B. Edgar Johnson, Editor

YOUTH

## WHAT? No Youth Week Packet?

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

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

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

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



# ALIVE

UNTO GOD

....His Way

## Words and Music

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

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

### Action in Outreach

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

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

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

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

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

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

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

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

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

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

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

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

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

### Highlights and Challenge

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

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

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

**O. JOE OLSON**

Nazarene Preacher



NEED  
A  
SUNDAY  
SCHOOL  
LIFT?

A CLINIC COULD HELP

Details?

*\* Your District Church Schools Chairman  
or*

*\* Neil B. Wiseman, 6401 The Paseo,  
Kansas City, Mo. 64131*

## *Planning for Church Growth*

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

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

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

A special “Pastor’s Manual” has been prepared to help you launch and follow through this study.

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

# MAKE Prayer

A



## **PRIORITY IN JANUARY**

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





# STEWARDSHIP OF THE MONTH



A Support to Your

STEWARDSHIP Messa!



## TAKE CARE, MAN!

By MILLARD REED

Stewardship studies for teens urging them to take care of the gifts God has given them. 87 pages, paper.

\$1.50

A CST text



## YOU CAN HAVE DOLLARS and SENSE

By PAUL MILLER.

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

25¢; 3 for 60¢; 12 for \$1.80

## STEWARDSHIP TRACTS

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

- T-801 What Is Stewardship?
- T-803 Old Stubs Tell a Story
- T-804 Stewardship Lessons
- T-807 God Walked on My Farm
- T-808 What the Bible Says About Tithing
- T-840 Tithing—a Divine Challenge
- T-850 Money! Money! Money!

(minimum order, 25 of number) 25 for 25¢; 1,000 for \$7.50

May be assorted in multiples of 25



## OTHER STEWARDSHIP FILMSTRIPS

### "Holy unto the Lord"

This dramatic account portrays how one group discovered the joy of tithing. 91 color frames, 33 $\frac{1}{3}$ -rpm record. User's Guide.

VA-522

\$12.50

### Stewardship Is Family Business

Depicts the importance of teaching and practicing stewardship in the home. 60 color frames, 33 $\frac{1}{3}$ -rpm record. User's Guide.

VA-521

\$10.00

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

## ESPECIALLY FOR CHILDREN

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



BL-516

### I CAN HELP GOD

For ages 6 to 8  
5 $\frac{1}{2}$  x 7 $\frac{1}{4}$ ", 20 pages  
25¢; 5 for \$1.00



BL-515

### BELONGS TO ME?

For ages 9 to 11  
5 $\frac{1}{2}$  x 8 $\frac{1}{2}$ ", 16 pages  
25¢; 5 for \$1.00

### CHILDREN'S STEWARDSHIP KIT

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

VA-2255

\$22.50

Four full-color filmstrips with 33 $\frac{1}{3}$ -rpm records and user's guides

Prices slightly higher outside the continental United States

**NAZARENE PUBLISHING HOUSE**

KANSAS CITY • Pasadena • Toronto



# PLAN A MISSIONARY CONVENTION

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

## PREPARATION SCHEDULE

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

### 6 MONTHS BEFORE

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

### 3 MONTHS BEFORE

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

### 2 MONTHS BEFORE

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

### 3 WEEKS BEFORE

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

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

### 1 WEEK BEFORE

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

### DURING THE CONVENTION

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

Be an example . . .  
pray, give, go.

