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THE NAZARENE PREACHER

FEBRUARY 1972

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General Superintendent Stowe

THE STEWARDSHIP OF LOYALTY
The Editor

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proclaiming Christian Holiness

NAZARENE PREACHER

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Church of the Nazarene

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Volume 47 Number 2

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Truth in Reporting

By General Superintendent Stowe

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

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

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

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

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

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

From the EDITOR

The Stewardship of Loyalty

No leader can succeed without loyalty among his followers. No organization can last without the loyalty of its members to its aims and principles. No cause will prosper if there are none who are ready to die for it.

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

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

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

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

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

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

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

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

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

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

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

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

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

Let's Begin with the Child

By Herbert L. Rogers*

As a pastor I am concerned with the awesome task of fulfilling the Great Commission to our generation. My mind staggers as I hear the statistics which relate to the current population explosion. There are 3⅓ billion people on this globe who need to hear the gospel. Over 200 million of them live in the United States of America. We are told that we have now entered an era when our population will begin to multiply in geometric proportions. Yet according to the *Yearbook of American Churches* only 54 percent of the persons in this nation claim affiliation with any church fellowship. Of that number, a much smaller percentage actively participate with any degree of regularity.

Experience teaches

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

When I began my ministry I thought that the most fruitful field for evangelism would be found among young married couples. I reasoned that along with these young adults come the children of the future generations as well as the necessary finances to pay the church's bills today. Although we had some limited success in reaching the unconverted within this age-group, I was not long in discovering that young and older adults alike are preoccupied with material, worldly, and social interests, and few have much time for God and the church. The results were far from satisfying the demand for reaching the many.

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

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

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

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thinking could be very costly in terms of the making the gospel known to the world.[1]

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

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

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

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

Why so neglected?

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

> It is a great thing to have the testimony of a dozen men of 60 redeemed from a life of sin and shame, and rejoicing in the Savior's power, but it is a far, far greater thing to get a dozen boys of 12 into a real living touch with Christ. The testimony of the former is to the power of Christ to save the worst; the lives of the latter will witness through the years to the power ot the same Savior to keep from sin.[3]

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

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

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

Reasons for greater attention

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

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

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

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

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

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

> Half the intellectual capacity of an adult has been developed by the age of four, and 80 percent by age eight. After that, regardless of schooling and environment, mental abilities can be altered only 20 percent. After 17, grade 12, intellectual or organizational thinking patterns grow at a slow pace.[6]

Senator Mark Hatfield speaks to the Church at this point when he says: "Children should be reached by the time they are four or five—for they are then entering the age of inquiry and are able to raise profound questions and truths."[7]

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

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

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

> Instruction for all who trust as children do,
> Honor to all who appreciate and receive children,
> Woe for all who offend or hurt children,
> Warning for all who despise children,
> Blessings for all who love and win children.[8]

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

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

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

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

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

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

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

to give greater emphasis to the ministry to children. Dr. John Clifford comments: "Churches must arrange their whole worship and work, their teaching and preaching, their fellowship and ministry, to win and hold in allegiance to Jesus the child and the adolescent."[9]

The pastor should provide a program with the child in mind. If he is unable or unwilling to organize and staff a departmentalized children's church program, then he should plan to minister to them in the regular services by selecting songs which children know and appreciate, organize and use a children's choir, offer a sermonette for the young as a weekly feature, and even plan to use illustrations in his main message that would interest the child.

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

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How to turn
prayer into power

Mobilizing Pray-ers for Evangelism

By Richard Young*

Part II. Our Thinking About Prayer

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

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

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

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

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

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

The story of Rees Howells, Welch preacher, missionary, educator, and above all else intercessor, illustrates this time after time. As he interceded for the salvation of individuals, he was led to establish relationships, identify with needs, spend large amounts of time and money, and give of himself in all sorts of ways. There were few instances when he was led by the Holy Spirit to do nothing more than hide away in the prayer closet. For Rees Howells, who literally prayed thousands into the Kingdom, intercession always included the earnest petition, "Lord, what do You want me to do to reach this person with the gospel?" Likewise, if we are going to mobilize effective prayer support for evangelism, it has to be on this basis.

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

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

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

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

God is a loving Heavenly Father who wants to give us good things more than the best earthly father. When we pray we must be open and submissive to God's will for us. It is our responsibility to intercede for others. These and other healthy prayer concepts can become a part of the thinking of any congregation if we teach them, preach them, and live them ourselves before our fellow Christians. As people understand these things they will more and more become involved in the prayer support of evangelism.

To be concluded

Pastors not excluded

The Fellowship of "Burning Hearts"

By J. Ray Shadowens*

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

Before John Wesley was a religious reformer, he was an *evangelist*. Before he was a founder of Methodism, he was an *evangelist*. Before he was a biblical exegete, he was an *evangelist*. Before he was a social reformer, he was an *evangelist*. Before he was a prolific author, he was an *evangelist*. Before he was perhaps the eighteenth-century's most traveled man, he was an *evangelist*. Before he was Christendom's most gifted innovator, he was an *evangelist*. Before he was the Church of England's best known and remembered ecclesiastic, he was an *evangelist*. Before he was a respected theologian, he was an *evangelist*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Practical Points *that make a difference*

The Affluent Need Christ Too!

Dear Son:

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

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

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

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

Love,

Dad

The shepherd's severest test
and most crucial task

Conserving Revival Results

By Raymond C. Kratzer*

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

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

A growing organization must of necessity include both outreach and conservation. The former is more often characterized by romance and challenge, while conservation involves the dedication to details and the everyday culture of souls. Too often we begin our outreach efforts in a burst of enthusiasm, with visions of miraculous results as we wave the wand of evangelism. But when all is said and done, more is said than done. Revivals, at times, are like the Chinese man's description of a toboggan ride. He said, "It's swish! Walk-a-back-a-milee!" When the excitement of revival is over, we always have the long climb of keeping our gains, thus conserving the efforts of outreach.

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

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

*Superintendent, Northwest District, Yakima, Wash.

