

THE
NAZARENE
PREACHER

JUNE 1968

"WE PREACH CHRIST"

General Superintendent Benner

THE HIGH COST OF FLABBINESS

The Editor

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LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

—proclaiming Christian Holiness



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"We Preach Christ"

By General Superintendent Benner

LIFE TODAY is complex to a degree that would have been judged as fantastic and improbable fifty years ago. We are told that knowledge of facts has doubled in less than ten years. All of this has tended toward a more general sophistication, and the establishment of values on a materialistic basis.

Too often this development has been allowed to affect the Church and the ministry. Preachers seem to feel that they must match in the pulpit the growing educational achievements and sophistication of the laymen in the pews.

Recently I read in a news release the story of a minister who was assigned to a church located near a large space center. Naturally there was in such an area a heavy concentration of highly educated scientists and technicians and the demand would seem to be for a ministry "tailored" especially for a space-oriented congregation.

But as this pastor became aware of the deeper needs and desires of his people, he found that they wanted "basic, simple exposition of Christian theology." While they were expert in electronics and other similar fields, they confessed that they were "biblically and theologically illiterate." He declared that his message was "the good news of the gospel."

One of our preachers, a seminary graduate, was called to a major eastern church in which there were many members who were in the professions or in governmental service. When he assumed the pastorate a group of these men contacted him and in essence said, "We do not know what your ideas are as to our services, but we wish to tell you what we feel we need. In our work we are faced constantly with formalities and protocol, and experience all we need of this kind of contact. When we come to church we desire a simple, spiritual, warmhearted service that makes God real and relates Him to our everyday lives."

If, as a Nazarene preacher, you are tempted to try to develop a "gospel of the intelligentsia," to preach complicated sermons designed to compete with the spirit of the age on a materialistic level, resist such temptation and give to the people a warm life-centered, spiritual presentation of "the good news of the gospel," the message of the atoning, living, redeeming Christ, whose gospel is still "the power of God unto salvation."

The High Cost of Flabbiness

RECENTLY in a question-and-answer session an earnest young pastor asked: "Can you give us any practical help in becoming more disciplined?" It was a big order, and probably what was said impromptu was not of much value. But the sincerity of the appeal and the crucial importance of the subject may justify this further attempt.

Of course the real need in becoming a disciplined minister is to become a disciplined man. It is not a problem of profession, but of character. It will be relatively easy to extend the habits of discipline to the mechanics of our calling if we acquire those habits as persons.

An undisciplined preacher is a triple loser. To begin with, he loses the superior accomplishments of efficiency. Inefficiency is costly, whether it is in a business, a hospital—or the parsonage. When the cut in production spells eternal souls, the cost is very high indeed. Then, he loses the respect of his parishioners, and this compounds the loss due to efficiency. It is pretty hard for moderns, who must punch clocks and compete in the world of business, to have real respect for a man whose production is erratic and disjointed because he can't quite pull himself together. Such loss of respect is not only sad and pathetic, but a major disaster for everyone concerned, for without respect the ministry is a heavy-footed handicap race.

The third loss is spiritual power and moral resistance. These really are twin losses, and they are inseparable. The opposite of discipline is slackness and softness. Spiritual power dissipates as heat from an overexposed and under-fueled stove. And with spiritual power vanishes moral resistance. Such a preacher becomes a big risk in any denomination, and against this hazard there is, unfortunately, no adequate insurance. Paul knew that if he was going to escape the tragic end of the castaway, and avoid dragging others down with him, he was going to have to do the disciplining job himself.

When preachers are deficient in discipline, it is generally in the areas of mood, speech, and appetite. As a chain reaction, the man who does not master his moods and desires and discipline his tongue will not likely control his time and money. Both will slip away from him, and he will get maximum value from neither.

As far as money is concerned, if a man cannot say no to himself often enough and firmly enough (and to his family also!) to live within his means, he will soon be cringing under the ominous, black shadow of debt. A debt-ridden preacher is not only soon discouraged, but soon dislodged.

And as far as time is concerned, this is the staff of life. It is a more valuable resource than money; but unlike money, it is not distributed dis-

proportionately, but in equal, measured amounts to everyone. It cannot be hoarded but must be spent—every golden minute. But it may be spent for baubles or for diamonds. The Lord seems to be saying to every preacher, “Behold, I have given each of you 24 hours a day. This is your capital. What will you do with it?” The man who manages it well is the least likely to complain about the lack of it. He will learn to match his tasks to his time, and find a niche for each one. When every working hour is as laden with noble tasks (not trifles) as a bee loaded to the wings with nectar, he will know that the remaining tasks can be left behind with a clear conscience—for God did not intend that even the most industrious bee should carry it all.

The man who most needs help is the good-natured, well-meaning pastor who at bottom is undisciplined but doesn't know it. His wife guesses it, and so do his people; but no one knows what to do about it. He goes along with the program, complacently putting out an average job, not realizing that he could double his efficiency if he would change a bit here and there—and double his production in the bargain. And by no means do we mean he should intensify his *strain*. Discipline is the cure for tension, not its cause. A disciplined man does more with less effort. Disciplined living is the exact opposite of fussy, anxious, frantic busyness.

But the young man's question is still not answered. If the editor can discipline himself, he may try again later.

A Private Talks to His General

DEAR EDITOR:

I recently received a letter from Evangelist J. J. Steele, who has spent many successful years in the pastorate and is now in the evangelistic field. I believe he has given such a careful, sincere, and earnest analysis of situations pertaining to the Church and the ministry that I forward his letter to you, feeling that it would be of real interest and help to Nazarene ministers everywhere.

I have secured his permission for the printing of this letter in the *Nazarene Preacher*.

Sincerely,
V. H. LEWIS

Dear Dr. Lewis:

Please suffer a few words from the grass roots of the church.

All serious minds are deeply concerned as we conclude another quadrennium. We are pondering the future with hope and apprehension.

After thirty-three years in the pastorate, I have traveled for more than seven years, crisscrossing the nation several times. Evangelists are privileged to see the church at the grass roots as no others can. That is, they see more of it at the local level.

We see much that is encouraging and

praiseworthy. Our buildings and equipment are greatly improved, organization and methods more up-to-date, pastors better educated, evangelists and pastors better supported. No Christian group is more liberal in giving.

As seen by this "private" in the ranks, our weakness is in personal devotion and in the homelife of our people. We are not walking with God and living victorious Christian lives daily. This is not a wild indictment. It is based on actual findings.

It may be thought that our liberality and denominational enthusiasm indicate our spiritual depth, but this can be deceptive. We could be doing "penance," substituting the church for that for which the church exists. If I haven't been misled, our church came into existence to preach, teach, promote, and encourage each individual in a holy walk with God. People thus walking are bound to be evangelistic.

We have had a tendency to change the divine order "Tarry" and "Go" to "Go-Go." Thus the cart is before the horse. We have the right motive but too often we lack the motivation. Our efforts to get people to witness and win souls produce little because of the paucity of our personal piety. Thank God for the exceptions.

I have surveyed more than five thousand Nazarenes in more than a hundred and twenty-five churches, large and small, on many districts. Not more than two out of ten heads of families conduct family worship, including pastors. And this is a conservative estimate. Most pastors do, but too many do not. And it isn't likely that a man who hasn't enough piety to lead his own family in worship knows anything of private devotions.

I have had the privilege of working with a great many dedicated, conscientious, self-sacrificing pastors and their wives who are nobly giving of themselves in a calling that pays far less materially than they are capable of earning in professional and business careers, and they are uncomplaining. They love God and their people, and they are the hope of the future.

But too many pastors are more concerned with personal opulence, promotion, outward show, economic status, real-estate promotion, insurance, etc. Too many have secular interests, though they are paid a livable salary by the church. But pastors are not alone at fault here. Far too many in all areas of leadership have turned to secular interests. It's not easy to determine which is the sideline—God's work or secu-

lar interests. A few couples are forced to secular employment temporarily, but there is far too much of it for the good of God's kingdom.

Some pastors are defeated in their own spirit and this defeatism is reflected in their people. The appetite for God and His Word is often dulled by secular entertainment, reading, and interests. The ravages of materialism are evident in the faces of many in the congregation.

Some young pastors are unaware of the spiritual state of their people. We have conditioned them to believe that if their people attend church and pay the budgets they are a success. This has been our major emphasis for several quadrenniums. It is too easy to be either ignorant or indifferent concerning the personal piety and victorious Christian living of our people.

This is not a plea for fewer budgets or people. If we can regain our equilibrium spiritually, there will be more people and more money. It isn't likely that we'll go farther with God until we go deeper into God. Our pastors must learn how to lead their people into lives of personal and family piety.

After having tested scores of congregations and Sunday schools, I believe it's conservative to say that comparatively few people read our literature, though it is very good. Journals and quarterlies are used only on Sunday morning to read the lesson. Mostly they are left at church until the following Sunday or forgotten at home. And though many subscribe for the *Herald*, very few read it. Thank God for the exceptions here, but all this reflects the depth of our personal piety and devotion of God's kingdom.

We must become more subjective before becoming more objective. To "go" before tarrying is to supersede the Holy Spirit. Whatever may be said about the deep devotion and piety of general leaders, missionaries, pastors, far too many of the rank and file are floundering on the rocks of defeatism.

Though personal piety and family religion cannot be forced, and no one is coerced into holy living, leadership can be effective at this point. Some of us can't be around much longer. We can only hope that holy living will continue to be the major emphasis of our church and that the new generation will do more than offer a polite bow to deep devotion and personal piety of our pioneers.

It is sincerely hoped by many in the

ranks that personal and family spiritual recovery will be a dominant theme in our next quadrennium and not merely a short reference tucked away in a major address and soon forgotten.

Should this be the emphasis in our General Assembly, I sincerely hope my three pastor-sons and my three laymen-sons-in-

law will be there with their families to hear it. And I trust I shall be there also, for my impoverished soul hungers for a deeper walk with God.

Just a private from the ranks, loving His God, his general, and his fellow soldiers.

J. J. Steele

The indispensable "constant" behind many variables

Is a Call Valid for the Ministry Today?

By Vernon L. Wilcox*

This is about the same as asking: "Is love valid for a successful marriage today?" The question must be for us rhetorical, but this certainly does not remove from its answer a deep relevance to our high vocation.

As perhaps never before, the ramifications of the Christian ministry are increasing. Of 189 active elders and licensed ministers on the Los Angeles district roll for 1967 there are 78 pastors, 40 students, 24 missionaries, 13 evangelists, 12 on a college staff, nine associate or assistant ministers, five in interdenominational work, four in connectional or administrative positions, two chaplains, and two in local religious education. This is perhaps not a typical district, so we go to the hinterland. In choosing my own home district, Sacramento, it is with the feeling that this is about what most of our districts would be apart from school or denominational centers. Of 58 active ministers, 45 are pastors, six evangelists, three mission-

aries, three associate pastors, and one administrator.