### AFTER THE CONVENTION

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

### FINANCE PLAN

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

# Planning for DENOMINATION-WIDE CST

**PURPOSE of STUDY**

**CHURCH G**



✓ **WIN TH**

✓ **BRING**

✓ **HELP**  
of **THE SO**

**-TO ESTABLISH & IMPLEMENT  
a PLAN FOR GROWTH**

**Sponsored by THE DEPA**





# Church Growth

STUDY - FEB. • MAR. • APR. - '71

WH MEANS

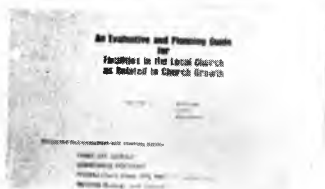
EVALUATIVE INSTRUMENTS

TO CHRIST

the CHURCH

BECOME PART  
ANNING FORCE

MENT of EVANGELISM



## 4 BASIC AREAS

EVANGELISTIC OUTREACH

ADMINISTRATIVE PROCEDURES

FACILITIES - - - - - PROGRAM



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



**Christ will visit the small group, meeting for:**

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

**Help your church reach out in weekly house meetings—**

**Use the laymen for leaders**

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

# READY\*

## FOR IMMEDIATE DELIVERY!

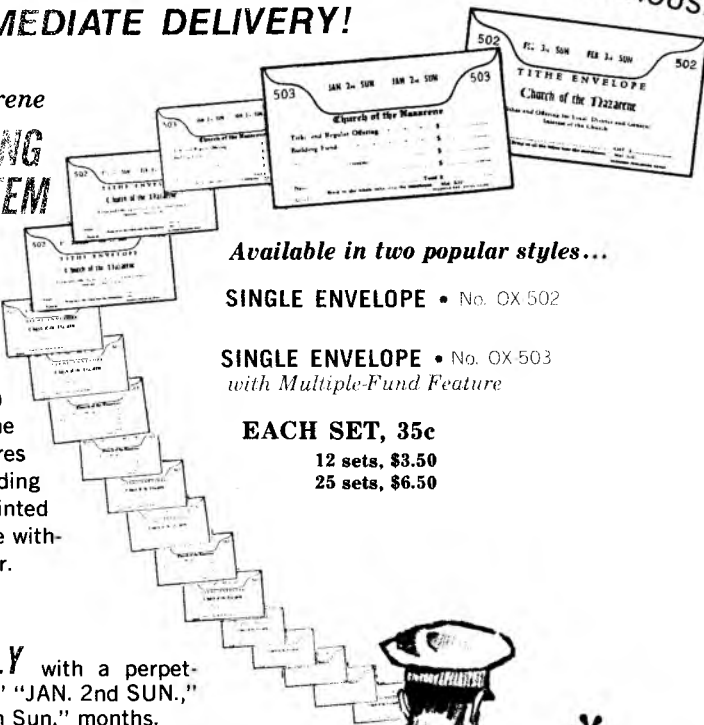
NAZARENE PUBLISHING HOUSE

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

*with*

**TUALLY DATED  
ENVELOPES**

Church may now have an  
envelope set with the same fine  
outstanding features  
as our pre-made sets, including  
the "Church of the Nazarene" printed  
on top of each envelope with  
no minimum order.



*Available in two popular styles...*

**SINGLE ENVELOPE • No. OX 502**

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

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**12 sets, \$3.50**

**25 sets, \$6.50**

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

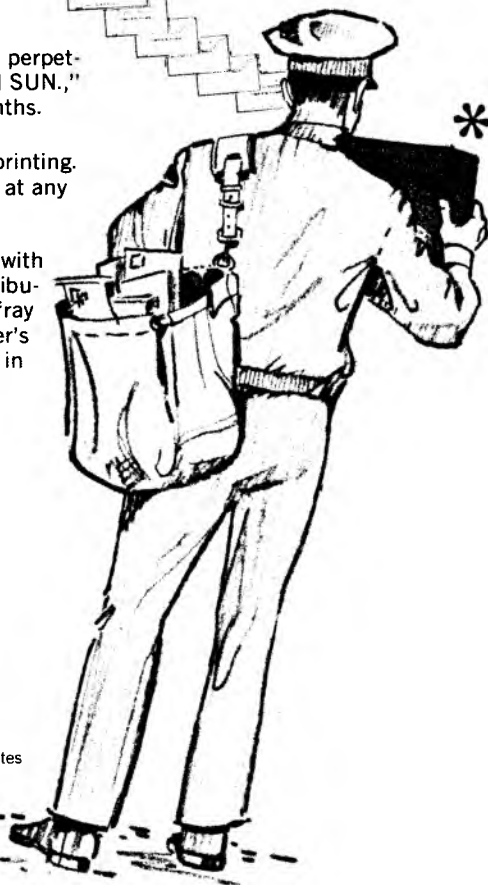
**NO LONG WAITING PERIOD** for special imprinting. Envelopes are never out-of-date and they may be started at any time of the year.

Each set contains a year's supply of 52 envelopes with the number throughout to identify it to the contributor, a pledge card, "how to use" leaflet, and a "defray" envelope. Space provided on front for user's name. Envelope size: 4 1/4 x 2 1/2". Attractively packaged in a box.

