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THE
NAZARENE
PREACHER

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JANUARY 1972

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A SHEPHERD OF SOULS

General Superintendent Lawlor

**HOW ABOUT SOME NEW YEAR'S
RESOLUTIONS?**

The Editor

**THE PASTOR'S RESPONSIBILITY
IN PROMOTING HOLINESS**

H. B. Garvin

MOBILIZING PRAY-ERS FOR EVANGELISM

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OF SCRIPTURAL HOLINESS**

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POUR ME, LORD!

Mrs. B. Edgar Johnson

proclaiming Christian Holiness



NAZARENE PREACHER

JANUARY, 1972
Volume 47 Number 1

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A Shepherd of Souls

By General Superintendent Lawlor

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

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

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

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

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

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

(Continued on page 16)

How About Some New Year's Resolutions?

They *can* be good for the soul—and one's ministry as well. Let each of us, then, resolve before God:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

James Glasse, *The Christian Ministry*

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

The Pastor's Responsibility in Promoting Holiness

By H. B. Garvin*

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

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

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

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

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

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

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

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

*Retired elder, Fort Lauderdale, Fla.

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

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

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

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

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

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

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

Prayer power is
the crucial power

Mobilizing Pray-ers for Evangelism

By Richard Young*

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

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

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

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

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

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

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

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

* Pastor, Shawnee Mission, Kans.

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

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

The Power of Example

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

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

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

One of my former pastors comes im-

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

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

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

(To be continued)

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

The Numb Hands Syndrome

By G. Lloyd Rediger

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

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

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

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

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

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

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

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

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

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

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

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

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

Practical Points

that make a difference

Don't Antagonize Your Prospects!

Dear Son:

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

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

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

Love,
Paul

Do We Stifle Leadership?

By Richard K. Morton*

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

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

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

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

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

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

* Jacksonville, Fla.

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

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

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

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

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

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

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

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

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

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

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

James Glasse, *The Christian Ministry*

Clerical Harmlessness

By Kenneth L. Dodge*

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

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

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

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

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

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

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

*Pastor, Immanuel, Syracuse, N. Y.

Some Philosophical Justifications of the Doctrine of Scriptural Holiness

by Ross E. Price*

I believe that holiness is philosophical-ly correct because:

It is the only ideal worthy of God.

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

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

It is the only adequate remedy for sin.

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

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

It is consistent with the real dignity of manhood.

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

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

Holiness harmonizes the personality.

It destroys its divided allegiance.

It relieves the dualism in the personality of the unsanctified.

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

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

*Superintendent, Rocky Mountain District, Billings, Mont.

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

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

Holiness orients the individual to his universe.

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

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

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

It furnishes the sanctified with a "master motive."

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

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

Holiness agrees with the basic fact of human freedom.

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

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



Dear Editor:

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

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

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

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

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

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

If there is no one, how about a change in our church rules to permit a pastor a harem?!

A PASTOR'S WIFE

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

Letter to a Pastor

Dear Pastor,

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

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

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

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

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

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

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

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

Sincerely,

A new Sunday school member

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

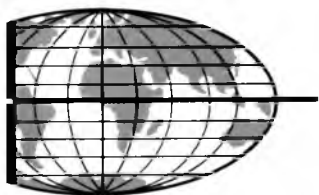
Submitted by Wilma Goodman

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

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

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

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



The

PASTOR'S

S U P P L E M E N T

.....
Compiled by The General Stewardship Committee

Earl C. Wolf, Editor
Terry Read, Office Editor

EDUCATION

NAZARENE THEOLOGICAL SEMINARY



ANNUAL OFFERING SUNDAY

February 13

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

Reading the Balances

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

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

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

Jesus Gives Precedent

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

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

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

Involvement Essential

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

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

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

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

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

The emphasis now is upon movements that seek constructive change.

The demonstrators now seek revelation, not revolution.

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

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

Word on Display Advs

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

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

O. JOE OLSON

Audio • Visuals / 1972

WORLD MISSIONS EMPHASIS

Slides

Films

ALABASTER: "Investment for Eternity"

SST-7102	Slides and tape	\$3.50
SL-7102	Slides with typed script	\$3.00

CASA ROBLES: "Home for Retired Missionaries"

SST-7101	Slides and tape	\$3.50
SL-7101	Slides and typed script	\$3.00

GENERAL MISSIONS: "A World to Reach"

SST-7103	Slides with tape	\$3.50
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THE PROSPECTIVE MISSIONARY

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

SPANISH DEPARTMENT:

"The Story of the Spanish Department"

SST-7105	Slides with tape	\$3.50
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STUDENT MISSION CORPS:

"Youth Involved in Missions"

SST-7104	Slides with tape	\$3.50
SL-7104	Slides with typed script	\$3.00

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

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

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

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

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

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

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

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

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

PASTORS, ATTENTION!