Percentagewise, 52 percent of the Los Angeles ministers (not counting students) are pastors; 77 percent of Sacramento ministers are pastors.

Regardless of how we take these figures, we are awakened to the fact that the ministry is a many-splendored thing—that it means many and different things to different people. For one segment to decry another is neither gracious nor graceful. The Bible recognizes various orders of the ministry without protocol. It would seem that, scripturally, it is relatively unimportant who marches first in the academic procession! The vocation is the same: the size and type of responsibility are different. The problems are varied to some degree and yet remarkably similar at base.

I. WHAT ABOUT THE "CALL" TO THE MINISTRY?

Is this call valid for us today? Some denominations apparently relegate the

*Pastor, North Sacramento, Calif.

call to a secondary place of importance, judging from their recruiting of likely men as prospects for the seminary. There is a feeling that a desire to serve the church and one's fellowman is sufficient to constitute a "call."

While we recognize the value of this, and that a minister cannot be useful without it, yet we continue to insist upon a special, almost mystical, call of God to preach His gospel. We consider that this includes a conviction of oughtness, inclination toward the work, a sense of the world's need, and a sensitivity to the human situation. We understand that a minister must have an awareness of social trends, and some gifts and graces for the work to which he feels called. But there is something almost undefinable but yet identifiable about a call of God that cannot be sidestepped, ignored, gainsaid, or evaded without serious interior damage to one's soul. And, as Nazarenes, we shall continue to insist upon this irreducible minimum requirement for entrance into the Christian ministry.

There are "grades" in the ministry, and which is on top really nobody knows. It is not by accident that the eldership is common ground for us all—one permanent order out of which there is no promotion, but within which there is relative positioning. I think Dr. D. Shelby Corlett is responsible for the statement which I have often quoted: "There is no promotion in the ministry except that of increased responsibility."

How does this relate to various areas of the ministerial work? There is one call: to communicate the Gospel to a needy world and to point people to Christ as Savior. But within this broad framework there are many jobs to be done. How is one to know which one is God's will at a given time? Again we must emphasize this sense of guidance which cannot always be explained or fully understood but which, like the instinct of the homing pigeon, is sure to the person involved. There is the matter of providential openings: if a man is called of God he will also be called by the church to a place of service, the

field often being determined by such calls. There is something to be said for a thoughtful consideration of one's own aptitudes for certain areas of church work. Some men are gifted for evangelism, others for teaching, others for administration of a church (or larger unit). It is not out of harmony with submission to the will of God for us to bring to bear upon a decision our sanctified judgment, for as often as not this is God's medium of communication with His servants. There are also needs in the church at given times, so that a man may be called to be a pastor at one period, and to be a missionary or evangelist or chaplain at another. These are variations in the ministry, but they are not at variance with one another.

II. THE MINISTRY AS VOCATION

This is basically a vocation. It is different from a business, though it has definite business overtones. It is different from a job, though every minister knows it is a job. It is even different from a profession, though it will often be thought of as a profession to differentiate it from a business or a job, which it definitely is not, in the true sense of those terms.

Perhaps it is the only occupation in which finance is not a principal, if not *the* prime, consideration. Many ministers move for less money instead of for more, or change to another type of ministry at great financial sacrifice just because they believe this to be God's will for them at that time. Money is NOT the main thing—it must never be!

Is there any release from this calling? We read that "the gifts and calling of God are without repentance." But some seem, even apart from sickness or normal retirement, to find a release. Whether this indicates that they were mistaken at first, or that they actually have been released by God, is something we shall have to leave between them and their Lord, declining to pass judgment ourselves. To say the least, this is not the normal situation, and for the preponderant majority approaching 100 percent the call is a lifelong one from which we shall not seek release or want

to find it, for the ministry carries its own rich reward with it.

What about the call to special work? Some men have turned down flattering administrative positions because they felt God would have them stay in their pastorate, while others have accepted such positions convinced God would have them in those places of leadership. There are men who have felt evangelism to be their forte, yet they have not disdained to strike a few chords in the local pastorate in learning how to master the instrument of evangelism, and they have thereby much increased their usefulness.

The mission field is a specialty all its own and requires a special breed of people. While some have conceived their call to be to a particular field, they have been willing to accommodate themselves to another. R. T. Williams, Sr., used to say that a man was called to be a missionary and it was the church's responsibility to decide the field. Not all will agree with this, but it merits thoughtful consideration.

A fruitful field of service is the military chaplaincy, and some of our finest men have entered this, knowing the isolation it brings from the main-line ministry of the church, but knowing too the needs of our fighting men.

A place of tremendous responsibility is the administration or teaching in a Christian college or seminary. Yet the minister in this field is often a "second-class citizen" and felt to be a bit out of the mainstream. He is even looked at askance by some who suspect that his scholarship may be a peril to the church. Yet perhaps no group of men have been more loyal or spiritual than our college leaders, from Dr. Bresee to Dr. Brown, with the Dr. Whites and the Dr. Grays and other colors in between!

The assistant or associate minister is also in a position fraught with personal peril, if one is to think of prestige. But there are men who have special ability to work with others and to carry out the plans handed to them by a superior officer. The question might be asked: Should this be limited to an older man who wants lighter respon-

sibility or to a neophyte who wants to learn how it is done? Or should it be considered a "calling" all its own? We may have varying answers but it is good at any rate to ask the question.

While the pastorate may be considered the norm of the ministry because it deals with basics on the field, yet the others are not thereby to be considered abnormal or subnormal. We all need each other, and none of us needs to lower the other man's calling to make our own important; we shall have all we can do to fulfil the Lord's purpose in our own lives.

III. THE EMOTIONAL EFFECT OF A CHANGE IN VOCATION

How can a "called" person best handle his emotions when circumstances dictate a change of life's work? What about the effect of a "vote-out" on the morale of the preacher? How does it affect his family when his children cannot possibly imagine how anyone could vote against their daddy? And, for example, what about the immediate change of a pastorate which is almost necessary for our preachers, due to our ecclesiastical setup and the financial problem of time off between pastorates? These are real problems for which we have no pat answers—yet even to ask the questions may help us a bit.

To get even deeper into the emotional angle, what about the evangelist who cannot get calls three or four months out of the year because of the holidays and of our over-institutionalization? And what about the assistant minister or director of religious education or minister of music who perforce must offer his resignation shortly after a change of pastors is made? What does this insecurity do to these important people in the life of the church?

At all of these points a true call is essential if the minister is to preserve his "cool"—and how essential that is! Otherwise strong men have literally scuttled their usefulness by rash words or self-pitying attitudes at such times. And they are admittedly difficult times.

From the relatively secure position of a pastor (some of my pastor friends

may want to question that!) it may be easy to say, "But they should trust the Lord!" Yet we must remember that the evangelist is the only man in the church who has no stated salary, and the various assistants are the only people in full-time service who are forced to resign for reasons which are entirely outside their control, for which they have no responsibility. This is not to say our system is wrong—but it will be wrong if we don't take a good, hard look at it now and then. We overhaul our ecclesiastical machinery every four years if we see fit. In any mechanical adjustments we may have a hand in engineering, let us remember the human factor and not make it harder for men to answer the call of God for them.

There have been successful efforts during the past few quadrenniums to stabilize the pastorate and administrative positions by making four-year extended calls possible and desirable (which, incidentally, is the longest period for which any minister may be called in any position in the church, unless occasionally a college administrator).

In order to stabilize the situation of an evangelist we will always have serious problems unless or until we do something to limit the number. Lest anyone cry havoc at this point, may we indicate that we do limit workers in every other field—so it must not be too unspiritual a proceeding! There is, as we know, a very serious effort being made by the Department of Evangelism to stabilize at least the income of evangelists, but with the exception of a few bright stars in the evangelistic firmament our men have a hard time making both ends meet—in fact, they have to eat tongue and oxtail soup to do it!

Thus far we seem not to have hit upon anything that will help the assistant, except to have a good "clearinghouse" for vacancies and candidates—but as soon as the seller's market becomes a buyer's market, this will not be enough. Inflation will, sure as the world, bring devaluation.

In the main we have just pointed up the questions and hinted at a few solu-

tions, but there is no easy way. In spite of all the problems, we come back to the same place we started: we do steadfastly and confidently affirm "yes" to the question, "Is a call valid for the ministry today?" And there is no more wonderful knowledge than to know that "God has His thumb in my back," to use J. B. Chapman's picturesque phrase. This holds us steady under pressure (which is the surest sign of true maturity); this gives us patience when the results are meager, so that we don't blow up at people (which is the surest sign of immaturity); this gives us wisdom when finances are inadequate, so we won't lash out at the board or the entertaining pastor or whoever has the last word on our income.

This sense of God's certain call keeps us on the track when other apparently more rewarding situations are offered; it gives us perspective within our own milieu, so that moods and discouraging hours do not rule us (though they must be tolerated and disciplined). We recall that Spurgeon said that many times during his highly successful London ministry he wrote out his resignation on Sunday night, only to tear it up on Monday morning! If he, with a regular crowd of 3,000, was often tempted to give up, surely we will be—but the beauty of it is, we don't need to give up—we can just go on, knowing God has called us.

Unreasonable as it may seem to the worldling in this secular age, unlikely as it must appear to the hireling in this materialistic age, illogical as it looks to the professional in this specialized age, and inscrutable as it is to us who are right in the thick of it—God still calls His workers—and men and women still respond gladly in the freshness of idealistic youth, soberly in the awareness of mature adulthood, serenely in the mellowness of age. May it always be thus: may the romance of that first call, like the romance of true love, irradiate all our lives until we fully realize the truth of that verse, "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day" (Prov. 4:18, ASV).

The New Altar in Dallas

The "mourners' bench" extends from one side of the auditorium to the other at Beulah Park, the Nazarene campground of the Northern California area. When Dr. W. A. Criswell, pastor of the First Baptist Church in Dallas, Tex., entered the pulpit, he thought the altar a bit unusual but paid no attention to it as he proceeded to pour out his heart to the Baptist ministers who were gathered there.

On Thursday night, while Dr. Criswell was speaking, a minister seated in the middle of the congregation stood up, walked to the aisle, and came down to that "mourners' bench." There he fell on his face and began sobbing aloud to the Lord. Soon others came until there were several hundred down there crying out to God. Dr. Criswell says, "I had never seen such a thing before in my life."

When he returned to his church in Dallas, he received a letter from a pastor in California. The pastor said, "I am the man that stood up while you were preaching and came down to that mourners' bench and fell on my face before the Lord. I want to apologize for doing it. I never meant to do it. I had never thought of such a thing. I am rather shy and retiring. That's the last thing in the world I ever dreamed I would do. But it was like this. My wife and I had grown so discouraged that we had made the decision to resign our church and I had made the decision to quit the ministry. I was going into secular work." He continued, "Thursday night while you were preaching, something happened to me and I found myself down there at the front, on my knees and on my face, crying out to God. I recommitted my life to the Lord. I started all over again with Jesus. I have come back and I have told my wife and we are carrying on this work and looking to God to bless us."