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

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**PUBLISHING HOUSE**  
Box 527, Kansas City, Missouri 64141

Price slightly higher outside the continental United States



# THE 70's MEAN—

## **ZOOMING POPULATION**

—Six Billion by Year 2000

**HALF OF POPULATION UNDER 25 YEARS**

**ACCELERATED MOVE TO CITIES**

**WORLD HUNGER INTENSIFYING**

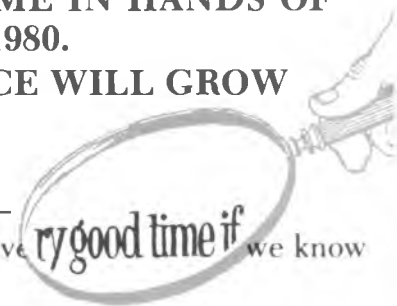
**WESTERN CULTURE INCREASINGLY UN-POPULAR**

**GOVERNMENTAL CONTROL INCREASING.**

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

**TENSION AND TURBULENCE WILL GROW**

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



**BE INNOVATORS—NOT GAP-FILLERS.**

**Use "SPOTS" on RADIO and TV.**

**Write us for suggestions.**

COMMUNICATIONS COMMISSION  
H. Dale Mitchell, *Executive Director*

Radio Division  
Kansas City, Mo. 64131

How  
much  
shall  
I give?

Stewardship

CUSTOM MAKE YOUR OWN  
STEWARDSHIP PROGRAM

Stewardship Aids

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Bible  
says  
about

A heart to heart  
talk  
about  
giving

STEWARDSHIP  
TIME & TALENT  
HOME WORK SHEET

Divine  
Challenge

Stewardship  
Lessons

HAVE YOU MADE PLANS FOR  
STEWARDSHIP IN YOUR CHURCH  
THIS YEAR?

A tithing enlistment for all your people?  
Using the Stewardship Kit?

Taking advantage of all the Stewardship  
material available?

Making plans for Stewardship Month?  
(February)

THE BIG  
STEP

INTERNATIONAL REAGUARDERS



COMPLETE



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

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

For information on securing the free-loan filmstrip contact:  
DEPARTMENT OF MINISTERIAL BENEVOLENCE,  
6401 The Paseo, Kansas City, Mo. 64131



*1971 also has the current VBS materials—  
1971 introductory packet—plus a new leaders'  
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covers their own leaders and pupil's books. The  
overall VBS is covered, too. Order now. Get it  
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# THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

## Why Sit and Die!

RECENTLY I HEARD one Christian ask another, "How are you getting along?"

"Well, pretty fair, under the circumstances," he replied.

"Whatever are you doing *under* the circumstances!" chided the first.

This reminds me of one of my "launching pads" to victory found in II Kings 7:3. You recall the story: The city of Samaria was surrounded by the Syrians. Their siege had brought on a state of indescribable famine and privation. Outside the city gate there were four lepers. They were pitifully diseased and starving to death. They reasoned that one way or another they were going to die. "And they said one to another, Why sit we here until we die?" So they rose up in the twilight and went into the camp of the Syrians. But the Lord had already caused the Syrians to hear the noise of chariots, and horses, and a great host, and to flee in terror. The hopeless, helpless lepers moved into the camp finding food and possessions for themselves—and for their city.

God has used the words and attitude of these lepers many times in my life to get me off the dead center of defeat. Another scripture which conveys about the same admonition to me is in Josh. 7:10: "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?"

These are good scriptures with which to start the new year. A number of times in my Christian life I have come to the place where these four lepers were: sitting "outside the gates," miserable, sty-

mied, stalemated—"between the devil and the deep blue sea," as we used to say. Suddenly in my frustrating state of affairs, I realize that I am a child of God. I am not bound by circumstances. God said I should be "more than conqueror." Those lepers speak to me, "Why sit . . . and die!" With faith I rise and invade the enemy territory in the strength of the Lord.

One such frustration seems a bit amusing now—but not at the time. When our family moved to Kansas City, I couldn't drive. I had always meant to learn, but just never did. There were always many benevolent members who were willing to offer me transportation, invitations to go shopping, and nearby relatives on whom I could call. But all that was changed when we moved here. The good members who had been very thoughtful and helpful were deeply missed. My husband's work was also different. I couldn't even count on him to "drop me off" somewhere while he made a call. There was no bus line near our home. The stores were beyond walking distance. I was literally a prisoner in my home.

With the prodding of my family I enrolled soon in a driving school, and after eight tense hours of instruction with a trained, relaxed teacher, I shakily passed my driving test—using the instructor's car.