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

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

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

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

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

A Time to Join Hands



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

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

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

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

CHURCH SCHOOLS

Pastor:

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

M. Wienecke



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

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

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

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Model No. E-8400M Nationally Advertised \$27.95
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Model No. E-8400M

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

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ALERT PASTORS

Are Watching CABLE TV Developments

HERE IS A SHORT COURSE IN CABLE

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

Get on the Cable in Your Community

—The TV Resource Library

Gives Access to a Variety of Material—

COMMUNICATIONS COMMISSION

RADIO AND TV OFFICE

STEWARDSHIP

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

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

Stewardship Kits for both children
and adults.

Plan ahead for Stewardship Month
... FEBRUARY.



See pages 140-43 in the "Master
Buying Guide" for complete list of
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✓ Time	✓ Talent
✓ Resources	✓ Energy

STEWARDSHIP—ALL FOR HIM

EVANGELISM

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

PLEASE PRINT

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Address _____
Street City State or Province Zip Code

Relationship with our church: ☐ Members ☐ SS ☐ Friends

Approximate Date of Move: _____

Additional Information _____

Name of Sender:

Mr.
Mrs.
Miss

Street _____

City, State or Province _____

District _____

Name and Address of Pastor:

Pastor: _____

District: _____

VBS + CST = Total Training



COMBINE VBS AND CST—IT WORKS!

SUGGESTIONS:

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

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

VACATION BIBLE SCHOOL FOR THE ENTIRE FAMILY IN 1972

NAZARENE WORLD MISSIONARY SOCIETY

DEAR PASTOR

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

1. WE ARE DEPENDING ON YOU!

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

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

2. THE SUBSCRIPTION PRICE HAS GONE UP!

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

3. 1972 SCHEDULE—"OTHER SHEEP" CAMPAIGNS

Group 1	Group 2	Group 3
"Interim" one-year subscriptions—75c ea.	Interim two-year subscriptions—\$1.50 ea.	Major campaign three-year subscriptions—\$2.00 ea.
Canada Atlantic	Alaska	Akron
Canada Central	Central California	Alabama
Canada Pacific	Cen. Latin America	Arizona
Canada West	Chicago Central	Colorado
Central Ohio	Dallas	Florida
Dakota	E. Tennessee	Georgia
E. Kentucky	Iowa	Houston
E. Michigan	Joplin	Indianapolis
Hawaii	Kansas	Michigan
Idaho-Oregon	Los Angeles	Mississippi
Illinois	Lousiana	Nebraska
Kansas City	Maine	Nevada-Utah
Kentucky	Minnesota	New England
Missouri	N. American Indian	N. Arkansas
New Mexico	N. Carolina	N.E. Indiana
New York	N.W. Indiana	N. California
N.E. Oklahoma	N.W. Illinois	Philadelphia
Northwest	N.W. Ohio	Sacramento
N.W. Oklahoma	Oregon Pacific	S. Arkansas
Rocky Mountain	Pittsburgh	S. Carolina
S. California	San Antonio	S.W. Indiana
S.E. Oklahoma	S.W. Ohio	Spanish East
S.W. Oklahoma	Upstate New York	Tennessee
Virginia	Washington	Wisconsin
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THE PREACHER'S WIFE



Mrs. B. Edgar Johnson

Pour Me, Lord!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IN THE STUDY

SERMON OF THE MONTH—

Christian Discipleship

By G. Thomas Wilson*

TEXT: John 21:4-22

INTRODUCTION: "Lovest thou me?"

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

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

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

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

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

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

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

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

*"Lord, Thou knowest that I love
Thee."*

"Feed my sheep," He answers softly.

*"Peter, Peter, dost thou love Me
More than these and all around thee?"*

*"Lord, Thou knowest naught can
sever,
And that I am Thine forever."*

*Silence reigning, moments fleeting,
Then the heart of love entreating:
"Peter, dost thou love Me?" "Mas-
ter!"*

And the breath comes thicker, faster.

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

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

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

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

I. Christian discipleship involves a Person to be loved.

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

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

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

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

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

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

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

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

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

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

II. Christian discipleship involves a life to be lived.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—ANNIE JOHNSON FLINT

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

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

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 8 Love—the Noble Grace

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

*Missionary, Republic of South Africa.