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

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

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

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

A Cruising Speed

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

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

An Instrumented Check on Progress

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

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

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

to conserve our efforts more adequately.

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

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

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

New converts need much care. If we took the same care of our babies after they were born as we do of our new converts, our population would soon be greatly diminished. Too often we knock ourselves out to encompass the salvation of a soul, only to let him starve to death by neglect. Sunday school teachers, missionary presidents, NYPS presidents, and other Christian workers should strive to involve new converts in every facet of church life. A pastor's training class is invaluable in guiding new converts toward church membership as well as in training them in Christian experience, in churchmanship, in service responsibility, and in Christian challenge.

Continuous Renewal

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

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

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

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

By Lyle K. Potter*

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

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

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

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

4. Use teens and young adults as ushers in the Sunday services. Alternate by using the teens one Sunday and the young adults the next. Have a training session with them, so they will know how to usher. This will make a very healthy change, for in some churches those who are supposed to be ushers make no pretense at all of ushering, but are only "offering takers."

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

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

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

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

9. Involve as many Sunday school mem-

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

10. Have the Caravan program on Wednesday evening during prayer meeting. Tie all those in Sunday school, ages seven through eleven, into Caravan. Their parents will bring them and this will bring entire families into the midweek prayer service.

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

The other side of
a debatable point

The Meaning of "Old Man"

By J. Kenneth Grider*

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

The Rom. 6:6 instance

Take first the Rom. 6:6 instance of the phrase "old man": "Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed."

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

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

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

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

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

5. Let me suggest, too, that the interpretation I am offering fits the context. Paul has told of the racial detriment from Adam in what we have marked as the latter verses of Romans 5. As he begins what we have divided off into chapter 6, he asks a debater's question: "Shall we continue in sin?"—that is, original sin, due to Adam's representing us badly. The word for "sin" is a noun, and it is in the singular, so the state of sin is referred to and not acts of sin. Paul says that, since we have died to this sin, of course we are not to continue living under its sway (v. 2). Then Paul begins to recount what has happened at least to many of his readers. In vv. 4 and 5 he talks about regeneration; and in v. 6 he speaks of both regeneration and entire sanctification. He says in v. 4, "Therefore we are buried with him by baptism into death," so that we could be raised to "walk in newness of life." After Christ died, He was buried; and after our former unregenerate life dies, or is crucified, we receive water baptism to symbolize such death even as Christ received burial to signify His full death. This gets us "planted" (v. 5) in Christ. Then in v. 6 Paul says that God crucifies our former manner of life, regenerating us, in order to go ahead and destroy the state of original sin.

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

The Eph. 4:19-25 instance

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

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

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

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

(Continued on page 46)

The PASTOR'S SUPPLEMENT

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Compiled by The General Stewardship Committee **Earl C. Wolf**, Editor **Terry Read**, Office Editor

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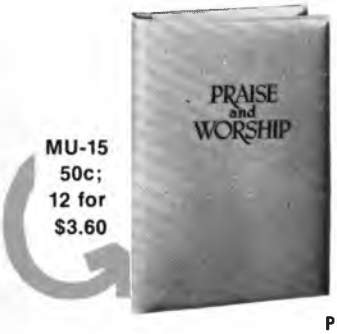

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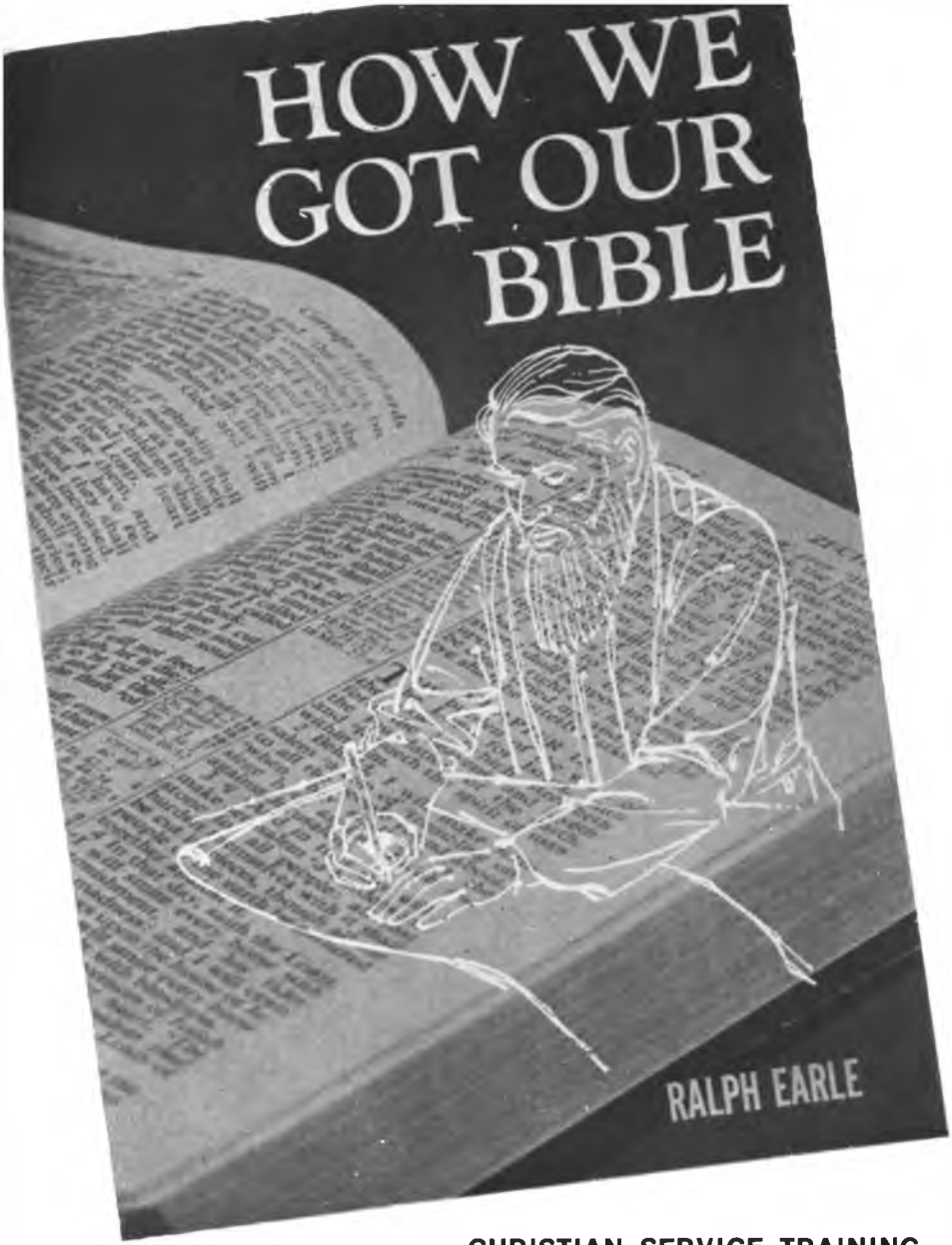