I had a driver's license! But I had never driven without someone at my side telling me when to turn, and what to do. I had no confidence at all. I was afraid to

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

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

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

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

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

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

Our younger daughter faced a problem in her high school studies. She was an honor student, but it seemed that her studies were dominating her whole life. She had little or no time for extra-curricular activities, music lessons, or family recreation. If she went to revival meetings, it meant studying until the early hours of the morning afterwards. One night she went to the altar. As she prayed with her she sobbed, "I haven't lost out, but I came to bring a problem to the Lord that I can't carry any longer—I just have to have help! Pressing studies are squeezing out my life. I have so much homework, there's no time for anything else." She knew this was not God's will for her. His will included a more well-rounded program. She expressed this and claimed God's help and deliverance from this pressure. Having prayed through, she simply stepped out in faith to become involved in activities that before she had never had time for. Miraculously, studies became easier and she found time for many extracurricular

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

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

If you are besieged by some hopeless

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

Then rise in His strength and take the camp.

# IN THE STUDY

SERMON OF THE MONTH

## A Pioneer at Prayer

By James F. Ballew\*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*The world is very still, dear God.*

*I'd like to softly pray.*

*I have some lovely thoughts of You,*

*But thoughts are hard to say.*

*Yet You can even hear my thoughts,*

*The thoughts I cannot say.*

*And You can love a little child*

*Who finds this way to pray.*

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

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

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

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

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

*Through many dangers, toils, and snares  
I have already come.*

*'Tis grace hath brought me safe thus far,  
And grace will lead me home.*

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

IV. *Prayer is also instruction and illumination.*

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

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

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

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## GLEANINGS

from the Greek



By Ralph Earle\*

### II Tim. 1:1-7

#### "Forefathers"

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

#### "Stir Up" or "Stir into Flame"?

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

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



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

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

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

### Charisma

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

### "Fear" or "Cowardice"?

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

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

### "Sound Mind" or "Self-discipline"?

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

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

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

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

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



By Ross E. Price\*

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

(Article 12 in a series)

It has been our contention that Paul is not talking about the human, physical body under the term "the old man." The body as such can have no moral predicate attached to it. This can pertain only to the real man who inhabits and uses that body. Hence Philip Schaff, writing in *Lange's Commentary*, says: "There is not the slightest reference to a literal destruction of one's literal body. This physical body instead of being annihilated is to be sanctified (I Cor. 6:20; I Thess. 5:23; Rom. 13:14)."<sup>1</sup> With this Lange himself is in full agreement when he says: "The Old Man is not the real man, nor the natural man, but sin, which has pervaded man as the plasmatic phantom of his nature, and, as an ethical can-

cer, threatens to consume him."<sup>2</sup> Then he continues:

"Those who designate the real body of man as the *source* of sin, abolish the real idea of sin. Even the expression that the *body is not the source but the seat of sin*, is not correct in reference to the tendency of the wicked, and is only conditionally correct in reference to the life of the pious, in whom sin, as sinfulness, as a tempting propensity in the bodily part of the being has its seat."<sup>3</sup>

So Schaff again states: "As 'the old man' is the pseudo-plasmatic phantom of a man, so is 'the body of sin' the phantom of a body in man consisting of his whole sinfulness; and so, further on is the body of death (Rom. 7:24), the phantom of a corporeal power of death encompassing man."<sup>4</sup>

One of the keenest commentators on the Epistle to the Romans is Philippi. His two volumes were translated from the German by J. S. Banks. Philippi's comments on Rom. 6:6 are incisive. Speaking of the crucifixion of the old man and the destruction of the body of sin he says: "It is, as to its nature, a destruction of the sinful principle in us, an annihilation of corrupt desire and inclination."<sup>5</sup> He notes that the *to be baptized unto the death of Christ*, the *to be buried with him through baptism into death*, the *to become joined in the likeness of his death*, subjectively regarded, is nothing else than a *to be crucified together* of the *old man*, a *to be destroyed of the body of the sin* (principle). Accordingly, *knowing this* is neither to be taken as confirmatory nor causal; but the participle, as often (cf. Rom. 2:4), simply continues the construction and is equal to *and this we know*.<sup>6</sup>

He then comments as follows: "The phrase *palaio anthrōpos* is therefore a personification, not of the former *mode of conduct* (Col. 3:9; *praxeis autou* are distinguished from the *palaio anthrōpos* himself), but of the previous (sinful) *character* of ruling tendency of the whole life."<sup>7</sup>