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

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

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

I. LOVE'S NEGATIVES

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

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

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

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

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

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

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

II. LOVE'S POSITIVES

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

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

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

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

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

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

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

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

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

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

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

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

H. ORTON WILEY

GLEANINGS

from the Greek



By Ralph Earle*

I Cor. 1:22-31

"Require" or "Demand"?

The verb is *aiteo* (v. 22). Basically it means "ask for something." Thayer lists this as one of the passages in which it probably carries the stronger sense of "demand," a meaning which Arndt and Gingrich support.

"Sign" or "Miracles"?

The first thing we would note is that the word *semeia* is plural, not singular, in all the oldest and best Greek manuscripts. This term literally means "signs." It first refers to a distinguishing "mark" by which something is known. But it also means "*a sign, prodigy, portent*, i.e. an unusual occurrence, transcending the common course of nature" (Thayer). It is used "of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is of God" (*ibid.*). When it is used in this way, Arndt and Gingrich would simply translate it as "miracle" (cf. NEB: "Jews call for miracles"). Perhaps a more adequate translation would be "miraculous signs."

This tendency of the Jews to demand a miraculous sign is vividly illustrated by an incident related to us some years ago by the superintendent of a Hebrew mission. He told of a young lady who had almost come to the place of accepting Jesus as her Saviour. But she wanted to be certain that this Jesus was really the promised Messiah.

Right in the midst of her crucial struggle one day the superintendent and his wife were driving along with her in the back seat. Suddenly, out of a clear sky, a ball of fire hit the highway in front of the car, causing the startled driver to jam his brakes. But from the rear seat came the joyous exclamation: "Thank You, Lord, for giving me this proof; now I know that Jesus is

Your Messiah." She then told how that morning she had prayed: "O God, if Jesus is the true Messiah, give me a sign today to prove it." Evidently the Lord accommodated himself to her "demand." From that time on she was a devoted, faithful Christian, even though disowned and persecuted by her family.

In contrast to the Jews, said Paul the Greeks "seek" or "look for" wisdom. They wanted intellectual evidence; for them logic was stronger proof than miracle. Actually, neither one is absolute evidence. The greatest proof of the truth of Christianity is the conscious presence of the living Christ in our hearts.

Verse 23 has an important message for all preachers. Paul said: (1) "We *preach*," not just talk, explain, teach; (2) "We preach *Christ*," not our own opinions, or even just principles and propositions; (3) "We preach *Christ crucified*," not just Christ as our example, but as our crucified Redeemer.

"Noble" or "Well-born"?

One of the besetting sins of the church members at Corinth was pride. This was a leading cause of their divisions. So Paul reminded them (v. 26) that not many of them were "wise according to worldly standards" (RSV), not many were "mighty"—*dynatoi*—"powerful," perhaps meaning "of the ruling class" (Phillips)—not many were "noble." The Greek word is *eugenes*, which literally means "well-born," that is, "high-born," or from families of the nobility. "Noble" might mistakenly be taken as meaning "of noble character." The idea here is rather "of noble birth."

"Confound" or "Shame"?

The Greek word is *kataischyno* (v. 27). It means "to disgrace, dishonour, put to shame" (Abbott-Smith)—which is hardly what we mean now by "confound." Most modern translations correctly have "shame."

"Base" or "Low-born"?

The word is *agenes* (v. 28), which is the opposite of *eugenes* (v. 26). The latter is compounded of *eu*, "well," and *genes*, "born." The former is composed of *a*, "not" and *genes*, "born." Thayer defines *agenes* thus: "*Of no family*, a man of base birth, a man of no name or reputation; often used

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by profane writers, also in the secondary sense [of] *ignoble, cowardly, mean, base*. In the New Testament only in I Cor. i. 28, *ta agine tou cosmou*, i.e. those who among men are held of no account." Arndt and Gingrich say that its original meaning, as used by Xenophon and Plato of the fourth century B.C., was "not of noble birth," but that it was used "more commonly" in the secondary sense of "base, low, insignificant."

The adjective *agenes* is in the neuter here. So most translations take it as referring to things, as in the King James Version. But some translators follow Thayer in giving it a personal application. For instance, the Berkeley Version has: "God also has chosen the world's low-born and contemptibles and nobodies."

"Glory" or "Boast"?

Once in verse 29 and twice in verse 31 we find the verb "glory." The Greek *kauchaomai* comes from the noun *kauchema*, which means "boast." So the simplest translation of the verb is "boast," which is probably clearer today than "glory."