Dr. Criswell wrote to this man saying, "Sir, of all the things that ever happened to me in my ministry, never was there anything like that. I want you to pray with me that God will give me courage to do something that I want to do. For it has been born in my soul, if God would give me strength and help and stand by me and give me the love and hearts of the people, I would build a mourners' bench, a prayer, rail, from one side of our church to the other."

A short time after this, Dr. Criswell told his deacons of this experience and of his desire. They said, "As God may lead you Pastor, so let it be." So an architect was secured and a mourners' bench was built. Now every Lord's Day when the invitation is extended after the sermon, everyone who comes down the aisle kneels there. Dr. Criswell says, "I cannot tell you how many times my hand, as I have bowed and prayed, has been covered with hot tears . . . And it is revival every Sunday. Not a revival, but *revival*."

From the *Observer*, Department of Evangelism.

We call it our altar—but
it may not be what we
want it to be

A Mourners' Bench or — ?

By John D. Adams*

Pastor, do you realize there are salesmen traveling across this country who could change the theology of the Church of the Nazarene? These men are selling church furniture. Pews, pulpits, clergy pews, and Communion tables are basically about the same. But altars are not!

The usual furniture catalogue will show a Communion rail which the salesman will often call an altar when in evangelistic circles. The normal "altar" is different, and a mourner's bench is different still. Now if you accept a Communion rail as an altar you could be responsible, in part, for eventually changing our emphasis from repentance-conversion to Communion-conversion. Impossible? It has happened in other denominations.

All right then, what are Communion rail, altar, and mourners' bench?

A communion rail is usually about 34 inches high with a rounded rail four inches wide at the top. A padded kneeler raised from the floor on the congregation side is sometimes included. There may or may not be a tray for Communion cups on the pulpit side. These Communion rails (or altars) usually are quite open in the middle with very beautiful artwork around the upright supports. Sometimes there is a center section that is removable while each side of the altar is fastened to the floor.

The Communion rail is excellent for its purpose, but Nazarenes usually serve Communion only four times a year. The height of this altar makes it very difficult for children and young people to reach the rail. An adult must kneel erect, and an altar worker must kneel on the floor and would therefore be further from the altar than the seeker. In any case, those around this type of altar would soon tire and be tempted to retreat before the victory.

The second altar we mentioned is built right into the front of the platform with a padded kneeler three or four inches above the floor. These altars are usually built when the platform is constructed and they vary in height as the platform varies in height from the floor of the sanctuary. Sometimes the furniture salesman will sell a rail stained and built with the same wood as the furniture. These rails vary from four to seven or eight inches wide.

This second-type altar almost completely eliminates face-to-face personal work around the altar. The young people are isolated here again by height, and the temptation is present to sing them through rather than pray them through because "everyone was getting tired."

The third type is the mourners' bench. It is usually about as long as the pews, 16 inches high, and at least

*Pastor, Zelienople, Pa.; also district builder.

12 inches wide at the top. The top should be about two inches thick for weight and strength and have vertical supports every four feet. A mourners' bench is not fastened to the floor, and usually it is positioned far enough from the platform that a person can kneel comfortably facing the congregation.

Sixteen inches in height allows children the use of the altar, and adults can put their heads down in their hands in godly sorrow for their sins. Make sure you have good carpet with rubber padding under it, and wide enough to cover both sides of the altar—six to eight feet wide should be adequate.

The last altar described is not expensive. I had two built for my church, each 12 feet long, made from solid cherry, in a cabinet shop, at a total cost of \$140.

Did I hear someone say the Communion altar is beautiful and new, and the mourners' bench is old-fashioned and not so pretty? I won't argue that point but, brethren, we are here for a purpose and it is not to be pretty.

If you have the built-in-type altar around the platform, just take the kneeler off and put a baseboard molding in its place.

Brethren, we have a job to do—it takes the best tools to turn out the best job. Would a mourners' bench conflict with the atmosphere you have been trying to project among your people? I learned this phrase at a district gathering gabfest: The same tool turns out the same product every time.

If the artistic Communion rail has not worked for other denominations, what will it eventually do to us?

Form is important, but
proper use is even more so

The Evangelistic Invitation and the Altar Service

By Kenneth L. Dodge*

This is an area in which it is impossible to set absolutes. Each service must be influenced to a large degree by many varying factors. It seems to me, however, that there are a few basic principles which we can follow that ought to be of some help.

The Invitation

First concerning the invitation. There are four points I should like to make. Number one is: *Always be specific*. In his book *Overseers of the Flock*, Dr. Williamson says, "Indefinite altar calls always produce intangible results." Much of the material in

*Pastor, Immanuel Church, Rochester, N.Y.

this paper comes from the same book. Each service should have a specific purpose behind it. Let us make our message so clear that we can give a specific invitation to which people can respond with understanding and not confusion. Sometimes we are appealing directly to the unsaved. Another time we are appealing to the backslider or the unsanctified. Make your message and your service and your invitation specific. There may be times when you can ask everyone to come and pray, but general invitations such as for all who need spiritual help to come and pray are confusing and unprofitable. Everyone needs spiritual help, and if you issue that kind of invitation, be sure that you as preacher lead the way to the altar. Clear-cut appeals will produce clear-cut results, and the fruit will be abiding.

Second, do not attempt to get people to the altar prematurely. Many prospective converts and church members have been lost because we sought to get them to the altar before they were ready to come. A few people may be ready to come forward to pray the first time they are in a service, but such persons are the exception to the rule. The great majority must be prepared for that step with diligence and skill. The prospect may need a number of calls from the pastor in the home before that important decision is reached. The confidence of the prospect must be won. A sincere and valued friendship may need to be cultivated. Much prayer may be required to melt away the indifference and lead the will to surrender and repentance. An ultimate victory is much better than a premature response which finally ends in defeat. Better to let the fruit ripen than to pick it green.

Third, have it firmly in mind what you are trying to accomplish by an

altar service. A church cannot have too many converts, but it can have too many seekers. A church can develop a false conception of altar services and insist on everyone's making public confession of every personal need which may be experienced until the entire church is running to the altar habitually and stability of Christian character is unknown. Much of the work done at the altar in some churches could more effectively be done in private conversations with confused and temporarily defeated persons.

Fourth, what about the length of the invitation? At times when special manifestations of God's Spirit are in evidence, altar calls may be prolonged but these occasions are not frequently witnessed in regular church services. Therefore it seems wise for pastors not to prolong their altar calls. Rarely should it be pressed beyond the time taken for one invitation hymn. Close the service with the note predominant that mercy's door is still open; never let it end in an atmosphere of finality and doom. That which has not been accomplished in one service may be in the next. That people do not come to the altar is no sign that the Word has not been effective. There must be seedtime as well as harvest.

The Altar Service

Now, what about the altar service itself? For the purpose of this paper, the altar service begins when the invitation ends.

In passing I mention a few obvious facts that should not require enlarged emphasis. The pastor should always stay and pray until every seeker has been satisfied or dealt with. Discourage physical contact with seekers. Let the women pray with the women and the men with the men.

Developing skilled altar workers is extremely difficult. It is impossible if pastors do nothing about it. Have you had a class in your church designed to instruct your people in good procedure as workers around the altar? The book, *The Christian Worker*, by Theodore Culver, has an excellent chapter in it which you could pass on to your people in a series of prayer meeting talks. Maybe a Christian Service Training class is the answer. Many an individual would honestly like to help during the altar service, but simply does not know how. More and more Christians are sitting back during the altar services instead of coming forward to help the seekers. We cannot reasonably expect any other response if we do not make an effort to instruct our people in this very vital area of church work.

What is the part of the Christian worker during the altar service?

If you have some trained altar workers, they will be alert to the need to go immediately to prayer with the seekers as they come—not waiting until the invitation is concluded before they come forward to pray. This is especially important to the individual who responds immediately to the invitation that may go on 10 or 15 minutes or even longer after he has come forward to pray. Have a Christian worker praying with each seeker as soon as he comes forward.

Be sure that your altar workers pray. Seekers are not talked or sung into the Kingdom. The sermon would be all that was necessary and the altar service eliminated if that were the case. Encourage the seeker to pray. Have him repeat a prayer after you if necessary, but be sure you get the seeker praying. All our prayers will avail nought if the seeker will not or does not pray.

Often the seeker is emotionally

stirred. However, we are not converted by emotions, but by faith. An honest confession is good for the soul, but confessions, though they make us *feel* better, do not save us. The prayer of faith is the instrument of salvation. Therefore we must beware of asking, "Do you *feel* the Lord has met your need?" and asked instead, "Do you *believe* the Lord has met your need?" Our altar work must be centered around faith.

Not a Counselling Session

Asking a seeker to read promises directly from your Bible is sometimes helpful. Counselling with a seeker is sometimes necessary. Sometimes an appropriate altar song or chorus is helpful. However, if the preaching has been simple and specific and direct, the altar call has been extended in the same manner, and the seeker has responded on the basis of clarity and understanding, these methods should not be necessary to an extended degree. The place for counselling is the pastor's study—not the altar. A seeker might well be advised to see the pastor in his study at a later date rather than try to "talk things over" at the altar.

Each seeker should be at the altar with a clear understanding of why he is there, what he is seeking, and how he may expect to obtain it. The altar should be the meeting place of the soul and God. If this is not secured, the soul goes away uncertain and unsatisfied. Going to the altar to mourn is not sufficient, though it is right to go there and mourn, and good to go there and mourn. Going to the altar to get rid of doubt is not a sufficient motive. Doubt will hinder the soul from meeting God. Going there as an experiment to see what God will do implies such a measure of doubt as will

defeat the going. Going there for any purpose other than to meet God in final settlement will not meet the need of the hour. The altar is the place of the soul's last extremity. All question as to willingness on the seeker's part or all questions about willingness on God's part are previously settled. The issue is now final. The soul must meet God for a settlement and the altar is the appointed place and the altar call is the time for it.

Stopping short of this is the bane of the altar worker. Such teaching or such leading of the seeker which proposes to satisfy him short of this is to land him in darkness of spirit and uncertainty, and send him out into the world with no conscious salvation, an empty professor having the form but in reality denying the power thereof.

"Taking the Word for it" is well enough as a means, but will never satisfy as the end. Faith that the Word is true does not satisfy. Only God satisfies. The end and object of truth is not faith, but truth making one true. The end of the promise is not the raising of blissful expectation of meeting God in the sweet by-and-by; it is in meeting and having Him now.

For these special reasons, and for this special end, is the altar. Unless

this is secured, the whole altar service is a failure. I say this because many go to the altar and get nothing; because many invite to the altar and have no such meaning in their invitation or in their instructions at the altar; because the popular estimation or idea of the altar is so hazy that in an ordinary congregation many who go on invitation to pray at the altar never even dream that it is a place to pray and pray until they meet God. For this reason they are ready to jump and run the first time anyone says, "Amen."