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

\*District superintendent, Rocky Mountain District

crucifixion of the old man, not the actual body, but this *soma tes hamartias* is destroyed."<sup>8</sup>

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

Here St. Paul adds the phrase *tou mēketi douleuein hēmas tē hamartia*, "to the end that we should no longer be the servants of the sin principle." On this phrase John Calvin exclaims, "Note the final abolition."<sup>9</sup>

Returning to Philippi, he states: "As in verse four our walk in a new life is described as the end of our spiritual resurrection, so here it is described as the end of our spiritual death with Christ that we should no longer render obedience to sin. We are to do what God did in us. Because sin's dominion over us is abolished, we are no longer to serve it."<sup>10</sup>

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

In the previous article we noted that Paul's Greek term for *crucify* is in the aorist passive indicative third person singular of the word *stauroō*, plus the prefixed preposition *sun*. In its classical meaning this term signified "to fence in by driving pales, i.e., stakes." So for Paul it means "to crucify by nailing down." We also noted Burton's comment on the *aktionsart* (kind of action) signified by the aorist tense. In his comments on Gal. 5:24 he says: "The aorist *estaurōsan*, since it affirms crucifixion of the flesh as a past fact in the experience of all who are of Christ, but assigns the act to no specific point of time, is best translated by the English perfect (have crucified)."<sup>11</sup>

He then turns his attention to Rom. 6:6, where he observes the phrase, "Our old man is [has been] crucified," on which he comments: "The choice of *stauroō* in preference to other words signifying 'to put to death' suggests that it is the death of Jesus on the cross which has impelled us to slay the power within us that makes for unrighteousness."<sup>12</sup>

Here Philip Schaff calls attention to the fact that "the violence and effective energy of death on the cross is in order that the body of sin might be destroyed."<sup>13</sup>

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

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

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

<sup>8</sup>Philip Schaff in *Lange's Commentary on Romans*, p. 203.

<sup>9</sup>J. P. Lange, in *Lange's Commentary on Romans*, p. 207.

<sup>10</sup>*Loc. cit.*

<sup>11</sup>Schaff, in *Lange's Commentary on Romans*, p. 203.

<sup>12</sup>Friedrich Adolph Philippi, *Commentary on St. Paul's Epistle to the Romans* (Edinburgh: T. & T. Clark, 1878; 2 vols; J. S. Banks, trans.), I, 297.

<sup>13</sup>*Loc. cit.*

<sup>14</sup>*Ibid.*, p. 298.

<sup>15</sup>*Loc. cit.*

<sup>16</sup>Calvin, *Commentary on Romans*, ad loc.

<sup>17</sup>Philippi, *op. cit.*, p. 299.

<sup>18</sup>E. D. Burton, *The Epistle to the Galatians* (I.C.C.), pp. 319-20.

<sup>19</sup>*Ibid.*, p. 320.

<sup>20</sup>Schaff in *Lange's Commentary on Romans*, p. 203.

## A prayer meeting meditation

### The Stewardship of Life

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

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

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

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

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

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



## Salvation

### I. WHAT SALVATION ISN'T

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

### II. WHAT SALVATION IS

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

### III. WHAT SALVATION DOES

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

D. *It prepares one for heaven.*

ED BENNETT  
Evangelist, San Antonio Dist.

## A funeral sermon for a Christian

## No New Experience

SCRIPTURE: Rev. 7:13-17

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

### INTRODUCTION:

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

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

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

3. Each person experiences it finally for himself.

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

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

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

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

B. Despite His holiness

1. He cannot look on sin.

2. He cannot excuse sin.

C. Christ has died for our sins.

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

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

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

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

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

1. Jesus commanded that we put God

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

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

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

1. Things on earth are:

a. Unsatisfying

b. Unnecessary to our happiness

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

2. Heavenly treasures are:

a. Satisfying

b. Able to keep us from anxiety about this life

c. Helpful in increasing our ability to serve God

d. Useful in preparing us to face death with anticipation

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

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

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

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

2. Those too busy to pray are TOO BUSY.

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

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

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

2. It was expected.

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

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

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

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

### CONCLUSION:

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

A. Knowing and loving Him

B. Approaching His throne

C. Doing His bidding

ROSS R. CRIBBIS  
Peabody, Mass.