"Wisdom"

In verse 30 we read that God has made Christ Jesus to be to us "wisdom, and righteousness, and sanctification, and redemption." However, the Greek reads literally: "But of him you are in Christ Jesus, who has been made wisdom to us from God, both righteousness and sanctification and redemption." That is, the last three terms are expegetical of "wisdom." God's wisdom in Christ is shown in our righteousness, sanctification, and redemption. Godet (*I Corinthians*, p. 118) suggests that "wisdom" here means "the understanding of the Divine plan communicated to man by Jesus Christ." This divine plan is our salvation in Christ Jesus as He becomes our "righteousness" (*dikaioyne*), "sanctification" (*hagiasmos*), and "redemption" (*apolytrosis*).

Godet defines "redemption" as "our complete and final deliverance" (cf. Rom. 8:18-30). One could almost suggest that we find here the "three works of grace" in salvation: justification, sanctification, and glorification. The first two are available to use in this life; the third will come in the next.



The Value of a Church Home

TEXT: Acts 16:5

INTRODUCTION: Explanation of "churches," plural. Groups of people, separate from the world, meeting, worshipping, working together as Christians. "Home"—significance. Meaning of *church* home. Not merely name on the roll.

I. THE VALUE OF A CHURCH HOME

- A. To the community
- B. To our family
- C. To ourselves
 1. Our spiritual life needs the *responsibility* which active participation in the life of the church brings. "It is good for a man that he bear the yoke."
 2. Our spiritual life needs the *fellowship* of the family in a church home.
 3. Our service for the Master needs the *outlet* which a church home provides.

II. THE KIND OF A CHURCH HOME WHICH OFFERS THESE VALUES:

- A. A *believing* church Bible—fundamentals—preaching—teaching.
- B. A *praying* church. Not the supper room but the Upper Room. Kneeling before the altar more than before the oven.
- C. A *working* church. Aggressive—united—missionary—evangelistic.

III. THE KIND OF MEMBER WHO IS MOST APT TO REALIZE THESE VALUES

- A. A member who has been spiritually born again. None other are entitled to church membership at all.
- B. A member who is Spirit-filled,

and who demonstrates it by the following evidences:

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

R. S. T.

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

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

—F. E. H. Myers

N. E. GUSTAFSON

A prayer meeting meditation—

The Making of a Man of God

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

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

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

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

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

*Yea thro' life, death, thro' sorrow and
thro' sinning*

*He shall suffice me, for He hath suf-
ficed.*

What Would You Like to Eat?

SCRIPTURE: I Cor. 2:9—3:3

TEXT: “. . . neither yet now are ye able”
(I Cor. 3:2).

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

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

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

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

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

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

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

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

A. Holy Spirit is Dietician.

B. Unlimited diet of food of God.

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

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

LYLE POINTER

For Family Altar Sunday—

The Responsibility of Parents

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

INTRODUCTION: Sketch story.

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

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

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

II. HOW IT IS TO BE DONE

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

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

R. S. T.

Intercessory prayer is the highest form of Christian service.

—Oswald Smith



By Asa H. Sparks*

Equipment and Facilities

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

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

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

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

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

* Pastor, Gastonia, N.C.

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

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

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

MOM

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

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

When dedicating that new church here is a good—

Dedication Response

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The only safe community is a saved community.

—Quoted by Pastor William Ellwanger

TWELVE THINGS TO LEARN

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

—The *Communicator*, Kankakee, Ill.

W. E. VARIAN, pastor

DAYS AND YEARS

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

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

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

—BRADLEY HALTER

Ed., *God's Missionary Standard*

(Used with permission.)

BULLETIN



BARREL

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

• • •

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

• • •

OPPORTUNITY

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

—Selected

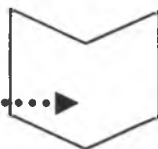
Faith is a living synthesis of obedience, trust, and hope.

—William Greathouse



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

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

The Incomparable Christ

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

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

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

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

JAMES MCGRAW

Good-by, My Son

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

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

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

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

JAMES MCGRAW

The Thessalonian Epistles

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

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

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

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

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

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

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

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

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

RALPH EARLE

The Heart of the Yale Lectures

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

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

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

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

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

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

JAMES MCGRAW

The Life of Mary Baker G. Eddy

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

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

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

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

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

RALPH EARLE

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- ___ 4. Do you read your Bible and pray daily?
- ___ 5. Have you won someone for Christ in the past year?
- ___ 6. Do you hold at least one place of active service in the church?
- ___ 7. Do you understand the church's budget?
- ___ 8. Do you tithe?
- ___ 9. Do you regularly practice the turning away of gossip?
- ___ 10. Can you name all the officers of the church?

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

CALENDAR DIGEST

JANUARY—

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

FEBRUARY—

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

MARCH—

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



AMONG OURSELVES

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

Until next month,

BT

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Pastor—

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