In conclusion let me say, Never fail to give a few words of instruction to the seekers who have found victory. I always take time to call on them for a word of testimony, so they will be clear in their own minds as to exactly what has transpired in their hearts and lives at the altar. I try to follow this up with a word of admonition concerning regular devotional habits and faithful attendance at the means of grace. No seeker should be given the impression either directly or indirectly that the victory won at the altar is final, solves every problem, or provides permanent and un-failing victory. This error must be carefully avoided both in the preaching, the extending of the altar call, and at the altar service itself. Make it clear that this is a *start*—not a *finish*.

"The road to God not only has to be sought out and found; it must be cleared by those who do seek to travel it. For each of us, there are special roadblocks: traits of character, attitudes, convictions, that make the travel difficult. And yet, the wonder of God is that, when we cry out to Him, He will give us the tools, the graces, the blessings, to clear the road and reach Him."

—Mrs. June Lamb
Dundee Hills Messenger
Kansas City, Mo.



Put Father in His Place

By Patricia Hershey

I WAS FLIPPING through a rack of dresses when I became aware of a disagreement going on beside me. A teen-age girl was holding a miniskirt up to her waist. Her mother shook her head halfheartedly.

"Lynn, you know what your father thinks about those short skirts," she said.

"I don't care," the girl replied. "He'll never know if you don't squeal. Look at all the times I've kept secrets for you. Besides, you took Bill's part when he decided to wear his hair long."

My visit of the afternoon before suddenly came into sharp focus by way of comparison. I had gone to the home of Katrine, a new girl in my Sunday school class whose parents had migrated to the U.S. only five years before.

The mother was a warm, friendly person. Even her house exuded hospitality. What impressed me most, though, was her constant reference to her husband. Whenever there was a lull in the conversation, a boy about four would ask, "Is it almost time for Papa?"

Later the children came in from school, greeted me politely, and went to their chores.

"I'm going to start some of Papa's favorite muffins for supper," the oldest daughter said, heading toward the kitchen.

As I rose to leave, Katrine asked wistfully, "Can't you wait a small moment and see Papa?"

By this time I was undeniably curious about this remarkable man who commanded such love and respect from all his family. I didn't really need the mother's second invitation. "Yes, sit a moment until Lawrence comes."

The shock of meeting Lawrence was almost too much. Instead of a well-dressed man of brilliant speech, a small man, twisting nervously at a mustache and talking brokenly in the accent of his native tongue, acknowledged the "teacher of his leetle Katrina."

I had pondered the mystery of this man's place in his home all day. Now as I overheard the conversation next to me, the answer came: *It's not who or what the father is personally, but the mother's attitude toward him, that makes the difference.*

Our husbands can take their proper place at the head of the house only as we respect and honor their wishes, thereby giving our children the desire to do likewise.

We may say that Dad is boss, but deep in our hearts we know that this is not so, for we generally do as we please if there is a conflict of wills. Children are quick to notice the difference between professed attitudes and real attitudes. If my husband is respected and loved by me, my child will acquire the same feeling for him. If he sees that what Father says and wants counts with me, he cannot fail to be impressed and influenced.

Young children need a hero. Why

not Dad? It is an immeasurable boost to a father's ego to know that he is the most prominent person in his child's life. He will do all that is within his power to live up to what his child believes he is. It is the attitude of Mother that can make Dad a hero. A child cannot verbally be told Dad's place in the home. He must be shown the practical outworking of this truth.

Since my own discovery, my son, David, greatly anticipates the return of his daddy every evening. This is the climax of his day—and mine. Since morning we've been talking of things we want to tell Daddy. We lay the paper out, prepare something for supper that Dad likes, pick up toys in the living room, so that it will look nice for Daddy. All of these things say to David that his dad is important.

Karen Milt was an excellent housekeeper. Her husband, Barry, always left the bathroom in a mess. This trait aggravated her until she was constantly nagging him about it. Her bitter attitude caused her to forget that Barry was a good provider, gentle with her and the children, as well as a spiritual help in the home.

One morning while reading the Bible and praying, Karen realized that a nagging wife is not a submissive wife. Her attitude changed. The chore of cleaning up the bathroom after Barry became a task of love.

Part of our submission to our husbands is to be satisfied with their salaries. It isn't always easy to cheerfully give up what we would like to buy, but God says, "Be content with such things as ye have" (Heb. 13:5). Our happiness and that of our children does not depend upon the size of our bank account nor the furnishings of our home.

Another time to show our love and appreciation is at mealtime. Although it is the man's function to provide food, it is our responsibility to see that it is served attractively, on time—and in a harmonious, pleasant atmosphere. A

husband's supposed faults and shortcomings should never be discussed in front of children.

Among the greatest satisfactions in life are the memories of happy relationships in a well-balanced home. When we create a happy environment, we build for the future. The home is the most important thing in the life of every child, for there he learns the values on which he will base his life.

Father's place in the home should be one of authority. If a child learns to submit and obey at home, obedience to authority outside the home will be natural. It also will be easier for a child to obey God if he has learned to respect the authority of his father, for a child's concept of God is closely tied to his concept of his earthly father.

A man who is privileged to have a wife who is lovingly submissive and who creates within the home an atmosphere free from bitterness and unfair criticism will meet the struggles of life without being unduly shaken. He will feel a peace within. Nervous problems are unlikely to affect him. His future may be uncertain—but a man who is foremost in his own home is equipped to face the world.

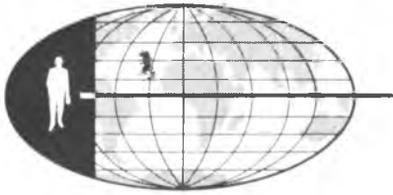
Recently a national magazine recognized the trend of today and printed an article entitled:

*A Message to: The American Man
Urge You Return
To Head of Your
Family Soonest.*

My husband may not have any outstanding talents that the world would acclaim. But he is unique in that he is God's gift to me. A husband needs to be taken and loved for himself. We need to stop regretting what he isn't and put more emphasis on what he is. In obedience to God, let us love, honor, cherish, and obey him. Let us put Father in his place—as head of his household.

An unbridled tongue is far more devastating than the modern implements of warfare.

—Henry T. Beyer, Jr.



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

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HOW ABOUT THE SUPPLY OF NEW MINISTERS?

Rev. Fletcher Spruce has provided the district superintendents with a very informative set of statistics concerning the preparation of ministers. He notes a serious decline in 1959. There was another general decline in licensed ministers in 1963 and 1964. The general statistics for 1965, 1966, and 1967 show a gain in these callings and the Nazarene colleges and seminary had a very definite part. The chart below indicates the number and percentage of new students indicating plans for full-time Christian service and in like manner shows the number and percentages of graduates of the Nazarene colleges and seminary who plan to go into Christian service.

CHRISTIAN SERVICE VOCATIONS

	New Students		Graduates	
	1966	1967	1966	1967
Ministry	286	456	117	155
Missions	137	158	21	32
Christian Education	24	41	11	17
Church Music	46	35	17	15
Further Study	—	—	47	67
Totals	493	690	213	286
Percentage	17.7%	22.7%	20.2%	24.2%

These two good years are a victory for the whole church. The pastor and the local church had a definite part. The colleges and seminary take their responsibility seriously. God still calls men. It is ours to lend encouragement and enable our young people to answer His Call.

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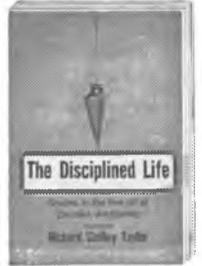


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Involvement Is News!

THE SMALL ARCADIA Church of the Nazarene got involved in a big way in its community, near Pasadena, and it made news in the *Los Angeles Times*.

A Sunday school teacher, Gloria Morris, 26 years of age, grew tired of teaching a small class. She and two teen-agers went visiting one Saturday and the next day they had 15 new young people in the class.

Now altogether about 40 teen-agers have come. Some border on the hippie class and some know the feel of smoking "pot."

The youths meet Thursday and Sunday nights at the church for socializing, snacks, and "some religion."

Money for refreshments has come from the teacher, Miss Morris, a dental technician, and the pastor, Rev. E. H. Edwards.

He says the new teens have been hard to deal with because "they are heathen in the true sense of the word—unenlightened as to Christ—and they are noisy."

But most of them have come to the church altar at one time or another in Sunday services as a sign of their "willingness to have faith."

At a special meeting of the congregation, the 35 members considered how far they should go to reach "far-out" youth, the newspaper reported. About 75 percent voted in favor of continuing to invite the teen-agers.

The other 25 percent agreed to cooperate as long as the teen-agers do not get completely out of hand.

But the same 25 percent also hinted they might drop their membership. "There is a difference between a rescue mission and a church," one of these members stated.

The *Los Angeles Times* recognized in the church effort a real news story in the realm of religion.

For did not the Master of the Feast command: "Go out into the highways and hedges and *compel* them to come in"?

O. JOE OLSON

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The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 8 The Dynamics of Purity

SANCTIFY them through thy truth . . . for their sakes I sanctify myself, that they also might be sanctified through the truth" (vv. 17-19). We have already examined what it means to be sanctified or made holy; now we must explore the means by which such an experience may become effective. We need to know not only the *what* but the *how* of purity.

This prayer indicates both by open declaration and plain implication the dynamic agencies which make sanctification real. There are three:

1. We are sanctified by God the Father.
2. We are sanctified by the sacrifice of the Son.
3. We are sanctified by the Word of God.

These three agencies are not separate. They do not act independently. They are never at variance. Each supplements and perfects the operation of the others. It must be noted very carefully that sanctification is a divine work.

There are conditions to be met, there are responses to be made, but essentially and finally it is God's prerogative alone to sanctify. Our best human efforts can never achieve this.

1. We are sanctified by God the Father

The appeal of Jesus in this prayer is directed to God alone, whom He addressed as "righteous Father" and "holy Father." God is the original and only Source of true holiness. This is the very essence of His moral character. "Holy, holy, holy," chanted the seraphim, as they veiled their faces and feet before the awful majesty of His blazing, spotless purity.

God is not only holy in himself, but He is the only Source from which all holiness flows. The purity in which man was first created was a part of God himself. Man was made in His image, partaking of His very nature. The holiness of the angels is the creation of God.

We cannot make ourselves pure. We are too weak and too corrupt. The defilement of the human heart is so deeply ingrained, and its deceitfulness so subtle, its motives and desires so

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twisted and depraved, that the only cry we can make is, "Woe is me! for I am undone," and, "O wretched man that I am! who shall deliver me?" Not only are we too hopelessly weak to purify ourselves; there is no human agency outside ourselves to help us in our plight. The church cannot cleanse us, ceremony cannot confer it, no man can impart it. We are shut up to God.