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In the December, 1971, issue of the *Nazarene Pastor*, Mrs. Chaney, General NWMS Council member responsible for the promotion of Memorial Certificates, expressed thanks to you for your splendid cooperation in placing names on the Memorial Roll.

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

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Assembly Year 1970-71*

DISTRICTS	No. of Soc.	Goal	NO. Reached	Goal Exceeded by
**Akron	104	52	119	67
*Alabama	97	48	64	16
**Alaska	12	6	12	6
**Arizona	38	19	41	22
Australia	19	9	7	
British Isles North	30	15		
British Isles South	57	28	1	
Canada Atlantic	19	9	7	
Canada Central	38	19	17	
*Canada Pacific	16	8	9	1
Canada West	51	25	18	
*Central California	57	28	45	17
*Central Ohio	129	64	96	32
*Chicago Central	68	34	49	15
*Colorado	75	37	52	15
*Dakota	47	23	23	
*Dallas	56	28	32	4
East Tennessee	74	37	29	
*Eastern Kentucky	52	26	29	3
*Eastern Michigan	75	37	59	22
**Florida	114	57	115	58
*Georgia	72	36	65	29
Hawaii	11	5		
*Houston	47	23	30	7
*Idaho-Oregon	50	25	41	16
*Illinois	106	53	61	8
**Indianapolis	83	41	127	86
*Iowa	79	39	72	33
Joplin	61	30	28	
Kansas	78	39	31	
*Kansas City	58	29	45	16
*Kentucky	69	34	55	21
*Los Angeles	77	38	63	25
*Louisiana	49	24	46	22
*Maine	54	27	40	13
*Michigan	111	55	80	25
*Minnesota	34	17	30	13
*Mississippi	52	26	29	3
*Missouri	81	40	61	21
*Nebraska	36	18	24	6
*Nevada-Utah	19	9	9	
*New England	64	32	34	2
*New Mexico	43	21	29	8
*New York	39	19	29	10
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**N.E. Indiana	101	50	122	72
*N.E. Oklahoma	41	20	27	7
Northern California	63	31	24	
**Northwest	74	37	76	39
*N.W. Illinois	74	37	39	2
*N.W. Indiana	57	28	52	24
**N.W. Ohio	65	32	70	38
**N.W. Oklahoma	62	31	63	32
*Oregon Pacific	71	35	52	17
*Philadelphia	60	30	53	23
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*Rocky Mountain	37	18	29	11
Sacramento	49	24	22	
*San Antonio	48	24	24	
*South Arkansas	48	24	36	12
**South Carolina	54	27	56	29
*Southern California	87	43	80	37
*S.E. Oklahoma	46	23	37	14
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*S.W. Ohio	79	39	76	37
*S.W. Oklahoma	55	27	51	24
*Tennessee	79	39	63	24
*Upstate New York	52	26	26	
*Virginia	49	24	34	10
**Washington	60	30	63	33
Washington Pacific	65	32	25	
*West Texas	92	46	67	21
**West Virginia	100	50	107	57
*Wisconsin	39	19	22	3

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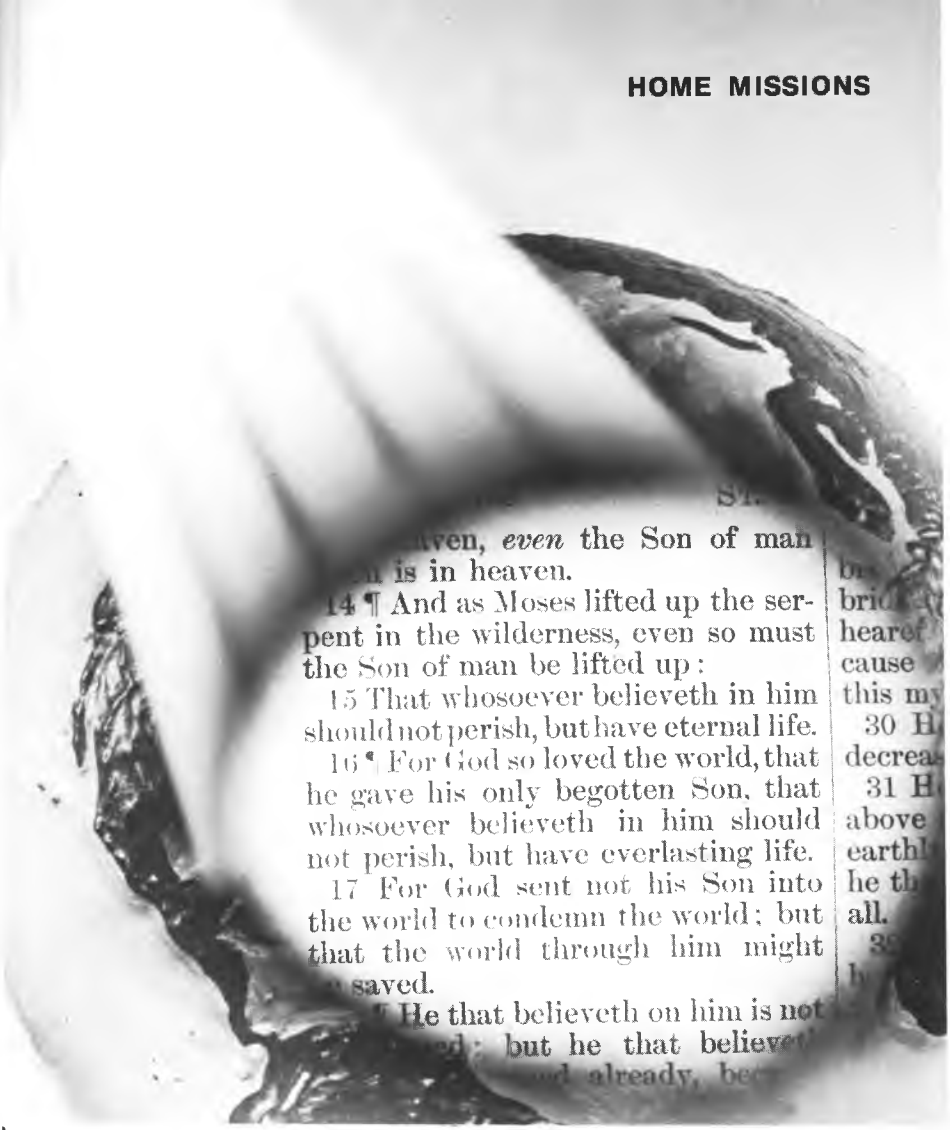