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## "The Good Way"

(Continued from page 1)

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

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

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

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

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

\* \* \*

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

# IDEA SPARKS

By Asa H. Sparks\*

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

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

## Preaching and Pastoral Care

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

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

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

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

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

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

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

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

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

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

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

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

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

\* \* \*

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

\*Pastor, Gastonia, N.C.



## THOUGHT FOR THE NEW YEAR

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

Santa Paula, Calif.

BERNARD P. HERTEL, pastor

## I SEARCHED MY HEART

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

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

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

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

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

—Mrs. Viola Leckie

The Freeporter

Ray Hoskins, pastor

## CALENDAR OF PROCRASTINATOR

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

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

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

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

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

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

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

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

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

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

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

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

—Henryetta Bulletin

\* \* \*

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

\* \* \*

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

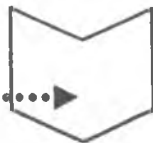
—United Church Observer

The Nazarene Preacher



# HERE AND THERE

## AMONG BOOKS



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

### Elect in the Son

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

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

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

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

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

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

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

RALPH EARLE

### Evangelism Explosion

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

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



motivated and mobilized to perform the task of evangelism.

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

## Somebody Say Glory

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

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

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

K. JOHNSON

## Books Received

### DEVOTIONAL

#### Still Higher for His Highest

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

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

#### Perspective—Devotional Thoughts for Men

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

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

#### To Pray and to Grow

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

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

### AUTOBIOGRAPHICAL

#### Pulpit in the Shadows

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

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

#### The Rudy Atwood Story

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

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

### PASTORAL AND ADMINISTRATIVE

#### To Build a Church

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

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

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

### **Getting Along with Difficult People**

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

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

## **PREACHING RESOURCES**

### **All the Parables of Jesus**

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

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

### **What's Good About God?**

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

Resources for the discerning (and cautious) clergyman.

### **Death Is All Right**

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

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

## **SOCIAL ISSUES**

### **Words of Revolution**

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

January, 1971

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

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

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

### **The Growing Church Lobby in Washington**

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

## **CHRISTIAN HOME**

### **Our Children Are our Best Friends**

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

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



# **IDEAS THAT WORK**

### **Dialogue with an Empty Tithe Box**

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

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

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

"Yes, *faithfulness has made me so.*"

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

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

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

"*I am your tithe box for 1970.*"

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

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

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

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

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

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

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

NEIL E. HIGHTOWER  
Emmanuel Church,  
Toronto, Canada

## Preachers' Exchange



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

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

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

## CALENDAR DIGEST

### JANUARY—

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

### FEBRUARY—

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

### MARCH—

- 5 World Day of Prayer
- 7 Cradle Roll Sunday



## AMONG OURSELVES

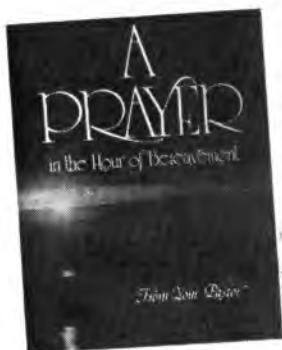
Sometime ago Superintendent Roy J. Yeider, of the Canada Pacific and Alaska districts, did a little private research on two intriguing questions: At what age were Nazarene preachers converted, and from what size churches did they come? He sent his questionnaire to 73 district superintendents, 35 college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

Until next month,

BT

# Pastor's Remembrance Plan Public-Relations Program

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



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

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

## GREETING CARDS

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- G-711 Birthday ("A Birthday Prayer from Your Pastor")
- G-712 Anniversary ("An Anniversary Prayer from Your Pastor")

- R-103 Convalescence ("A Prayer in Time of Illness from Your Pastor")

## RECORD SUPPLIES

- R-124 Instruction Sheet. Outlines in detail the procedures to follow. **FREE**
- R-125 Family Record Card. Size 4 x 6". Space for complete information. **\$2.00**
- R-126 Church Record Date Sheet. Size 8½ x 11". Four sections (days) per sheet for entering birthdays, anniversaries, and other information on that day. **\$2.50**
- R-127 Vinyl Binder. 3-ring, 10 x 11½". **\$2.00**
- R-128 Monthly Index Dividers—3-ring, black leather tabs—for binder. **\$2.00**
- S-135 Record Card File Box **\$2.00**

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

(WRITE FOR SAMPLES.)

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POST OFFICE BOX 527 - KANSAS CITY, MISSOURI 64141  
Washington at Breese, Pasadena, California 91104  
1592 Bloor Street West, Toronto 9, Ontario