Thank God, He does not fail us. One of the Hebrew compound names of God in the Old Testament is *Jehovah-M'qad-dishkhem*, which simply means, "The Lord that sanctifieth" (see Exod. 31:13). He is the sanctifying God. "I am the Lord which sanctify you," is repeated over and over in the Book of Leviticus (20:7-8; 21:8, 15, 23; 22:9, 16, 32). In the New Testament, Paul appeals to God on behalf of the Thessalonian church, "The very God of peace sanctify you wholly" (I Thess. 5:23). It is God who sanctifies. The Spirit of God is called the "Holy Spirit" not only because He is holy in himself, but also because He is the "holy-making Spirit."

2. *We are sanctified through the sacrifice of the Son.*

Jesus said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (v. 19). It is self-evident that the spotless Lamb of God did not need to be purified. Sanctification in reference to Jesus is used in the sense of separation and consecration. In a very real sense sanctification may mean "devotion to sacrifice" or "devotion to death." The altar was said to sanctify the gift, setting it apart for sacrifice and for the service of God. Jesus sanctified himself when He responded to the challenge in eternity, "Whom shall I send, and who will go for us?" When He replied, "Here am I; send me," He sanctified himself. When He laid aside His glory and humbled himself and became a man, He sanctified himself; when He set His face to go up to Jerusalem and to death, He sanctified himself. When He allowed cruel men to bind Him and nail Him to the Cross, He sanctified himself. In all this He devoted himself to God for a

great and glorious purpose—"that they also might be sanctified." All He did was "for their sakes." In Heb. 13:12 we read, "Wherefore Jesus also, *that he might sanctify the people* with his blood, suffered without the gate." He died not only that we might be forgiven but also that we might be sanctified. Turning back to Heb. 10:10 we read, "We are sanctified through the offering of the body of Jesus Christ." The mighty, effective agency in our cleansing is the precious blood of Jesus Christ. Because *He died we* may be made holy.

3. *We are sanctified by the Word of God.*

Jesus prayed, "Sanctify them through thy truth: thy word is truth" (v. 17), and again, "That they also might be sanctified through the truth" (v. 19). In what way are we sanctified by the Word of God? In the first place the Word of God is a Lamp. It does the work of *enlightening the mind* regarding the way of holiness. It shows us the delightful Canaan that God has provided for His children. The spiritual appetite is awakened and stimulated by the Word of God. In the second place, the Word of God is that sharp, two-edged Sword of the Spirit that *strikes conviction* deep into the carnal heart, exposing the depths of its inmost corruption and leading the soul to cry out in utter desperation, "O wretched man that I am! who shall deliver me from the body of this death?" In the third place, it is from the Word of God that *the precious promises invite* the hungry soul to step out and prove the cleansing power of God. "And the very God of peace sanctify you wholly," is followed by the triumphant assurance, "Faithful is he that calleth you, who also will do it." "Faith cometh by hearing, and hearing by the word of God." By faith in the living Word of God we trust the cleansing blood of Christ and believe to make it real. It is the Word of God that continually *approves, corrects, checks, inspires, and guides* in the way of holiness. It is God working through the blood of Jesus and His own living Word who answers this prayer of Jesus,

"Sanctify them." The gracious work of sanctification is continually in operation, for we read, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

Gleanings from the Greek New Testament

by Ralph Earle*

I Thess. 2:5-12

"Flattery"

Lightfoot says of the Greek term here (v. 5): "*Kolakeia*, a word which occurs here only in the New Testament, is defined both by Theophrastus . . . and Aristotle . . . to involve the idea of selfish motives. It is flattery not merely for the sake of giving pleasure to others but for the sake of self-interest."¹

In the same vein Milligan writes that *kolakeia* "carries with it the idea of tortuous methods by which one man seeks to gain influence over another, generally for selfish ends."² He adds: "How easily such a charge might be brought against the Apostles is evident from what we know of the conduct of the heathen rhetoricians of the day."³

"Cloak" or "Pretext"?

Thayer defines the Greek word here, *prophasis*, as follows: "A pretext (al-

leged reason, pretended cause) . . . such as covetousness is wont to use, I Th. ii. 5 (. . . the meaning being, that he had never misused his apostolic office in order to disguise or hide avaricious designs)." Arndt and Gingrich note that originally the word *prophasis* meant "actual motive or reason, valid excuse," but that it soon came to mean "falsely alleged motive, pretext, ostensible reason, excuse"⁴—and so here "pretext." This is probably the best rendering.

"Burdensome" or "Authority"?

The Greek literally says (v. 6) "to be in a burden" (*baros*). Milligan gives a clear explanation of this word. He writes: "*Baros* is here understood (1) in its simple meaning of 'weight,' 'burden' . . . with reference to the Apostle's right of maintenance . . . or (2) in its derived sense of 'authority,' 'dignity' . . . pointing to the honour they might have expected to receive at the Thessalonians' hands."⁵ He goes on to say: "The two meanings are however compatible, and it is probable that St. Paul plays here on the double sense of the phrase."⁶ Lightfoot agrees.⁸

The standard lexicons favor the second meaning here. For instance, Arndt and Gingrich have for this passage: "Wield authority, insist on one's importance."⁹ So also do most of the modern translations. Weymouth, for example, has: "We might have stood on our dignity" (cf. NASB—"We might have asserted our authority")

"Gentle" or "Children"?

The difference is only one letter in the Greek. "Gentle" (v. 7) is *epioi*; "children" (C. B. Williams, Beck) is *nepioi*. Undeniably the latter has the stronger support of the earliest manuscripts. But the former seems to fit better in the context. Milligan writes: "The reading here is doubtful. If *nepioi* . . . be adopted, the whole clause is the avowal on the writers' part of their becoming as children to children, speaking . . . baby-language to those who were still

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babes in the faith. . . . On the other hand, if the well-attested *epioi* . . . be preferred, the Apostolic 'gentleness' is placed in striking contrast with the slanders that had been insinuated against them. . . . This agreement with the context leads most modern editors and commentators to favour *epioi*.¹⁰ However, Lightfoot seems to defend *nepioi*.¹¹

The extreme difficulty of deciding between these two readings is shown by the fact that of two equally good scholars, Moffatt has, "We behaved gently when we were among you," while Goodspeed has, "We were children when we were with you." Probably we shall prefer to go along with the majority of recent versions (e.g., RSV, NEB, NASB) in reading "gentle" here. This fits perfectly with the next clause, "even as a nurse cherisheth her children."

"Nurse" or "Nursing Mother"?

The Greek word is *trophos* (only here in NT). It comes from the verb *trephe*, which means to give give food to, and is used of a mother nursing a baby at her breast (Luke 23:29). So some (e.g., Weymouth, Moffatt, Goodspeed, C. B. Williams, NASB) prefer "nursing mother" here. But "nurse" is still widely used (e.g., RSV, Phillips, NEB).

"Cherisheth" or "Tenderly Cares for"?

Of the verb *thalpo* Thayer says: "1. properly to warm, keep warm . . . 2. . . . to cherish with tender love, to foster with tender care."¹² The word is found only here and in Eph. 5:29. Probably the best translation for our day is "tenderly cares for" (NASB).

"Affectionately Desirous" or "Yearning Tenderly"?

The verb (v. 8) is *homeiromai*. It means "to desire earnestly, yearn after."¹³ Charles B. Williams gives the sense well: "We were yearning for you so tenderly."

"Labour and Travail"

The first noun (v. 9) is *kopos*, the second *mochthos*. Lightfoot points out very well the distinction between the two when he writes: "*Kopos* (from *kopto*) is properly a 'blow' or 'bruise,' and hence signifies 'wear and tear,' the fatigue arising from continued labour, and hence the labour which brings on lassitude. In *mochthos* on the other hand the leading notion is that of struggling to overcome difficulties." Perhaps the best translation is "labor and hardship" (NASB).

"Chargeable" or "A Burden"?

The Greek has the infinitive of the verb *epibareo*. This is from *baros*, the noun which occurs in verse 6 above. So it literally means "be a burden upon" (*epi*). Paul had labored and toiled night and day, so that he might not be a financial burden upon his first converts at Thessalonica. This shows the unselfish love and consecrated devotion of this man of God.

¹Notes on the Epistles of St. Paul, p. 23.

²Thessalonians, p. 19.

³Ibid.

⁴Lexicon, p. 552.

⁵Lexicon, p. 729-30.

⁶Op. cit., p. 20.

⁷Ibid., pp. 20-21.

⁸Op. cit., p. 24.

⁹Op. cit., p. 133.

¹⁰Op. cit., p. 21.

¹¹Op. cit., p. 24.

¹²Op. cit., p. 282.

¹³Abbott-Smith, op. cit., p. 316.

When opportunity is within the range of our ability it is our responsibility.

Opportunity plus responsibility calls for initiative.

—Hugh C. Benner



Sermon of the Month

"The Spirit . . . of Power, and of Love, and of a Sound Mind"

(II Tim. 1:7)

By Mark F. Smith*

Kathleen Norris wrote for the *Reader's Digest* a most interesting article on happiness. In substance she said, "I was attending a beautiful wedding recently, and on every side I heard people wishing the bride and groom happiness. I heard a voice say, 'I am sure they will be happy; she is so lovely and he is so handsome!' Then another said, 'They are bound to be happy; their parents have given them a nice car and lovely home.' And someone added, 'He has such a fine position.' In my mind was ringing, 'Fools, fools, fools! Won't people ever learn that happiness is not made up of houses and cars, positions and looks? It is the harvest of thoughts, attitudes, and lovely, living things.'" Jesus taught that the kingdom of Heaven is within us and is not made up of material things.

Paul wanted Timothy to be happy. He loved him; he called him his spiritual son. In his letter, he gave to him a basket full of jewels—jewels that were not mined from earth, but fashioned in heaven and sent to earth to make people happy. Look carefully at these four jewels:

I. God has not given us the spirit of fear.

Someone once said that the two greatest enemies to abounding life are fear of the past and fear of the future. The fear of the past centers around guilt. It did not have to be written in the Bible for it to be true—"Be sure your sin will find you out,"

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and, "With what measure ye mete, it shall be measured to you again." Men without God live in constant fear of the past.

They likewise live in fear of the future. Uneasiness, fretfulness, and worry are all companions of the people who have not anchored their souls in God. One of the wonderful things about Jesus was His fearlessness as He walked the dangerous pathway of life. He was anchored to the fact that "all things work together for good to them that love God."

II. God has given us the spirit of power.

When we think of power, we think of turbines and electricity, of locomotives and the atom, forgetting that all power is the gift of God. This is a spiritual fact as well as a physical one. For man to be transformed, he must be born again. Then he must receive power, the Holy Spirit coming upon him. This is not an attached, booster-type thing, but the Spirit of God who abides and dwells within and works out through the talents and personality, in the way He chooses. Someone has said that the "sword of the Lord and of Gideon" is the way to win the battles of life. A man once remarked of his Christian friend, "He will make a Christian of me if I stay here very long!" The Holy Spirit never seeks supermen—He seeks to empower ordinary men. Julius Rosenwold, once president of Sears, Roebuck & Company, is reported to have said, "When you have a lemon, make lemonade."