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How George Did It

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

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

Active in Community

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

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

Following are some insights from his practical experience.

Appraisal of Newspapers

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

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

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

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

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

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

Stress on Friendliness

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

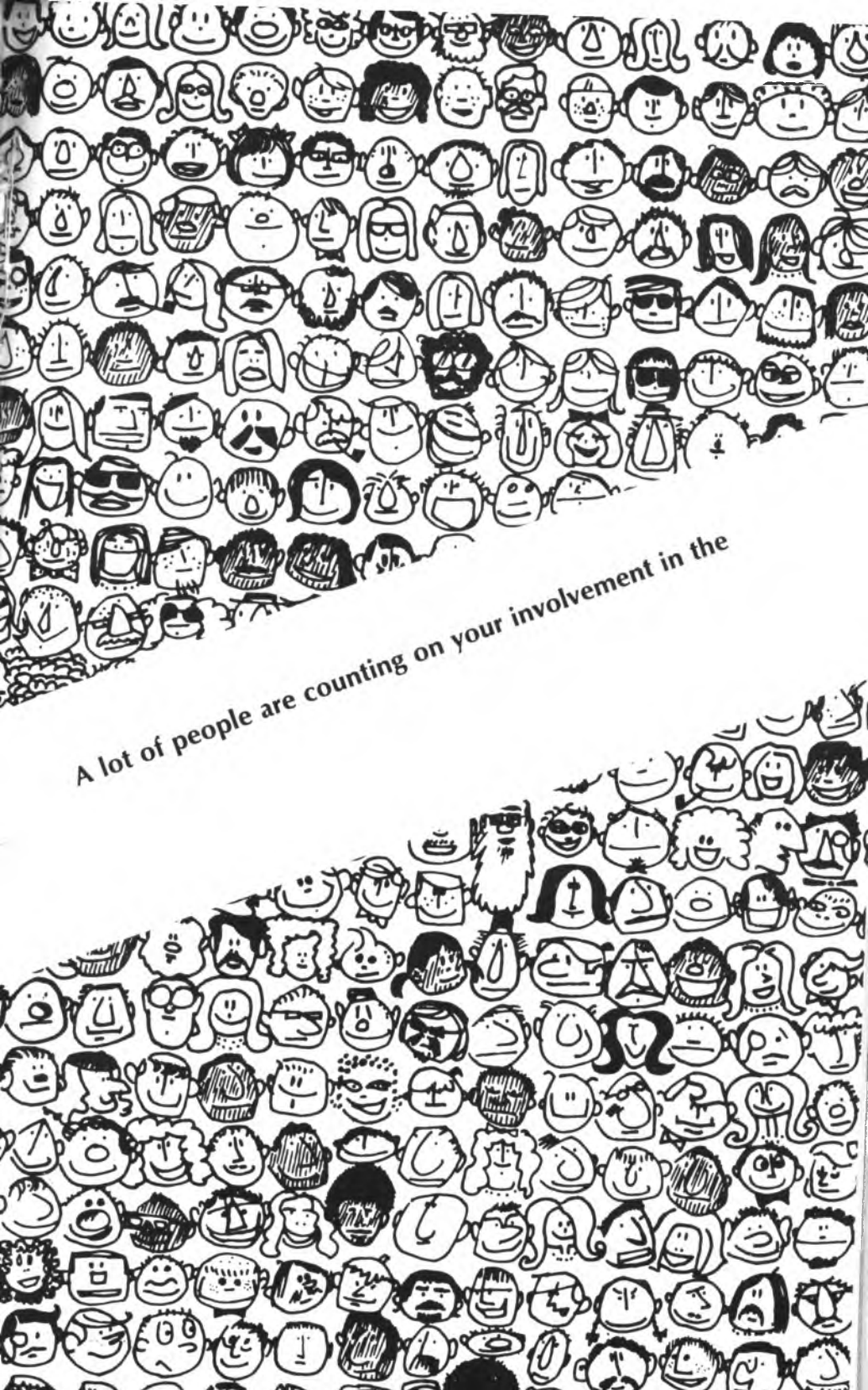
"Remember that newspaper executives and workers are professionals with an assignment to fulfill, but also remember they are persons. Make friends of them.