Dale Carnegie, in his book *How to Stop Worrying and Start Living*, tells about Thelma Thompson of New York state, who with her army husband found herself living in Twentynine Palms, Calif., in the Mojave Desert. She said she hated the place; she loathed it. The heat was 125 degrees and there was scarcely a soul to talk to but Mexicans and Indians—and most of them couldn't speak English. "The air was full of sand, my food was full of sand, there was sand in my hair, on the floor—everywhere!"

She was so utterly wretched that she wrote her parents and told them she was giving up and coming home, that she would rather be in jail than here. Her father answered her letter with two lines—two lines that altered her life: "Two men looked out from prison bars; one saw the mud, the other saw the stars."

Thelma soon made friends with the natives. They showed her how to weave and make pottery, and gave her favorite pieces. She studied the fascinating forms of cactus, yucca, and Joshua trees. Together they raced the turtles, learned about the prairie dogs, watched the desert sunsets, and hunted for seashells that had been left there thousands of years ago, when the sands of the desert had been an ocean floor.

What brought all this about? The little two-line letter had a spirit—a power—that changed her attitude of mind; and by doing so, it had transformed a wretched life into a most exciting, happy one. She found the stars. Life handed her a lemon, but by the power of God's Spirit she made lemonade.

Paul did this in the Roman prison. He was more than conqueror. Even while he was chained to a soldier guard, he told him about Jesus Christ and His power to save the soul from sin, transforming the life. He won many of these men to the Lord and the Christian way of life. With his prison testimony and his prison Epistles, Paul turned the Roman Empire upside down. His enemies put him in jail, but he converted the jailer. Wherever he went, he taught men the way of life. God wants to teach us that the power of God will enable us to take the frustrations and disappointments of life and make something sweet and beautiful out of them.

III. *God has given us a spirit of love.*

Our love is a miniature of God's. David Brainerd wrote, "I care not where I go,

what I do, or how I have to live, as long as I can win men to Jesus Christ."

Through the centuries, men had known God to be a Being of supreme power, but few men had realized that He was also a Being of supreme tenderness and love, until Christ came. After 20 centuries, this is the one unforgettable revelation—that Jesus loves men.

One of the biographers of Lincoln tells of Lincoln's trip to Richmond to meet Jefferson Davis. Lincoln asked to be left alone in Davis' office for a little while. As his guards and aides closed the door, he walked over and sat down at the desk of the president of the Confederacy. Two hours later they became a little uneasy and softly opened the door into the big office. Lincoln was sitting at the desk, head in hands, and his great frame was shaking with sobs. He loved both the North and the South. He was thinking of the 600,000 of the country's finest men who had been sacrificed to the god of war. He was praying for God to help bind up the wounds of hatred, sorrow, and poverty. He was pleading for wisdom.

Paul describes a love for others when he says, "The love of Christ constraineth us." This love explains my toils, my zeal, my quenchless activity. God, the Holy Spirit, has always taken the initiative against darkness. There is a love for others that comes from God.

IV. *God gives us a sober mind.*

This sobriety isn't set over against a mind intoxicated by liquor, necessarily; but it is set over against intoxication. The mind may be intoxicated with hate or love, with money or anger, or some other base thing.

Paul says that God gives a holy tact—the art of winning souls, a self-discipline, a quietness of mind—that results in happiness. Always remember: ". . . as my Father hath sent me, even so send I you" (John 20:21); ". . . and, lo, I am with you always, even unto the end of the world" (Matthew 28:20). "The Father has not left me alone," said the mother of a large family, "for out of the treasury of His Word, I find quietness of mind and heart, and peace with God and man."

Use the power that Christ offers to make your life what it ought to be. Accept His love and redemption. Take your place in the ranks. Stay close to Him.

Expository Outlines

from II Peter

By Ross Price*

No. 5 Read! Remember! Respond!

II Pet. 3:1-2

INTRODUCTION:

After the digression about false teachers in chapter 2, Peter now returns to his direct Epistle started in chapter 1. He declares his purpose in such phrases as "I write," "I stir you up," "That ye may be mindful."

His is a stated motive, addressed to a certain state of mind, for the injunction of a sacred mandate. He addresses his readers as "beloved" four times in this one chapter.

Thus with this verbal vocative he turns away from the Libertines and their victims to the objects of his affectionate concern.

I. A SECOND EPISTLE

A. Note the short interval between his two letters.

The Greek says, "This is already a second Epistle I am now writing to you," thus indicating that only a short interval of time has elapsed between the writing of I and II Peter.

B. Thus he sought to make his readers doubly secure.

With a twofold warning and reminder. Note the Greek *en hais*, "in which," is plural, having reference to both letters, suggesting therefore the phrase "in both of which."

In both Epistles, Peter stresses the word of prophecy.

II. A SECOND REMINDER

A. "I stir up"

The Greek word, *diegeiro*, means "to awaken," or "to arouse," "to cause to rise up," or even "to revive." Active intelligence is the thing indicated by the Greek term for "mind" used here, *dianoia*. No real learning occurs in a passive mind. Peter's Greek term refers to the mental faculty of moral reflection. Cf. Plato's use of it in

The Phaedo, 66a. It is the faculty of feeling and desiring as well as understanding. (See Matt. 22:37; Mark 12:30; Eph. 4:18; Heb. 8:10; 10:16; I Pet. 1:13.) In I Pet. 1:13 he had called upon them to "brace up" this mental faculty and keep it ready for constant use.

Attention is the first step of obedience. We need to be aroused from time to time, thus making certain that we act from more than mere habit.

B. "Your pure minds"

Here again the Greek term is very graphic. *Heilikrines* is a compound: *heile*—helium—"sunlight," and *krino*—"I judge," or "I criticize," or "I examine." Hence the full term would indicate "something attentively examined in the light of the sun and found genuine; hence pure, clear, unmixed, and unadulterated." There is no covered flaw here. Such a mind is unwarped by sensual passion or by meditation upon what arouses lust.

A man of pure mind believes and loves the truth and grows in holiness by means of that truth. A pure mind is opposed to both (1) erroneous doctrine and (2) excuses for any vices. Peter would have us to be men with minds uncontaminated with error or evasion; undistorted by heresies, and undefiled by licentious thoughts. Reuss uses a valid French insight in his phrase, *Votre Sain Jugement*, "Your sane judgment." Here then is unprejudiced intelligence.

C. "By way of remembrance" (Cf. 1:13; and I Tim. 4:6.)

After the intelligent reception of truth come recollection and reflection. Here is the blessing of an informed intelligence, a well-stored memory. "I seek to revive in your sincere minds certain memories" (Weymouth). "To revive your unsullied mind by way of reminding" (Berkeley).

III. A SOLEMN MANDATE

A. "Be mindful"

Of the "before-the-event-spoken words of the holy prophets." The matter under consideration is not a novelty, not a discovery of the Gnostic Libertines. It came by an inspired utterance and prediction made by holy spokesmen (cf. 1:19).

B. "The commandment"

The Lord's commandment announced by us, the Lord's apostles. (Note the Greek genitives here. Cf. Jas. 2:1; Acts 5:32; Jude 17.)

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Peter surely has in mind such commandments of Jesus as:

1. "Beware of false teachers" (Matt. 7:15; 24:4-5, 11; Mark 13:22; cf. Rom. 16:17; Eph. 5:6; II Tim. 4:3).

2. "Be ready" (Matt. 24:36-39; 44; Mark 13:35-37; Luke 12:40; cf. I Thess. 5:2-4).

3. "Be mindful" (Matt. 24:43; Mark 13:9, 23).

Thus the commandment is a Gospel unit: channeled through prophets and apostles; from the divine Source, our Lord and Savior. Peter knows of the teachings of Jesus, but he also shows evidence of having access to and knowledge of the Epistles of both Paul and James.

CONCLUSION:

Thank God for an awakened and purged memory. Thank God for the sacred and saving commandment. Thank God for those who awaken our awareness of the truth through both of these holy means.

The Treasures of the Heart*

SCRIPTURE: Matt. 6:19-21

TEXT: *For where your treasure is, there will your heart be also* (v. 21).

INTRODUCTION:

The Sermon on the Mount exalts spiritual realities above material externalities. These verses continue the theme to the final illustration of the houses built on the sand and on the rock.

I. THE TREASURES OF THE HEART

- A. Identity. Where heart is, is treasure. Where one is, there is the other.
- B. Heart includes all of self. Where do thoughts turn when alone? Where does love turn? Are our wills saturated in His will?

II. THE TREASURES OF THE EARTH

- A. "Lay not up for yourselves treasures upon earth." "Do not hold, nor tie self to, nor be entangled with."
- B. Their danger. "Moth and rust." Seeds of decay in all. "The last illuminator

and teacher, which is death, antiquates and brushes aside, as of no use in the new conditions, most of the knowledge which men, wisely in a measure, but foolishly if exclusively, have sought to acquire for themselves here below."—A. MACLARN.

- C. They include money, pleasure, etc.
- D. Every earthly treasure is a total loss! Life also lost if entangled.

III. THE TREASURES OF HEAVEN

- A. "Lay up for yourselves treasures in heaven."
- B. Their safety. No moth, rust, decay, or loss.
- C. Include love, mercy, grace. "I carry all my good in me, because my good is God, who is in the heavens, and though in the heavens, dwells in the hearts that love Him."—A. MACLAREN.
- D. Every heavenly treasure is a total gain.

CONCLUSION:

Exhortation to give

L. WAYNE SEARS

God's Call to Christian Stewardship*

SCRIPTURE: Matt. 25:14-29

TEXT: I Cor. 6:19-20

INTRODUCTION:

- A. The call to Christian stewardship is not the command of an arbitrary ruler, but the logical demand of God's plenteous grace. The obligation of: (1) the freed slave, (2) the ransomed hostage, (3) the delivered prisoner. *Illustration:* A southern plantation owner stood in a slave market watching the sale of human beings. His sympathies were awakened by the

*From *Preachable Stewardship Outlines*, ed. by Norman Oke.

*From *Preachable Stewardship Outlines*, ed. by Norman Oke.

screams of a young slave girl about to be sold to a stranger and separated from her family. The sympathetic owner bid higher and higher until his bid was called, and the young Negro girl became his property. He paid the clerk and accepted the papers confirming the sale. Then, to the amazed and indescribable joy of the slave girl, he signed and handed to her the papers declaring her emancipation. Slowly realizing that she had been set free, the girl fell at his feet and cried, "Let me be your slave for all of my life, because you have a right to me."