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

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

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

O. Joe Olson



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

- MOVING to another state. You may need advice regarding any statutes which may affect your will in your new location.
- BIRTH of children. "After born" children, as they are called, may invalidate a will in some states, though in many cases most of the will remains intact and such children have greater or lesser rights than others of your family.
- DEATH of one of your beneficiaries should prompt you to review your will.
- DISPOSAL of property earmarked for distribution in your will.
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WHY PAY THE NMBF BUDGET

(This article appeared recently in a district bulletin.)

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

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

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

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

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

They're all around you . . .

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"Thou shalt BRING THEM IN . . ."
(Exod. 15:17)

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Are There Any Rewards?

By Mary McLaughlin*

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

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

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

Just what I need, I thought wryly.

"Nurse, O nurse!" she wailed again.

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

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

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

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

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

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

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

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

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

*Pastor's wife, Scottdale, Pa.

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

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

. . .

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

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

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

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

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

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

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

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

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

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

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

"What are you reading?" Bessie asked.

"The Bible," I replied. "Would you like for me to read some out loud?"

"Oh, yes, please do."

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

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

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

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

"I sure will!" my husband answered.

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

An unexpected answer to prayer!

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

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

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

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

. . . "Burning Hearts"

(Continued from page 10)

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

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

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

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

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

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

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

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

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

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

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

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IN THE STUDY

When Preaching Holiness

By Delbert R. Rose*

I. *Root* it in the nature of God as revealed in the Bible:
   A. Old Testament—Lev. 19:1-2
   B. New Testament—I Pet. 1:15-16

II. *Relate* it to the *nature* of man as originally created by God:
   A. Old Testament—Gen. 1:26-27; Psalms 8
   B. New Testament—Eph. 4:24; Col. 3:10

III. *Rivet* it to the *great objective* of God's redemptive plan—as that central idea is presented in the Bible:
   A. Divinely chosen for holiness:
      1. Eph. 1:3-4
      2. II Thess. 2:13-14
   B. Divinely called to holiness:
      1. I Thess. 4:7-8
      2. I Pet. 1:15-16
   C. Deepest provision of Calvary—holiness:
      1. Eph. 5:25-27
      2. Col. 1:21-23
      3. Heb. 13:12
      4. I John 1:7
      5. Titus 2:11-14
   D. Divine mission and ministry of the Holy Spirit: *to make men holy:*
      1. II Thess. 2:13-14
      2. Acts 15:8-9
      3. I Pet. 1:2, 22
   E. Declaration of the highest instrumental use of the Scriptures:
      1. II Tim. 3:16-17
      2. John 17:17
      3. I Pet. 1:22
   F. Definite office work of the Christian ministry:
      1. Eph. 4:11-16
      2. Col. 1:24-29 (exemplary minister)
   G. Desirable for all believers:
      1. Rom. 12:1-2
      2. II Cor. 13:9
      3. Col. 3:12-14
      4. I Thess. 3:10, 12-13
      5. Col. 4:12

IV. *Relate* it to *what* precedes and to *what* follows the crisis:
   A. Holiness begins:
      1. In repentance—holiness of attitude—II Cor. 7:9-11
      2. In regeneration—holiness of life—Titus 3:5
         a. The single standard for both converted and entirely sanctified—II Pet. 3:11
         b. Victory over sinning—I John 3:9
   B. Perfected within believer's heart:
      1. In entire sanctification—holiness of heart or nature—II Cor. 7:1; Heb. 12:6-16; 10:10, 14; I Thess. 5:2
      2. In regeneration we have "victory over sin" but in en-

*Professor of theology, Asbury Theological Seminary, Wilmore, Ky.

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

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

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

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

A. *The Salvation Blessing:* Entire sanctification is an essential part of a perfect whole. It is as much God's will for believers to be entirely sanctified as for sinners to be freely justified.
   1. Acts 11:13-18; 15:8-9
   2. I Thess. 4:3; John 14:15-17; 16:13-15

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

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

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

B. Entire sanctification—delivers the human self from an inward bondage, bringing life abundant; liberty, and fullness of love.
   1. I John 1:7; 4:17-18
   2. I Thess. 5:23
      a. Carnality—has death element in it. At enmity or hostility with the nature and will of God—Rom. 8:7-8; I Cor. 3:1-3.
      b. Humanity—is infirm, weak, faulty, but not sinful in and of itself; only suffering under consequences or scars of sin. I Thess. 5:23-24; I Cor. 6:14-15, 19-20; II Cor. 11:30; 12:5, 7, 9-10; Rom. 6:11-14, 19, 22.

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

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

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

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

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

B. *Crisis:*
   1. Cleansing—II Cor. 7:1*a*
   2. Infilling—Acts 15:8-9; Acts 2:4

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

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

TOWARD EXPOSITORY PREACHING

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 9 Love—the Four-dimensional Grace

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

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

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

I. Love—the Unbreakable Grace: "beareth all things"

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

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

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

*Missionary, Republic of South Africa.

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

II. Love—the Unsuspicious Grace: "believeth all things"

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

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

III. Love—the Optimistic Grace: "hopeth all things"

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

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

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

IV. Love—the Tenacious Grace: "endureth all things"

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

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

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

GLEANINGS from the Greek

By Ralph Earle*

I Cor. 2:1-16

"Enticing" or "Persuasive"?

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

"Demonstration" or "Proof"?

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

Findlay says that *apodeixis* was "the technical term for a proof drawn from facts or documents, as opposed to theoretical reasoning; in common use with the Stoics in this sense" (EGT, II, 776). Godet writes: "The word *apodeixis* indicates a clearness which is produced in the hearer's mind, as by the sudden lifting of a veil; a conviction mastering him with the sovereign force of moral evidence" (*First Corinthians*, I, 129). Such conviction comes only from "the Spirit" who works on our hearts in "power." Lias comments: "The 'power' of which he speaks was not so much that of working miracles in the ordinary sense of the word, as of touching the heart. He is referring to that conviction of sin, righteousness and judgment (John xvi.8), which the Spirit of God produces in the spirit of man, and of the power to produce a change of heart and life which is the leading characteristic of the Gospel" (*First Corinthians*, p. 43).

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

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

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

"Perfect" or "Mature"?

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

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

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

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

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

"Spiritual Things with Spiritual"

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

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

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

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

"Natural" or "Unspiritual"?

The Greek word is *psychicos* (v. 14), from which we get "psychical." It is here, as in Jude 19, placed in contrast to *pneumaticos,* "spiritual." In Jas. 3:15 it is equivalent to *epigeios,* "earthly." In both these places the King James Version translates it "sensual." These are the only two places in the New Testament where *psychicos* is used outside I Corinthians. Besides our present passage it occurs three times in chapter 15 (vv. 44, 46). There it refers to the "natural body" which is buried in the grave, in contrast to the "spiritual body" we shall receive in the resurrection.

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

1972 STEWARDSHIP MONTH theme is "Basics for Battle"

Basics for Battle

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

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

I. FAITH

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

B. Faith that God will bless my tithe, and the amount is incidental.

C. Faith that my brother needs and will follow my example.

D. Faith that obedience and answered prayer are complementary.

E. Faith that, in the long run, tithing is a privilege and a duty, and that ultimately God will make defeating factors minister to my good and to His glory.

F. Faith that my tithe is being administered wisely.

II. Clear Conscience

A. Spiritual obedience and tithing are related. "If our heart condemn us not, then have we confidence toward God." "Bring ye all the tithes . . . I will pour out a blessing."

B. How can I have a clear conscience if I do not reach the standard of giving under Mosaic law, and so lay a basis for "love giving"?

C. How can I have a private system of giving which, if followed by everyone, would bankrupt the church?

D. How can I sincerely pray for God to supply my needs without a high concept of stewardship? "Seek ye first the kingdom of God."

Stewardship Committee

I Choose to Be Poor—Blessing of Poverty

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

I. Picture of Poverty (Phil. 2:5-8)

A. Possessions of Jesus (Heb. 1:2)—"appointed heir of all things"

B. Program of Jesus for His wealth (II Cor. 8:9)—"he became poor"

C. Purpose of Jesus in this program (II Cor. 8:9)—"that ye . . . rich."

II. Peril of Wealth (I Tim. 6:9-10)

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

B. Pernicious pride (Luke 16:1-13)

C. Perdition! (Luke 16:19-31)

III. Power of Faith (Jas. 2:5), "Rich in faith"

A. Prognosis of God (Jas. 2:5)—"Hath not God chosen the poor?"

B. Possession of "the poor" saints—"rich in faith"

C. Power of stewardship (I Cor. 4:2). "that a man be . . . faithful"

IV. Possessions of Stewardship (Col. 3:23-24)

A. Program for saint's wealth (Matt. 6:20)—". . . in heaven"

B. Protection of saint's wealth (Matt. 6:20)—". . . do not steal."

C. Pull of sanctified wealth (Matt. 6:21)—"where . . . treasure is."

V. Practice of Stewardship (Col. 3:23-24)

A. Possessions entrusted

B. Plans for investments (at least the tithe, wills, insurance annuities)

C. Prayer for guidance

Lawrence B. Hicks

Christ's Mission Our Opportunity

Scripture: Luke 8:1-4, RSV

"He went on"—and still does! Even from the Cross He proclaimed the gospel (Luke 23:43), and upon His resurrection the activity of proclamation continued (Luke 24:44-47). Since the Ascension, He is present in His Spirit and preaches through His Church (Luke 24:48-49). The mission is not ours, but His; and being His, it creates for us in our cities and villages the same opportunities it created for those who heard Him "in the days of his flesh." Those opportunities and privileges—and responsibilities, for responsibility is always equal to opportunity—are suggested in the text and illustrated in the context.

I. The opportunity of *hearing the Word of Christ*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

W. E. McCUMBER

Jesus Christ, D.D.

Scripture Lesson: Luke 8:26-39

Text: Verse 36

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

I. *The Ancient Story Retold*

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

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

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

II. *The Central Truth Accented*

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

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

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

W. E. McCumber

I Like This About Joshua

(Josh. 24:15)

I. He didn't beat about the bush—settled on priorities.

II. He didn't wait to see what the crowd was going to do.

III. He didn't make his decision on the basis of the short term.

IV. He realized faith is a deeply personal thing.

V. He had a deep appreciation for the past without worshipping it.

VI. He recognized that worshipping God excluded all other objects of worship.

VII. He knew that if he were to help others he must stand up and be counted himself.

Ross R. Cribbis

By Asa H. Sparks*

Administration

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

*Pastor, Gastonia, N.C.

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

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

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

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

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

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

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

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

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

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

10. *Going on vacation this year?* Yes, and so are most of your members. To remind them not to take a vacation from God, ask them to send a postcard back to the church from the towns where they worshipped. Place the postal cards on the church bulletin board through the summer.

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

BULLETIN BARREL

Tips and Tithes

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

° ° ° °

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

"Bits and Pieces"

STEWARDSHIP TEACHING—by Jesus

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

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

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

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

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

Love

Love is always slow to belittle—quick to appreciate.
Slow to suspect—quick to trust.
Slow to offend—quick to defend.
Slow to expose—quick to shield.
Slow to reprimand—quick to forebear.
Slow to demand—quick to give.
Slow to provoke—quick to conciliate.
Slow to hinder—quick to help.
Slow to resent—quick to forgive.

—Selected

° ° ° °

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

° ° ° °

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

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

—Christian Economics

Let's Begin with the Child

(Continued from page 7)

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

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

[1]"Christ Commanded. Forbid Them Not," *Child Evangelism,* March, 1969.
[2]What Is Evangelism?" *Teach,* Vol. 6, spring, 1965
[3]D. P. Thompson, ed., *Winning the Children for Christ* (New York. George H. Doran Co., 1925), Intro.
[4]James Roy Smith, *God Still Speaks in the Space Age* (Kansas City: Beacon Hill Press of Kansas City, 1967), p. 58.
[5]Florence, *op. cit.*, p. 8.
[6]Bernice T. Cory, "The Pastor and His Interest in Preschoolers," *Christian Education Monographs,* Pastor's Series No. 8 (Scripture Press Publications)
[7]Florence, *op. cit.*, p. 31.
[8]Cory, *op. cit.*
[9]Thomas, *op. cit.*, Intro
[10]Florence, *op. cit.*, p. 33.