B. In the text three great declarations are found, which call for three great confessions:

I. "YE ARE NOT YOUR OWN."

"Your body . . . and . . . your spirit are:

A. God's by right of creation.

1. Created in God's image (Gen. 1:26-27).
2. Created for communion and fellowship with the Creator (Gen. 3:8).

B. God's by right of redemption.

1. It was man's sin that brought spiritual death.
2. It was God's initiative, love, and sacrifice that redeemed him.

C. The first great confession: Accept and declare the eternal and unconditional claim of God on all we have and are.

II. "YE ARE BOUGHT WITH A PRICE."

A. As a sinner, man deserved to die.

1. Sinned willfully, with knowledge of the consequences (Gen. 3:3).
2. Sinned against his Creator as well as himself and all God's creation.

B. The sinner cannot redeem himself (Eph. 2:7-10).

1. God required a sinless and perfect sacrifice.
2. Jesus, the perfect Man, perfect Lamb, perfect Priest (Heb. 9:7-14).

C. The price God paid for man's salvation becomes the measure of the ser-

vice to which the Christian is called (John 3:16; I John 3:16).

D. The second great confession: Infinite love and cost were expended in God's plan of redemption.

1. The logical implication of this second great confession is the highest and best in devotion and service.
2. How glorious that any degree of human devotion and service could, in any sense, satisfy the love and cost of our salvation!

III. "THEREFORE GLORIFY GOD IN YOUR BODY, AND IN YOUR SPIRIT."

A. Body and spirit imply the whole man.

1. Anything less than our all is shabby, in the light of Calvary (Rom. 12:1).
2. Anything less than our best is less than the world requires (Matt. 6:24).

B. "Glorify God" means:

1. Praise Him verbally and in attitude, thought, and deed.
2. Declare His glory—tell the world (John 12:32; 3:14; Heb. 2:9).

C. Third great confession:

1. "Love so amazing, so divine, demands my soul, my life, my all."
2. "How much I owe for love divine! How much I owe that Christ is mine!"

*And when before the throne
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat.*

*Jesus paid it all;
All to Him I owe.
Sin had left a crimson stain;
He washed it white as snow.*

FRED REEDY

QUOTABLE

The kingdom of God can never be established by raising money, but it can never be extended without it.



IDEAS THAT WORK

Adding Sparkle to Your Newsletter

If your midweek newsletter lacks personality, you can add the missing ingredient for as little as \$3.00 a month. Since most of these midweek bulletins are produced on an office mimeograph, we must limit our resources to the typewriter, scratch pen, or some pre-cut stencil. Now you can paste up a number of photographs of department heads, contest winners, and even class slogans, calendars, newspaper or magazine clippings, etc., on an 8½ x 13½ sheet of paper and have it electronically reproduced on a master stencil. From this you can clip the item you want to use and cement it into your regular stencil. The results are fantastic and reader-response is at least doubled. We suggest you go to the largest office equipment dealer in your area. He can either make the stencil for you or advise as to who has purchased one of his machines. There are a few pointers you will need before making your layout. Some items reproduce better than others. Grained photos are better than slick finish. Let the dealer advise you in all of this. The miracle machine which sells at about \$1,300 is prohibitive for most churches to own, but a stencil with 10 to 12 photos or clippings at \$3.00 per month is a bargain.

CARLOS H. SPARKS
Johnson City, Tenn.

"Early Christians"

In our church an attempt toward deeper involvement is being made. A Wednesday night visitation program has been set up and is effectively functioning. Through this involvement of the laity witnessing we have had an increase in attendance for the last four months. This visitation program with involved laymen has helped to revitalize

the spirit and vision of the church. We have several elderly women that have been on the sidelines, but through weekly prayer fellowships in various homes they have experienced a deeper sense of prayer and have seen God answering prayer in a wonderful way. We have started a program called "Early Christians" on Sunday morning at 7:00. Laymen are coming with a renewed sense of devotion to God and we are seeing it evidenced in their lives and their work. We are involving our young people in projects and children's work and finding this participation helpful in their lives.

TOM WILSON
Ojai, Calif.

MY PR?BLEM

PROBLEM: Is there any legitimate way I can escape the incessant ringing of the telephone during my morning study hours?

AN OHIO PASTOR DEFINES THE ISSUE:

A government official resigned his position and his successor took up the task. Soon he found himself bogged down, unable to keep up with the work at the office. He went to his predecessor and asked, "How is it you managed to meet all the people who come into the office and yet get your work done? I am bogged down with so many people to talk to." "Yes," replied his predecessor, "and that is your trouble. People came into the office and I listened, but you answer back."

In a large sense, this is the issue at hand. We can receive the call and thank the caller for the information given or we can become a part of social chatter. Our attitude toward the tele-

phone as a "line of communication" rather than a "conversation piece" will determine the use of it. The former encourages briefer use of the phone; the latter, freer and longer phone conversations.

A CALIFORNIA PASTOR CONFESSES:

I used to feel this was a problem, but now being in my fourth pastorate, I've asked myself, When do you want the people to call with their questions—at lunch time, dinner time, or during the evening?

It could be our friend is a bit talkative, which invites "incessant" callers. My people expect short answers. Once I humorously told them in a sermon illustration, "If they just wanted the facts, ask me; if they wanted all the details, ask my wife."

I announced at the beginning of this pastorate my morning office hours, at which time people could call about business. I further said that afternoons were available for conferences and visitation. It seems to me that the best and surest time to be able to locate the minister by phone would be in the mornings. The minister then would not have to be "chatty" and wouldn't have to get his mind clear out of gear and off the track to answer a simple question. My understanding is that busy businessmen can curb needless conversation and I think we can do the same.

A FLORIDA PASTOR TESTIFIES:

When I was leaving one pastorate, I shared this very problem with some good laymen. They informed me that they really hadn't given it any thought, and if they had known of my desire for them to call after my morning study hours they would have been happy to do so.

In my next church I requested kindly that (except for emergency calls) telephone calls be delayed to me until after my study hours—8:00 a.m. to 12:00. Of course this MUST be done courteously.

My laymen have honored this request without complaint and, I believe, without inconvenience. Too, my secretary intercepts what few calls come in during this time, which are usually from persons outside the congregation. She lists them, with the return number, and I return the calls. There are fewer calls this way, because no doubt many things aren't as "important" later in the day as when people first think of them in the morning. It works for me.

AN OREGON PASTOR ASKS:

Who decides what, when, and how much study on any given day, and for what purpose? If the pastor feels he must decide alone, then he fails to feel the heartbeat of his congregation. If it is the congregation, then their needs are discovered and this helps the pastor to know how he is feeding and what changes must be made in the spiritual diet he has been serving. As a good doctor may point out, he needs to listen to the heart of his patient to know how to prescribe the remedy.

The telephone can be the "heart" of the church. Listen in and know how the patient is progressing. There are many ministers who would be delighted to hear from their congregation—even during study hours.

Yes, there are legitimate means to stop the ringing; but remember, you may stop all ringing—and that would be worse than what you now face. I would say, let the calls come; then you will know what lines to study and you will be keeping contact with the church.

PROBLEM POSED: My treasurer tends to assume a protective and authoritative role over church finances, sometimes in disregard of board action. Recently my board authorized the payment of our budgets, but the treasurer balks. How can I handle this situation?

Pastor, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

BULLETIN EXCHANGE

AN OLD-FASHIONED FATHER

Speaking of his father's disciplinary methods, Commissioner Samuel Hepburn, United States national commander of the Salvation Army, said, "It was more comfortable to do what he told me."

WANTED—A FATHER

Wanted, a father who is glad to be his boy's chum, who is interested in the things the boy is interested in.

A father who is fair in his dealings with his boy, whose word can be depended on.

A father who cares more for his boy than he does for his job or business.

Wanted, a father who will be patient with his boy, even when he makes mistakes, who will not insist that everything always be done just as it has for twenty years, but is willing occasionally to try a new way.

A father who can remember that he himself was once a boy.

A father who has time to answer the questions that come to every boy and require an answer even if he has to go to an evil source to get it.

Wanted, a father who does not tell his boy's faults and mistakes before a crowd of people, but instead tells the boy alone.

A father who is clean in life, heart, and speech, a fit example for a boy to pattern after.

Wanted, a father who loves his boy and is not ashamed to throw his arms around his shoulder and tell him so.

Wanted, a father who is a Christian, who has a burden for his boy and his boy's chums, and whose life at home produces confidence in his religion.

Give us this kind of father and you will not have to look far for the right kind of son.

Our true selves are usually revealed in our seemingly trivial acts.

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit where you are sitting, and attend, when you are gone, to those things you think so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make some leagues and treaties, he will have to manage them. He is going to sit at your desk in the senate, preach in your pulpit, and occupy your place on the bench of the supreme court.

He will assume control of your cities, state, and nation.

He is going to move in and take over your prisons, churches, missionary work, schools, and universities.

Clearview, Snohomish, Wash.

J. K. FRENCH

It used to be that Dad dealt out a stern code of discipline to Junior. Then the electric razor took away his razor strap, the furnace took away the woodshed, and the tax worries took away his hair and the hairbrush. That's why the youngsters are running wild today. Dad ran out of weapons.

READING THE NEWS

... when ye shall see all these things, know that it is near . . .

Matthew 24:33

The following comments were penned in tribute to the learned Dr. Charles Elliott: "Throughout his long lifetime, he was a devoted Bible student. In his seventy-seventh year, just a month before his death, he went through the entire Old Testament in three weeks. When asked what he was doing, he replied, 'I'm reading the news!'"

* * *

Prayer is the opening of a channel from your emptiness to God's fullness.

The Nazarene Preacher

Many a man who is counted a fool by financiers has laid up an enviable fortune in heaven.

—Selected

IT TAKES ONLY ONE

*Unkind word to break a heart.
Dirty player to discredit a team.
Penny to start the saving habit.
Gambling den to give a town a bad
reputation.*

*Broken promise to ruin your credit.
False step to mar a good record.
Counterfeit bill to put them all under
suspicion.*

—Selected

Building a Pastor

How can we, as members of the church, help to make our pastor's ministry more effective:

1. BUILD his spiritual power by praying for him. When you pray for your pastor, you pray for your church, your community, and your family.

2. BUILD his reputation by speaking well of him. He will have weak and strong points; his influence will depend upon which of them you stress.

3. BUILD his morale by encouraging him.

4. BUILD his leadership by cooperating with him. For every great leader there must be some great followers.

5. BUILD his pulpit power by hearing him. Full pews challenge a man to prepare and deliver great sermons. Empty benches discourage him.

6. BUT the greatest thing you do for your preacher is to follow the Christ he preaches and embody His Spirit.

—Central California Paper

A good father, finding his son on the wrong track, should institute switching procedures.

THE WISE OLD OWL

*A wise old owl sat on an oak.
The more she heard, the less she spoke;
The less she spoke, the more she heard.
O Christian, IMITATE THAT BIRD!*

—Buckeye Bulletin

"G" Stands for Gossip

A certain Mr. Cameron tells the following story: "One day, when I was about eight years of age, I was playing beside an open window while our neighbor, Mrs. Brown, confided to my mother a serious problem concerning her son. When our visitor had left, my mother, realizing I had heard everything, said, 'If Mrs. Brown had left her purse here today, would you give it to anyone else?' 'Of course not!' I replied. Mother continued, 'Mrs. Brown left something more precious than her purse today. She left a story that could make many people unhappy. It is still hers, even though she left it here. We shall not give it to anyone. Do you understand?' I did, and I have understood ever since that a confidence, or a bit of careless gossip, is not mine to give to anyone else."

*Whispering tongue, oh what wrong
have you done,*

*Oft breathing out words so un-
true?*

*Gossiping now, you have caused
heads to bow,*

*Breaking hearts, wrecking lives
as you do!*

Upland, Calif.
BILL BURCH

True worth is in doing, not seeming;
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.

—Selected

Enemies talk but a friend listens.

—Clyde Narramore

I'd Rather Be Reverend

When a doctor's called Doctor in
his employment—
or in the clubhouse—it sounds
simply grand.
The tone fills the bearer with
enjoyment
and impresses the members on hand.

When a captain's called Captain,
does he smother
in a surge of false humility
A label that belongs to him, brother,
that gives him stature and dignity?

Though Reverend ain't really good
grammar,
the error has no bad intent.
It can cause common folk to stammer—
and some stores will give 10 percent.

Take from me my Geneva collar;
my stole and my robe will I fend.
But if you want to hear me holler,
try to take my Reverend.

I'll never be stripped of this title!
I'll fight and not compromise.
For to me the appendage is vital;
it means I've been *pastorized*.

—Rev. James C. Crangle
Monday Morning, Jan. 29, 1968

Middle age is when your memory is
shorter, your experience longer, your stamina
lower, and your forehead higher.

God knows what is best for me.
Why should I worry, anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break?
One step is all I need to see.
God knows just what is best for me.

—Selected

Hymn of the month

From All That Dwell Below the Skies

(No. 370, *Praise and Worship* hymnal)

The author, Isaac Watts, earned the title of "the Father of English Hymnody" because he instituted a major change in the type of hymns sung in the churches of England. He wrote simply worded songs which the common people could understand, and gave them singable tunes. His theory was that singing should be an act of worship and should express the feelings of the worshiper's own heart. There was opposition in the beginning, but Watt's theory won out. It was his custom to write a new hymn each week, which he taught his congregation to sing the following Sunday. He has given us many hymns still in use, such as "When I Survey the Wondrous Cross," "O God, Our Help in Ages Past," and "Joy to the World." Only the first and fourth stanzas of our hymn of the month are credited to Watts. Later, someone added stanzas two and three—it is supposed that John Wesley was the author of these.

The composer, John Hatton, was born in England. This is the only known tune composed by him, and had been used for several other songs as well.

NO JULY ISSUE!

Each quadrennium the Publishing House puts out a special Pictorial Souvenir Brochure, in lieu of the usual magazine.

Watch for it!



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Growth in Holiness

By James Franklin Ballew (Kansas City: Beacon Hill Press of Kansas City, 1967. 64 pp., paper, \$1.00.)

In this posthumous volume, Ballew, an effective pastor in the Church of the Nazarene, wades into an area of thought which needs exploration periodically for the benefit of young Christians in the holiness movement. While this volume originated as an academic requirement for a master of arts at Pasadena, it is far from being stuffy and laborious. It reads with ease, even though a number of quotations are included in the text.

The thesis of the book is stated tersely in the very first sentence: "We must grow or die." From this point Ballew moves on to discuss the need for growth in grace, the exhortations of the Scriptures, and the areas in which there must be personal inner and outward development, which include appetites, temperament, infirmities, temptation, and suffering. The concluding chapter sets forth the "principles of growth."

Besides the insights which are offered by the writer, this brief study has the great value of preserving some of the choice precepts of the earlier holiness preaching and teaching on this subject. The chapter on suffering has special meaning for the reader since the author succumbed of cancer just a few days after his fortieth birthday. Speaking of protracted physical pain, he writes: "How tragic that a professed child of God should allow himself to become soured or embittered, as some do, when the experience could be a means of grace!" Young Christians will find this volume especially helpful.

In the opinion of the reviewer, a second volume along this line would be greatly profitable. It should explore the teachings of contemporary psychologists, such as Gordon W. Allport, Victor Frankl, and Eric Fromm, for those new psychological insights which might assist in giving direction to our people in understanding further the

nature of growth and in realizing it in their lives.

WILLARD H. TAYLOR

An Exposition of the Gospel of Luke

By Herschel H. Hobbs (Grand Rapids: Baker Book House, 1966. 355 pp. cloth, \$6.95.)

Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, brings together all his exegetical and homiletical skills in producing this lucid, section-by-section analysis of the Gospel of Luke, the second volume in a series designed to give an exposition of the four Gospels. The King James Version is the basic text employed by the author. However, other versions are noted whenever appropriate, and the Greek text figures prominently in the exegesis.

Hobbs's view of Luke is thoroughly conservative and this means that he permits the Gospel material to stand as historical and completely trustworthy as the inspired Word of God. Of Luke he writes: "This man of science who possessed a keen appreciation for history surrendered his personality and powers to the Holy Spirit. The result is not only the world's most beautiful story, but one which gives to us 'the full knowledge of the certainty of those things, wherein thou hast been instructed'" (see 1:4).

The author seeks to make every portion of the Gospel clear—a task which weighs heavily upon the shoulders of any interpreter. And he succeeds fairly well. He does not expose the reader to a variety of views in an academic style, but simply presents what in his opinion is the most defensible sense of the passage. The Book of Luke has been divided into the "traditional" parts and then subdivided into neat, manageable parts for teaching purposes. Some of the sections have a homiletical framework which offers possibilities for ministers who are looking for sermon starters.

Hobbs's Calvinistic bias comes through occasionally. For example, in the parable

*Professor of Biblical Theology, Nazarene Theological Seminary.

of the soils (8:4-18), "those on the rock," though they receive "the word with joy," are characterized as "superficial believers, not true believers, who fall away. Having no real experience of regeneration, they wilt under temptation or trial . . . How many people seemingly make professions of faith in Christ, but soon drop out of sight! Perseverance is an evidence of true faith. Falling away or standing aside is proof of no faith" (p. 138). Commenting on Judas, Hobbs writes: "Judas will forever remain a mystery. It is quite clear from the Gospel record that he never did really become a disciple of Jesus. Yet He chose him as one of the twelve. We can only surmise that Judas possessed qualities or abilities which, if surrendered to Jesus, would have made him a useful servant of Christ. Even so, Jesus would not coerce his will" (pp. 301-2). There is nothing in the Gospel accounts, preceding the alabaster episode and the betrayal, which indicates that Judas was less than a wholehearted disciple of Christ. He simply fell from grace, and those who have probed this aspect of Judas' life know that the reasons are not easy to come by.

When the reader realizes that Hobbs is a pastor, he cannot help but appreciate this work. The author takes seriously the responsibility of understanding the Word of God and he fulfills it in his own ministry by persistent use of the original Greek text and the finest gleanings of scholarship. For midweek studies on Luke, this monograph would be extremely helpful.

WILLARD H. TAYLOR

God's Smuggler

By Brother Andrew with John and Elizabeth Sherrill (New York: The New American Library, Inc., 1967. 240 pp., cloth, \$5.50.)

"Lord, make these seeing eyes blind."

Armed with this prayer, Brother Andrew was able to carry Bibles and tracts past the border guards to God's children behind the Iron Curtain.

In Prague during a worship service, so that many could see, "the owners of the hymnbooks held them out at arm's length, high in the air . . . It was the same with the Bibles."

Christians in Belgrade could not observe the daily disciplines of prayer and Scripture study. Prayer, yes. But there were only seven Bibles in the whole congregation!

The story of divinely called Brother Andrew and his co-laborers will quicken the

pulse and broaden the vision of every brother-loving Christian. The heart will hurt, and sympathy will rise for those deprived of hymnbooks, the Scriptures, and spiritual fellowship and understanding.

Do you want to know what it costs to stand for one's convictions in our day? Do you want to feel new appreciations for your privileges and freedoms? Would you like to read of daring faith and providential supply? Would you like to become involved in understanding prayer for your eastern European brothers and sisters? Do not miss *God's Smuggler*.

HILMA PHILLIPS BOUCK

The Roads of God

By John W. May (Kansas City: Beacon Hill Press of Kansas City, 1966. 79 pp., cloth, \$1.00.)

This is a delightful little book of meditations. In a series of six messages, the author traces out the ways traveled by Jesus, especially during the Passion Week—the roads of Majesty, Ministry, Fellowship, Mission, Memory, and Miracle. Each message has a three-point outline and is expository in nature. This book will enrich the devotional life of any reader, and provide helpful inspiration for the pastor. There are a number of typographical errors which should be corrected in the next edition, but this in no way detracts from the pulsating warmth of the book's message.

EARL R. DELP

CALENDAR DIGEST

JUNE—

- 22 VBS Sunday
Pentecost (Whitsunday)
- 13 General Conventions
- 16 Father's Day
General Assembly Begins

JULY—

Spanish Broadcast Offering
Month

AUGUST—

NWMS National Workers and
Bible School Emphasis



AMONG OURSELVES

Beware of tying down things just because they annoy you . . . In 1827 the first locomotive of what is now the Southern Railway system, called "Best Friend," came to grief when an edgy fireman, annoyed by the hissing steam escaping from the boiler safety valve, proceeded to tie down the valve . . . The "Best Friend" was violently disassembled and its meddlesome "worst enemy" changed worlds . . . Moral: don't try to control things too tightly around a church . . . You won't use all available steam, at the best . . . Some of it is bound to escape in the form of a bit of hissing criticism and vaporous murmuring, maybe a penny or two of misdirected tithe . . . Don't tamper with the safety valve; just hook on a big load and open the throttle . . . That will cut down the hissing by utilizing most of the steam . . . "See the specialists and leaders about which you have heard so much," urges Church Schools (p. 20) . . . Yes, by all means meet them; then you'll know it isn't half true . . . They will emerge, either from the rogues' gallery or the saints' balcony, as quite normal people, saved and sanctified by the grace of God . . . They probably wear dentures—use the same hair oil, if there is any hair left to use it on—some are heroically and repeatedly trying to diet—altogether a human and lovable lot, with the same personality warts that most of us have . . . But move to Kansas City and stay here long enough to really know these people . . . Then you will begin to discover the qualities of greatness in them which you cannot see watching them perform on the platform or in a momentary handshake . . . You will see the depths of their devotion, the warmth of their spirit, and the solid dependability of their service, and will begin to understand how and why they are in the positions of leadership they are; and thereafter you will be praying for them with thanksgiving.

Until August,

BT

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