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

—David Livingstone

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

—United Stewardship Council

The Meaning of "Old Man"

(Continued from page 16)

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

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

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

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

The Col. 3:9 instance

Something should also be said of the Colossians instance of the phrase "old man" (3:9). Let is be noted especially here that both carnal affections and acts of sin are connected with the "old man," which again suggests that the phrase refers to the unregenerate life instead of simply to original sin. Paul speaks of putting off carnal affections such as "anger, wrath, malice" (3:8), and also of sin acts such as "filthy communication out of your mouth" (3:8). Then he says, "Lie not one to another, seeing that ye have put off the old man with his deeds" (3:9). If "old man" here were a reference to original sin, Paul would be saying, "You can tell lies all you please while you are regenerate, but not after you are cleansed of original sin. Therefore, since original sin has now been put off, in a second work of grace, quit your lying to one another." On the basis that "old man" refers to the unregenerate life, Paul is saying, "You people now have new hearts. You are newborn, and are not what you used to be. Old things have passed away, and all things are new. Live therefore as regenerate persons, and 'lie not one to another,' seeing that you have put off the old life 'with its sinful deeds.'"

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

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

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

HERE AND THERE AMONG BOOKS

Conducted by the Editor

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

C. S. Lewis: Speaker and Teacher

Edited by Carolyn Keefe (Zondervan Publishing House, 1971. 144 pp., cloth, $3.95.)

C. S. Lewis is a man whose works must be read with thankfulness and with discretion. The great man had some weak links, theologically—and that reminds us he was human after all.

That's what this book is about—C.S. Lewis, the human being. It's a collection of essays on various aspects of his professional life. He was a superb scholar in English literature, a radio "personality" of the first magnitude in the 1940's, an engaging conversationalist, and a mediocre tutor. Above all, he was self-consciously Christian, and it cost him much in status to be one. (He was passed over for a professorial at Oxford in spite of his obvious qualification. He later gained a chair at Cambridge.)

Collections of essays are nearly always uneven in quality and lack the kind of unity that brings biography alive. This collection is no exception. A monograph is needed. But, in the meantime, the book does give us some insight into the life of a towering intellect reached by grace (remember *Surprised by Joy?*) and set to widespread and effective witnessing.

PAUL MERRIT BASSETT

The Wilderness Journey

By Charles H. Stevens (Moody Press, 1971. 270 pp., $4.95.)

The author, a Baptist pastor in North Carolina and a former president of Piedmont Bible College, offers an interesting approach to the Old Testament as "a microfilm of New Testament truth." He discusses in detail some aspects of the Old Testament typology and then follows the Israelites through their wilderness journey. His contemporary applications from dramatic Old Testament events make this book useful as a catalyst for sermon ideas.

JAMES MCGRAW

Anecdotes and Illustrations

By Wilbur E. Nelson (Baker Book House, 1971. 162 pp., paper, $1.95.)

The speaker for the "Morning Chapel Hour" broadcast shares some of his sermon illustrations. Like other books of illustrations, there are limitations, as for example, nothing on the particular subjects one needs at the moment. (Often true!) Like other books of sermon illustrations, this one has an index, so that one need take but little time to determine whether or not he has something here that he can use. Unlike some of the others, this collection of illustrations has many that are contemporary along with the older and dated ones.

JAMES MCGRAW

Philippians: Triumph in Christ

By John F. Walvoord (Moody Press, 1971. Notes and biblio., 127 pp., paper, 95c.)

It is a wonder how a prisoner could write a letter about triumph. But Paul did exactly that in his Epistle to the Philippians.

Dr. Walvoord, president of Dallas Theological Seminary and editor of *Bibliotheca Sacra*, has written his analysis of Philippians as an integral part of the *Everyman's Bible Commentary*. Although the treatise reflects the author's Calvinistic persuasion, it would be beneficial reading for the discriminating Wesleyan-Arminian student. Dr. Walvoord writes, with a refreshing style, a careful exegesis of the Greek. He presents *triumph* as the Epistle's theme, titling the four chapters as "Triumph in Suffering . . . in Service . . . in Christ . . . in Anxiety."

The author delves into the principles of Christian living as exemplified by the personality and writings of Paul. In essence,

the book's emphasis shows that the Christian can consistently experience peace in Christ.

JACK STEPP

The Untapped Generation

By David and Don Wilkerson (Zondervan, 1971. 256 pp., paper, $1.95.)

This book is a practical guide for understanding, recognizing, and counseling of drug users and abusers, rebels, homosexuals, runaways, alcoholics, hippies, prostitutes, unwed mothers, and the premarital generation. Its methodology does not merely seek to reform the abuser. The authors give guidelines to churches on how to enact the divine imperative of evangelizing youth and helping them to feel a part of the institutional church.

Leaders of the teen centers, coffeehouses, Bible clubs, children's schools, and the preaching and counseling ministries will find the book quite useful in communicating to the youth generation.

JACK STEPP

Design for Discipleship

By J. Dwight Pentecost (Zondervan, 1971. 130 pp., cloth, $3.95.)

In this book, the author has built a biblical doctrine of discipleship, showing that first one must have a true experience of salvation with Christ before he can become a true disciple. The author expresses the danger that, too often, many people may equate discipline with salvation. Dr. Pentecost then shows in a simple but profound way that Christ makes certain requirements upon His disciples so that they may live the disciplined Christian life.

In all, the *Design for Discipleship* is a contemporary biblical discussion of the meaning and purpose of discipleship in His kingdom. It provides both sermon material for the minister and help for any Christian.

JACK STEPP

The Cycle of Victorious Living

By Earl G. Lee (Beacon Hill Press of Kansas City, 1971. 55 pp., paper, $1.00.)

Pastor Earl G. Lee of Pasadena First Church penned this spiritually delightful book based on Psalms 37. His inspiration resulted in the discovery of a cycle for victorious living which outlines new levels of development in the Christian life. These levels are commitment, trust, delight, and rest. Fret or worry is dispelled by involvement in this Christian style of life.

Author Lee's book is a help for any struggling Christian who wants to know how to find God's will for his life. No reader will be disappointed in this simple and straightforward presentation of the dynamic, Spirit-filled life in Christ.

JACK STEPP

Preachers' Exchange

WANTED—To buy: Set of *Pulpit Commentary* in good condition. State price, inc. freight. Rev. James Bartz, First Church of the Nazarene, Second Ave. West at Fourth St., Kalispell, Mont. 59901.

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

CALENDAR DIGEST

FEBRUARY—

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

MARCH—

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

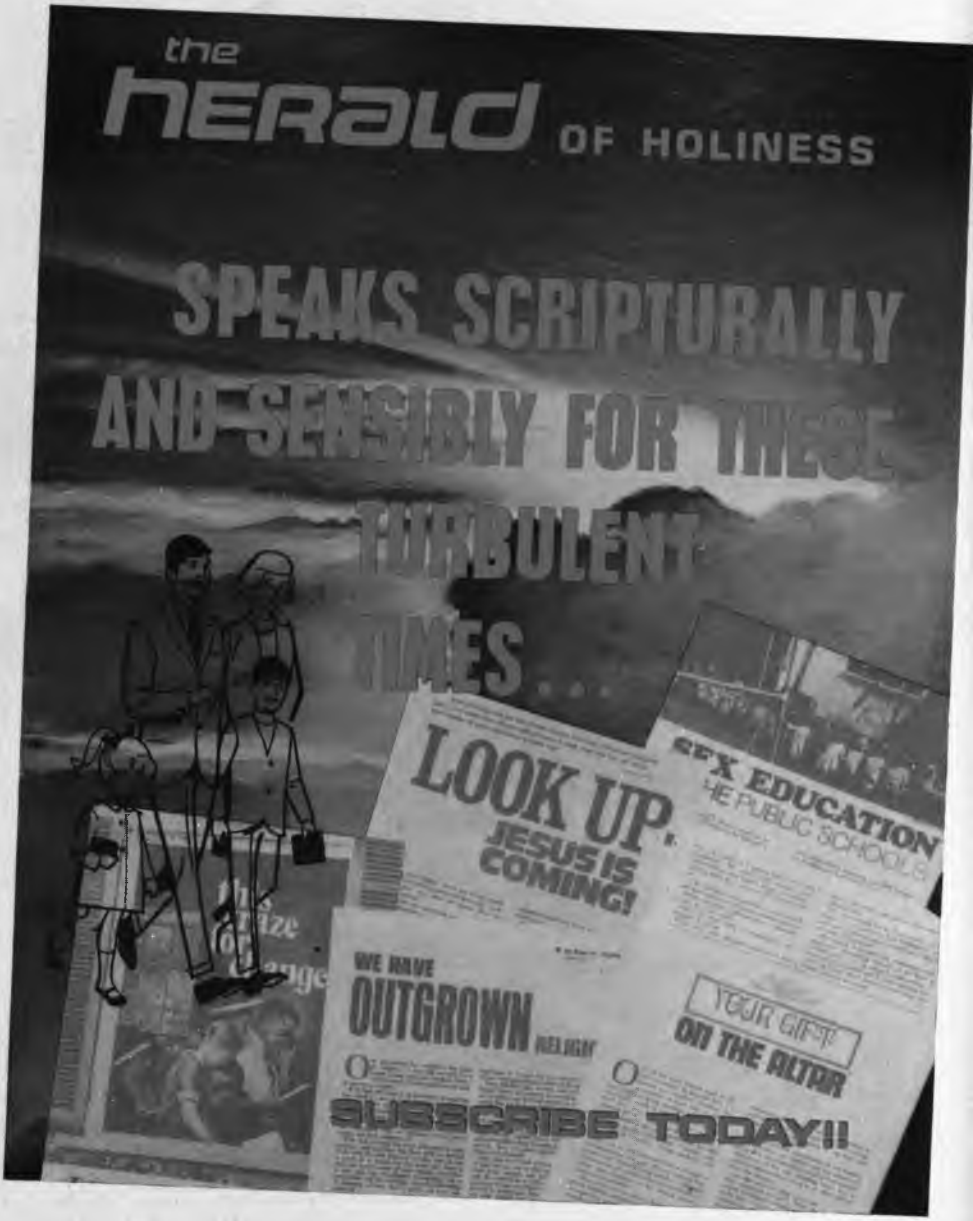
APRIL—

EASTER OFFERING FOR WORLD EVANGELISM
2 Easter Sunday
23 Nazarene College Day

There was a look of hurt and weariness in the eyes which drilled into the young prospective pastor. "Will you stay?" the board member quizzed. A good question, since the discouraged and well-nigh beaten little flock had had 16 pastors in as many years, and the last had pulled out in three months. Then the layman asked, "What do they teach you fellows in school—that the first small pastorate is only a convenient stopover to the bigger church?" The young Canadian and his wife, just out of CNC, stayed nine years. When they moved they left behind one of the strongest churches on the district. His philosophy: "When God calls me to a place, I feel He does not call me to change from it, but to change it." Reminds me of Daniel Steele's wry comment: "The Holy Spirit doesn't dwell in stepping-stone preachers." . . . Could there be a mightier force for good than "the fellowship of burning hearts"? (p. 9) . . . The forthcoming titles in *ETC.* are mouth-watering, even for Grandpa. Some who "lose" their "life for a summer" may find it for a lifetime (p. 29) . . . Speaking of evangelists, none are more quotable than Clayton Bailey. Here's one: "It's not at the point of our achievements that we first fail, but at the point of our attachments." Again: "My prayer is, Lord, never let me feel at home with a weakness." May I make that my prayer too, Clayton?

Until next month,

BT



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